



Yours ob^d serv^t -
C. W. Currier

124
HISTORY
OF
RELIGIOUS ORDERS.

A COMPENDIOUS AND POPULAR SKETCH

OF THE

RISE AND PROGRESS

OF THE

PRINCIPAL MONASTIC, CANONICAL, MILITARY, MENDICANT, AND CLERICAL
ORDERS AND CONGREGATIONS OF THE EASTERN AND
WESTERN CHURCHES,

TOGETHER WITH

A BRIEF HISTORY OF THE CATHOLIC CHURCH IN RELATION TO RELIGIOUS ORDERS.

BY

REV. CHARLES WARREN CURRIER.



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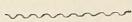
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MURPHY & McCARTHY.

NOT TO AN INHABITANT OF THIS VALE OF TEARS,

BUT TO YOU,

SAINTLY MEN AND WOMEN,

WHO, LED BY GOD'S UNERRING HAND,

LAID THE FOUNDATIONS OF

Religious Orders:

BASIL, BENEDICT, FRANCIS, DOMINIC, IGNATIUS, ALPHONSUS,

TERESA, AND ALL HOLY FOUNDERS

WHO NOW,

FROM THE CELESTIAL JERUSALEM,

BEHOLD

THE WONDERFUL WORKS YOU HAVE WROUGHT,

THIS MODEST WORK

IS HUMBLY DEDICATED

BY

THE AUTHOR.

PREFACE.

IT cannot be denied that vast interest attaches to those men and women who, living in the world, are not of the world, but who profess a life utterly distinct from that of worldlings, a life of entire consecration to the service of God. Their very dress shows them to be of a separate order of human beings. Many of them live entirely secluded, being known to most people only in name, while others enter into daily, yea hourly, contact with the world. The habit of the Carthusian has been seen by few, while most persons are familiar with the white bonnet of the Sisters of Charity. Not many come into contact with the Trappists, but the Jesuit is known to all. And yet these persons, Carthusians and Sisters of Charity, Trappists and Jesuits, are members of an institution actuated by one principle, that of the practice of the evangelical counsels. We say: members of an institution, for though they belong to various orders, they are ascetics, or persons striving for perfection. Though not all monks, nor all, strictly speaking, religious, yet their object is common and their methods, more or less, similar. It is of these men and women, imitating the example of many predecessors, that we propose to write a compendious history. The task would have been entirely beyond our strength, but for the work of the illustrious writer, to whom we here express our indebtedness. It is from Hélyot's History of Religious Orders that we have gathered most of our material. The idea of this work first presented itself to our mind, without assuming definite shape, in a conversation we had with a member of a well-known Catholic publishing house in this country. It remained merely a germ for several years, when circumstances contributed towards its development.

We had prepared for the press a large manuscript on controversial subjects, but it failed to obtain the authorization of our superiors, and it has never seen the light. Disappointed in this matter, we conversed with our publisher on the subject, when the thought of writing a history of religious orders again occurred to us. The publisher, foreseeing the utility of such a work, readily grasped the idea. Never would we have dreamt of it, had we not been acquainted with the writings of Hélyot, for we well knew that it would, otherwise, have been the labor of a lifetime. It was the knowledge of the difficulties

connected with this undertaking which, probably, caused our superiors to hesitate giving their permission for its publication. Nevertheless the work was begun. Having been released from our obligations toward the religious congregation to which we had thus far belonged, we were enabled to continue it with greater freedom, though in the midst of many distracting occupations. We acknowledge its deficiency, though we console ourselves with the thought that we have not written a work for the learned, but one of general information for the people, to whom we hope it will be useful.

Those who desire to make a study of religious orders will find an inexhaustible literature on the subject and works too numerous to mention. The religious state has been the theme of the most illustrious pens. St. Athanasius, St. Jerome, St. John Climacus, Rufinus, Palladius, Theodoret, and many others among the ancients, devoted their time to portions of its history. Their example was followed by countless other writers. Middendorp, rector of the university of Cologne, wrote the "History of Monastic Orders," the Jesuit, Paul Morigia, published, in 1569, a history of all orders, and Sylvester Marule, a Cistercian, did likewise, in 1613. Father Bonanni, of the Society of Jesus, gave to the world a History of Religious Orders in 1706. Not only Catholics, but also Protestants, used their pen for the same purpose, some in a hostile, others in a more favorable spirit. Dodwold and Dugdale published a history of the monasteries of England in their *Monasticon Anglicanum*, while Archdall did the same for Ireland. Another history of religious orders in Ireland was published in French in 1690 by Alleman. The most elaborate and the most important of all these works is, however, that of Hélyot, which has been our guide throughout. It was first published anonymously, and the first volume appeared in 1714. It soon transpired, however, that the author was Father Hippolytus of the order of Picpus, better known by his family name of Hélyot.

The work of Hélyot is divided into six parts. In the first, the author treats of all those religious who follow the rule of St. Anthony and St. Basil, and of the monks of the East. The second part is devoted to the Canons Regular of St. Augustin, and the third to all other religious who observe the rule of the same holy Doctor. In the fourth part the monks and religious of the rule of St. Benedict form the subject. The fifth part of the work is devoted to those who profess the rule of St. Francis, and those who follow special rules of their own. The sixth part comprises all secular congregations and all orders of knighthood belonging to no religious order. This work of Hélyot was reëdited by the well-known publisher, Migne, in the form of a

dictionary, in which the orders are arranged alphabetically. It is this latter work, with its additions and corrections, that we have used. We have deviated from the order of Hélyot and have classified the orders according to the special branches of the religious state to which they belong, independently of the rule they follow.

The first part of our work contains a number of general reflections on the monastic state. Thus we treat in it of monastic rules and vows, monastic labors, the government of monasteries, the monastic habit, and other kindred subjects. These reflections are preceded by a brief sketch of the history of the Church.

Religious devoted principally to a life of seclusion in a monastery, having as special object their own sanctification, and leading a life purely contemplative, are called monks. These, nearly all, follow the rules of St. Basil and St. Benedict. The Carthusians, who are also monks, observe a special rule of their own. Though the term monk is frequently applied to all religious, it, by right, belongs only to those here mentioned. All monks are religious, but not all religious are monks. To the monks the second part of this work is devoted.

Another class of religious in the Church consists of those who, from their origin, were clerics, thus differing from the monks who, in the beginning were, nearly all, laymen. Their object is the recitation of the canonical hours, and the leading of a sacerdotal life according to the spirit of apostolic times. They generally follow the rule of St. Augustin, and bear the name of Canons Regular. We treat of them in the third portion of our work.

A very interesting branch of religious orders is that of which the object was the defence of the faith by force of arms. We mean the military orders. Though some of them professed the rules of St. Benedict or St. Augustin, they nevertheless belonged to a special class, and, as such, they form the subject of the fourth part.

With St. Francis and St. Dominic, the mendicant or beggar orders began. The practice of evangelical poverty, in its strictest interpretation, became their portion, while they, at the same time, devoted themselves to the works of the ministry, leading the lives of monks at home, and of apostles abroad. To these the fifth part of our work is devoted.

In the sixteenth century, St. Cajetan of Theate, founded an order of clerics with the object of renewing the spirit of the apostles among the clergy. They were called Regular Clerics, and many similar orders were established, foremost among whom are the Jesuits. They, in many respects, resemble the Regular Canons without it being essentially necessary for them to recite the Divine Office in choir. The sixth part of the work treats of Regular Clerics.

In modern times numberless religious congregations have been founded in which the members bind themselves only by simple vows. To religious congregations of men, and kindred female congregations, we have devoted the seventh part of our book.

The eighth part treats of those female congregations with simple vows which are affiliated to no special order or congregation.

Finally, in the ninth part, we have chosen as our subject those congregations which are entirely secular, their members not being bound by the three vows of religion.

We have said that Hélyot has been our guide, but our citations will show that we had, also, to look elsewhere for information. In some cases, it was necessary to apply to the orders themselves. In most instances we found courtesy and willingness to assist us, but, in others, our letters were left unanswered. Everyone will easily understand that the only alternative left us, was silence. We have, however, the consolation of knowing that all the orders of importance have received, at least, a small share of our attention. If any have been omitted, it was for want of sufficient data, or because the limits of this work did not permit us to include all existing religious institutions, especially those which are comparatively little known to our readers.

In case we have inadvertently fallen into historical errors, or not done justice to one or the other religious body, all observations made to us will be most thankfully received, and, in a future edition, made use of to retract whatever mis-statement has found its way into these pages.

May the work we now send forth to the world perform its mission for the greater glory of God! We believe that it fills a void in English Catholic literature.

Reader, though to the writer you be unknown, and perhaps, you never shall meet him, allow him to request of you a slight recompense for his labors. When you open this volume, kindly remember him in an ejaculation to the Throne of Mercy, and, if you are clothed with sacerdotal dignity, grant him one *Memento* at the altar. Should it come to your notice, that the hand which now pens these lines, lies lifeless in the grave, then, in your charity, remember the soul of

THE AUTHOR.

St. Joseph's, Belair Road, Baltimore Co., Md., March 4, 1894.

INTRODUCTION.

THE religious state is defined: *A fixed and permanent mode of life of the faithful striving for the perfection of divine charity, who take the three perpetual vows of poverty, chastity, and obedience in an institute approved by the Church in submission to a common rule.* Although it is the will of God that all men become perfect, in so far as the perfect observance of His commandments and the precepts of the Church are concerned, He does not, however, demand that all observe His counsels. Those who live in the simple observance of the commandments, without binding themselves by any higher obligations, belong to the secular condition. Persons of this class may, occasionally, observe the evangelical counsels even in a more rigid manner than religious, but this does not render them religious, as they do not belong to a state in which the observance of the counsels is obligatory. Even if they bind themselves to the practice of the counsels by vows, they are no more than seculars, for to be a religious it is required that the vows should be taken in an institute approved by the Church. For this reason the religious institution is called a state, a condition of stability, for as those who embrace a clerical life or the matrimonial condition bind themselves to something lasting, thus do religious take upon themselves the obligation of striving for perfection.

The means made use of by religious for the acquirement of perfection is the observance of the counsels. It is certain by faith, that there are counsels, not obligatory on all Christians, taught us by the Holy Gospels. We read in St. Matthew¹ that a man once asked of Jesus the following question: "Good Master, what good shall I do that I may have life everlasting?" The answer was: "If thou wilt enter into life, keep the commandments." This is the precept imposed upon all Christians. But as the young man replied that he had kept the commandments from his youth, Jesus said to him: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have a treasure in heaven; and come, follow Me." Interpreters of Scripture see in these words the recommendation of the three counsels of poverty, chastity, and obedience. The advice to sell all and give to the poor plainly inculcates poverty, that of following Christ includes

¹ Chap. xix. 16.

the counsel of perfect chastity and obedience which were necessary to the following of Jesus during His earthly life, for matrimony would have been an obstacle, and obedience, it is clear, was necessary. The counsel of chastity was still more explicitly inculcated on one occasion, when Jesus, having asserted the indissolubility of matrimony, His disciples said to Him: "If the case of a man with his wife be so, it is not expedient to marry."¹ Jesus answered: "All men take not this word, but they to whom it is given. For there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take."

From the earliest ages of the Church, there have been persons, who, taking the words of Christ literally, have devoted themselves to the practice of the evangelical counsels. These were by degrees united into societies, and thus the religious state was gradually developed. From what has been said, it appears evident that the end of the religious state is the acquisition of perfection. For that reason it is called the *state of perfection to be acquired*. It follows from this that a religious is not bound to be perfect, but that, in virtue of his state, he is obliged under pain of grievous sin to strive constantly for perfection, and not to desist. A religious, therefore, who by word or deed, would cease to strive for the perfection of his state, would be grievously guilty.

Besides this general end, which is common to all religious bodies, the religious state may, also, possess a secondary or accidental object, such as the promotion of man's salvation, and works of charity.

The essence of the religious state consists in the three perpetual vows of poverty, chastity, and obedience, taken in an institute approved by the Church. As we shall have to make frequent mention during the course of this work of the approbation of the Holy See, it is well to state here the various kinds of approbation which are granted to religious orders and congregations. In the first place, an order may be solemnly and definitively approved. This is the highest form of approbation, and it can only be given by the Sovereign Pontiff. Then there is the approbation of commendation, in which an order is not definitively approved, but in which it receives the praise of the Church. Finally, the Church may permit the existence of an institute without positively approving it. The simple approbation of a bishop, though it gives a society an ecclesiastical existence, can never raise it to the dignity of a religious order. The first approbation is that given to strictly religious orders, while congregations generally receive the second form. Here it becomes necessary to point out the distinction which exists between orders and congregations. The former are re-

¹ Matthew xix. 10.

ligious societies which have received the definitive and solemn approbation of the Church. As a general rule the members of these societies take solemn vows. That there is a difference between the solemn and the simple vow, all admit, but there is great diversity of opinion as to wherein precisely this difference consists. Taking the various opinions into consideration, we may conclude that a solemn vow is that which is irrevocably binding, both on the part of the one who takes it, and on the part of the Church, so that only the Sovereign Pontiff may dispense in it, and that, only for the *gravest reasons*. The solemn vow, also, by its nature, produces certain effects; thus the solemn vow of poverty renders the one who takes it incapable of possessing; that of chastity renders matrimony not only illicit, but also invalid.

It may be asked: is the solemn vow absolutely required to constitute a religious? The answer is, that, theologically speaking and before God, the simple vow suffices, as Gregory XIII. declared in the case of those members of the Society of Jésus who are bound only by simple vows.

It will appear during the course of this work that nearly all the orders founded until the beginning of the sixteenth century, were those in which solemn vows were taken, and in which they have continued to exist. To these belong the various orders of monks, regular canons, knights and friars, and their female branches. In the Society of Jesus a new departure was taken, and only a certain number of its members were admitted to the solemn vows. Thus the Jesuits form, as it were, a transition between the orders of the Middle Ages and the congregations of modern times. The tendency among the latter has been toward the simple vows. In fact, a change has recently taken place, even in regard to the older orders. On March 19th, 1857, Pius IX. decreed that in those orders in which solemn vows are taken, the novices, at their profession, must be admitted only to the simple vows. After three years, counting from the day on which they bound themselves by simple vows, they are admitted to their solemn profession. These simple vows are, however, perpetual on the part of the one who takes them, and they can be dispensed in only by the Sovereign Pontiff, though the persons thus bound may be dismissed by the superiors of the orders for grave reasons, and, in that case, they are released from their vows.

By a decree of the Sacred Congregation of Bishops and Regulars of September 3d, 1864, female religious in this country take only simple vows, with the exception of a few monasteries of the Order of the Visitation.¹ A similar regulation exists in some other countries, for instance, in France.

¹ See Carmel in America, p. 274.—Currier.

That there is a special vocation by which some persons are called by Divine Providence, to consecrate themselves to God in the religious state, is generally admitted, and Christ Himself insinuates this in the words : " All men take not this word, but they to whom it is given." ¹ This vocation, according to the teaching of theologians, consists in an internal as well as external aptitude for the duties of religious life, and it is a supernatural inclination to embrace that state. Hence, if a person in whose way no insurmountable obstacle exists, and who possesses the qualities of body and soul required for the fulfilment of the duties of a religious, experiences an impulse for that holy state, based upon a supernatural motive, he may consider himself called to it. As it is sinful to enter religion without this vocation, thus is it exceedingly dangerous, on the other hand, to resist the call of God. A person who knowingly resists the will of God in a matter of such importance, exposes himself to the loss of many graces, and even to the risk of losing his soul.

¹ Matthew xix. 11.



PART I.

GENERAL REFLECTIONS.

A Brief History of the Church with regard to Religious Orders.

FOUNDATION OF THE MONASTIC STATE.—MONKS OF THE DESERT.—ORDERS OF ST. BASIL AND ST. BENEDICT.—REGULAR CANONS.—THE CRUSADES.—MILITARY ORDERS.—THE MENDICANTS.—MEDIÆVAL MONKS.—THE GREAT SCHISM OF THE WEST.—THE PROTESTANT REFORMATION.—REGULAR CLERICS.—THE JESUITS.—RELIGIOUS CONGREGATIONS.

THE Divine Redeemer of mankind, Jesus the Messiah, to whom the patriarchs, and the prophets of the Old Testament had looked forward with anxious expectation, was born in Bethlehem of Juda about the year of the world 4004. The Son of David came unto His own, but His own received Him not. They refused to understand the signs by which they might have recognized the Prophet whom Moses had promised to their fathers, and they put to death the one who had come to save them. The life of Jesus until His death was one of self-immolation, so that His example laid particular stress upon those words which became the great lesson of the saints: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."¹ The life of the Christian, like that of the Christ, was to be one of self-denial, and the life of the perfect Christian, one of perfect self-denial. The words in which this great lesson is conveyed form the very essence of the Christian's life, as well as the core and heart of Christianity itself. Christ, we say, confirmed it by His example, and set the final seal upon it on the day when His mangled body hung lifeless upon Golgotha's sacred wood. If we follow the history of the Church, we shall behold it put into practice from Apostolic times until now, and only those children of the Church partaking of Christ's sanctity who have learned that great lesson of self-denial.

¹ Luke ix. 23.

To enforce the practice of that which was so necessary to salvation, and to render it comparatively easy, the Saviour became the Founder of a society to which all mankind was called in virtue of the divine commission given to the apostles of teaching all nations. The members of this society were all to be followers of Christ, and, with St. Paul, to imitate their Divine Model. But there are various degrees in this imitation, nor do all seem capable of practising it to the same extent, and, for this reason, we find not only differences of sanctity and perfection in individuals, but also in different classes of Christians. The great practice of sanctity manifests itself in various ways, in different epochs and countries. To understand the reason of this, we must bear in mind that there is in humanity and in human society a twofold element: the natural and the supernatural; the former constituting the basis of the latter, one ascending from the earth, the other descending from above, and the union of the two constituting the union of the human with the divine. If we bear this twofold element in view, we shall never be scandalized by what will appear too human in the Church and its subordinate societies. Were this human element entirely conquered by the divine, were it perfect, it would never require to be thwarted. But, to our great misfortune, it has a downward tendency, and, therefore, needs to be constantly drawn upwards, in order to be brought into conformity with the divine. Hence arises the necessity of self-denial, and of that Christian philosophy embodied in the words of Christ: "If any one will come after Me, let him deny himself."

Hardly had the Divine Teacher ascended to heaven and the Spirit of Truth, the Paraclete, taken His place on Pentecost, than the infant Church began to practise the great lesson it had learned, to practise it even unto the heroism of martyrdom. But alas, for human inconstancy and the downward tendency of human nature! Even in the days of its first fervor, there were evils in the Church, as we learn from the Epistles of St. Paul, from the Apocalypse, and from other sources. And that first fervor itself did not last, at least not through all ranks of Christian society. But what else could be expected? Was there not to be a constant struggle between light and darkness? This struggle we shall find again and again as we advance in the history of the religious orders. Let us bear constantly in mind that, besides the divine element, there is, also, a human side to the Church, and we shall be prepared for anything; nothing shall startle us, no matter where we observe it.

We shall find, as we proceed, that the first fervor of the early Christians never entirely ceased, not even in the most dissolute times.



CELTIC CROSS.

When it had become less general among Christians at large, the practice of perfection withdrew to the deserts and the cloisters, and, when relaxation of discipline had crept even into those asylums of virtue, some were always found who still fought valiantly under the banner of self-denial.

Christ had preached as necessary for all men the strict observance of the commandments, but He assured the world that there was a higher perfection, the abandoning of one's earthly possessions for instance. His words were taken literally by His early disciples, for they sold what they had and laid the price of it at the feet of the apostles. Even from apostolic times it became customary to abstain, for virtue's sake, from things which were good in themselves, but, not being absolutely necessary, were for some a hindrance to higher perfection. Thus we may say that Our Divine Teacher sowed the seed of the religious life, which, in apostolic times, began to make its first appearance, and which was gradually developed. This same religious life had been prepared in the Old Testament, for the Essenes, a sect among the Jews, probably the successors of the disciples of Elias and Eliseus, had followed a mode of life very similar to that of our Christian religious, and, if Baronius is correct, this institution flourished under a Christian form at Alexandria in Egypt, when St. Mark the Evangelist was Bishop of that city. We are thus enabled to trace monasticism to the very dawn of Christianity and beyond it. It would even seem that there is something in a philosophic creed which requires its existence, for the philosophy of ancient Greece, Buddhism in India, and Mahometanism throughout the East have not been without it.

The first centuries of the Church were those of the great struggle for existence, when the blood of Martyrs flowed by torrents. All the apostles, with the exception of St. John, gave their blood for the faith. But the blood of martyrs became the seed of Christians, and the Church progressed in spite of the fury of the Roman emperors. Nero, Domitian, and Trajan in the first century; Marcus Aurelius, and Septimus Severus in the second; Maximinus, Decius, Valerian, Aurelian, Diocletian, and Maximian in the third, stand inscribed with letters of blood on the pages of history as having been the great persecutors of the early Christian Church. While fire and the sword were doing their deadly work throughout the Roman Empire, men were seeking safety for soul and body in the barren deserts of Egypt or the wildernesses of Palestine. St. Anthony, born in the reign of the Emperor Gallus, A. D. 251, touched by the words of Christ: "If thou wilt be perfect, go, sell all thou hast and give it to the poor, and thou shalt

have a treasure in heaven, and then come and follow Me," (Matt. xix.), distributed his goods to his neighbors and to the poor, and retired into solitude. His example was soon followed by others, and he thus laid the foundation of the eremitical life that gave great celebrity to Egypt, the land of its birth, the deserts of which were soon peopled with holy solitaries. The only rule these men had was the living word of their masters in the spiritual life, which formed as many commentaries on the Gospel. St. Hilarion, a disciple of St. Anthony, introduced the same mode of life into Syria and Palestine, which, together with Egypt, became the great centres of oriental monasticism. Not only did the male sex thus devote itself to the exercises of a perfect life, for Christian women began at the same time to withdraw from the world and live together in communities. According to some authors, St. Syncletica in the fourth century was the first one to establish monasteries for women.

It was about the year 363 that monasticism in the East reached its fullest development, when St. Basil composed a rule for his monks and bound them by vows. The rule of St. Basil was destined to eclipse all those of his predecessors, so that, for this reason, the Saint is called the Patriarch of the monks of the East. As an order, the one that bears his name is, if not the oldest, at least the most important of all the monastic institutions of the Oriental Church. Even before St. Basil had composed his rule, monasticism had been carried to the West by St. Athanasius, about the year 339, and monasteries were built in Rome and elsewhere. The persecutions of the Roman emperors had ceased more than thirty years before with the accession of Constantine to the Empire, but the Church was still passing through a period of great affliction on account of the Arian heresy, which waged a fierce war against it under the Emperor Constantius and his brothers. It was this persecution that drove St. Athanasius, Bishop of Alexandria, to Rome, and became the means of communicating the monastic life to the West. The holy Pope, St. Julius II., was then on the See of Peter. St. Basil, the great patriarch of Oriental monasticism, lived through the reigns of the Emperors Julian the Apostate, Jovian, Valentinian, and Valens, Gratian, and Valentinian II., while Pope Liberius was governing the Church. He died in the year 379. In the same century, the religious life flourished in France, and edified the Church by the lives of such men as St. Martin of Tours and St. Maximus. Spain, too, had, probably, at that time its monks and monasteries.

St. Pachomius in Egypt had been the first to give a written rule to his disciples and to unite several monasteries under one head. To him,

also, it may be said the establishment of general chapters is due, though in his time they were not known by that name. He may thus be considered as the first founder of an order, and if we would discover the fountain head of religious orders we must ascend to St. Pachomius. We may now sum up in a few words what we have said. Ascetics, Therapeutæ, or monks existed from the earliest days of Christianity. St. Anthony united these into communities and became the father of the Cenobites. St. Pachomius gave a rule to his disciples and formed his monasteries into a Congregation. St. Athanasius introduced monasticism into the West, and St. Basil perfected the institution by imposing vows on his monks, by which it obtained a greater stability. It had always been considered weakness in a monk and infidelity towards God to abandon his state, in order to return to the world, but the vow rendered this doubly so. We also see from this that it was not the Church itself which established monasticism and monastic vows, but that they originated from private sources, or rather, they were the logical outcome, and, we may add, the necessary result of that desire for perfection which is, more or less, inherent in every human breast, and which assumes greater proportions in some. Monasticism was a legitimate child of faith, a necessary evolution in the bosom of Christian society. Though not of ecclesiastical origin, the authorities of the Church have, nevertheless, seized upon it as one of their strongest bulwarks, and it has gradually assumed an ecclesiastical character.

About the year 388, St. Augustine began to gather around him a few disciples and to follow with them the exercises of a monastic life. A few years later, he established a monastery of nuns at Hippo, of which See he was Bishop, and, in 423, addressed to them a letter, which has since been known as the Rule of St. Augustine, and has been followed by persons of both sexes who acknowledge the Holy Doctor as their founder. Two kinds of religious orders, the Regular Canons, and the Hermits of St. Augustine, dispute with each other for the right of seniority, as both claim St. Augustine for their founder. This much appears certain, that the Saint founded and dwelt successively in two distinct communities: until he was made Bishop he lived in a monastery, first, near Tagaste, and, afterwards, in Hippo. When he had been promoted to the See of the latter city, he established a community of clerics in his episcopal dwelling, in which the life of the first Christians was imitated, and private property was absolutely forbidden. This may with probability be considered the origin of the institute of Regular Canons. The example of St. Augustine was imitated by many of the Bishops, and thus the institution increased and flourished in the Church.

It was in the first half of the sixth century that the monastic life reached its fullest development in the West. The empire of Rome had fallen under the repeated blows of the barbarians, and a new order of things was slowly arising out of chaos and confusion. That which was to be, in the designs of Providence, most instrumental in producing this effect, and building up mediæval civilization on the ruins of the empire came into existence with the Benedictine Order, shortly after the fall of Rome. There was indeed much to be done. Northern and Western Europe were to be converted to Christianity, barbarians were to be taught the arts of civilization, their manners were to be softened down, the lamp of knowledge was to be kept burning amidst the gloom of those ages called dark, and the last remnants of a classic past were to be preserved. All this the Order of St. Benedict was destined to effect. His history will be told in that of his order; suffice it now to say that he was born in 480, and that at an early age he retired to the desert. It was at Monte Casino that he laid the foundations of his order. St. Benedict had the institutions of oriental monasticism to draw from, and the example of his predecessors to look up to, but these he made so completely his own that he fully deserves the title that has been bestowed upon him, that of Patriarch of the monks of the West. Though binding his religious to a life of contemplation, he nevertheless gives a strong tinge of the practical life of the West to his rule. He departs from the extreme mysticism of the East, and requires the bodies as well as the minds of his monks to be subjected to labor. In this, too, he had his predecessors in the congregation of St. Pachomius, it is true; but in the Order of St. Benedict, labor becomes one of the predominant features. The community life is also brought to its highest perfection by St. Benedict, for the Benedictine is, above all things, a Cenobite, a man of community. The extreme rigor of oriental monasticism is also modified in this matter-of-fact, practical order, and accommodated to the exigencies of the Western character. Still the Benedictine remains a monk, a man of solitude, of contemplation, and of prayer. But his work was to go farther than St. Benedict appears to have foreseen,—he was to become the salt of the earth and the great factor in mediæval civilization. He was indeed the man of his time, the providential man, nor has his mission ceased to the present day. The foundations of the Benedictine Order were laid on Monte Casino, but it soon spread beyond the Italian peninsula to Sicily, where St. Placidus founded a monastery in 534; France, into which country it was introduced by St. Maurus in 543; Spain, where the rule began to be observed at least about a century later. It is believed that Eng-

land owes its conversion to the Order of St. Benedict, which in 596 was brought thither by St. Augustine of Canterbury, who was probably a monk of that order. The Benedictine monk, St. Willibrord, preached the Gospel to the Frisians in 690, and, in the following century, St. Boniface evangelized the Germans, so that in a comparatively short period the order had spread almost over the whole of Europe.

While it was performing its grand work of civilization, another institution had taken rise, which at one time threatened to become its rival. It was that of the Irishman, St. Columbanus, who, about the year 590, founded the monastery of Luxeuil in France. Monasticism had taken root in Ireland at an early period, and it was flourishing when St. Benedict founded his order on Monte Casino. The celebrated monastery of Bangor was an illustrious ornament of the island.

The rule of St. Benedict, however, triumphed over that of St. Columbanus, after the death of the latter Saint, and took its place, as we shall see in the course of our history.

About twenty years before the foundation of the monastery of Luxeuil, a man was born at Mecca in Arabia who was to convulse the world, and, in consequence of whose work, a new kind of religious orders, those which are called military, were, some centuries later, to be established. That man was Mahomet, the founder of a new religion which was to become predominant in the East, and finally to triumph over that portion of the great Roman Empire which still retained its autonomy, namely, the Eastern or Byzantine, that was gradually degenerating.

In the West, a new empire was being formed, that of Charlemagne, and the political face of Europe was undergoing a complete change. In fact, the foundation was being laid for its present condition, and the nations were being formed which still exist. Gaul or France, Germany, and the greater part of Italy and Spain were subject to Charlemagne. His empire took the place of the western Roman empire which was no more. During the reign of his successor, Louis the Debonnaire, St. Anscharius, a Benedictine monk, preached the Gospel in Denmark and Sweden. Louis the Debonnaire had a rule made for the Canons Regular by the deacon Amalarius. It was approved by the Council of Aix-la-Chapelle in 816.

Many years before, the canons in France had fallen into a state of relaxation, and they had abandoned the life of community. St. Chrodegand, who became Bishop of Metz in 742, introduced a reform among those of his diocese which served as a model for similar reforms in France, Germany, and Italy. The rule which Amalarius composed was nearly the same as that of St. Chrodegand. It was taken from

the canons, the works of the Fathers, and, principally, from the Rule of St. Benedict. Louis the Debonnaire had been preceded in his work of reform by Charlemagne, who undertook to enforce the observance of the community life among the canons. However the canons of St. Chrodegand and those of the rule of Amalarius did not entirely relinquish their patrimony like the companions of St. Augustine.

In the ninth century the Slaves, who inhabited a part of modern Poland, and the Russians were being evangelized by missionaries from Constantinople, which was then still in communion with the See of Rome. The Bulgarians were also being converted by missionaries sent them by Pope Nicholas I. in 866.

In the following century, Europe suffered greatly by the incursions of the Normans, and the Huns, who laid cities in ruins, pillaged monasteries, and left desolation in their tracks. The tenth century became one of the darkest of the Middle Ages. Ignorance and a deplorable corruption of morals prevailed, and relaxation crept into the monasteries themselves. But the heart of the Church was consoled in the midst of these afflictions by the conversion of its bitterest foes, the Normans in France, and the Hungarians in what is now the Austrian Empire. The work of reformation in the monasteries and in the Church at large was also carried on by St. Odo and St. Dunstan in England, St. Benedict of Aniane in France, and St. Bruno, brother of the Emperor Otho the Great, in Germany. The famous monastery of Cluny, which became the mother house of one of the most renowned of the Benedictine Congregations, was founded about the year 910. Until then the monasteries of the Order of St. Benedict had been, more or less, independent of one another, but that of Cluny, gathering a number of filiations around it, became the centre of a congregation, and the model of others which were created in course of time. Europe was then divided into the empire of Byzantium in the East, that of Germany in the West, the kingdoms of France, England, Scotland, and a number of smaller kingdoms, duchies and principalities in Spain, Italy, the North, and elsewhere.

The eleventh century witnessed the revival of the monastic spirit among the monks, and of fervor among the Regular Canons in various parts of Europe, and gave birth to different orders, either entirely new, or which at least were new branches of an older trunk. Thus, in 1012, St. Romuald laid the foundations of his eremitical order in the solitude of Camaldoli. It became a branch of the Benedictine Order by its adoption of the Rule of the Holy Patriarch, but, at the same time, by its peculiar constitutions and government, it formed a separate and independent body.

A few years later, about 1038, St. John Gualbert established the Order of Vallombrosa, also under the rule of St. Benedict and in the form of a hermitage. The four great orders founded in the eleventh century, namely, the two just mentioned and those of Citeaux and Chartreuse, were orders entirely contemplative. It would appear that at that period there was a peculiar attraction for the contemplative life, but the active life of the clergy was not neglected. We have seen that the Council of Aix-a-Chapelle in the beginning of the preceding century had begun a reform of the Regular Canons, or the clergy living in community. Its good effects were, however, of short duration, for the Canons had not only grown relaxed, but an immense number among them were living lives of incontinence, and acquiring their benefices by simony. Against these two great evils of the day the holy Pope, St. Leo IX., exerted himself with the utmost vigor, undertaking journeys into France and Germany, assembling councils, and proceeding against the guilty. In every age of the world God has raised up men fitted for the special exigencies of the times as instruments of His providence. Such a man was St. Peter Damian, Cardinal and Bishop of Ostia, who had been a monk in a monastery of Umbria. Considering the evils under which the Church was laboring, he besought Pope Nicholas II. to remedy the abuses, and banish private property from among the Canons. A council was accordingly held at Rome in 1059 in which simony and incontinence were again condemned, and in which it was decreed that clerics should live together and put all their ecclesiastical revenues in common, while they were exhorted to imitate the lives of the early Christians, and renounce private property. The same decrees were enacted in another council held under Alexander II., in 1063. The example of St. Augustine and his community was cited to authorize these enactments. However, all the Canons did not submit to these regulations, and on account of the relaxation which continued to exist, several particular reforms were introduced, and congregations of regular Canons founded. Thus in the same century were established the Congregation of St. Rufinus at Avignon and the Reform of St. Quentin of Beauvais. At this period the Canons Regular were not yet, strictly speaking, religious, for it was only in the following century that they began to bind themselves by solemn vows.

One of the Canons of the period attached to the Church of Rheims, was St. Bruno, the founder of the Carthusians. He instituted his order at Chartreuse near Grenoble, in 1086. The Carthusians formed an independent organization in so far that they did not constitute a branch of any existing order. It was not thus with the Cistercians, whose institution went forth from that of St. Benedict in the year 1098. Its founder,

St. Robert, had made his profession in the monastery of Moutier-la-Celle. The Cistercian Order was in reality a congregation of that of St. Benedict, whose rule it observed to the letter and with the strictest interpretation.

One of the most important periods of the Middle Ages had now arrived. Europe was suddenly awakened as if by an electric shock, and its attention turned toward the East. The followers of Mahomet had been constantly gaining ground; piece by piece the Byzantine empire had come into their possession, until the standard of the Crescent was reared near the gates of Constantinople itself; Egypt and a portion of Spain were subject to the Arab conquerors. The Turks, who had gradually gained the ascendancy, and who were also Mahometans, and supplanted the Arab race, took Jerusalem in 1086, the same year that St. Bruno founded his order. The conquerors of the Holy Land began to exercise the most atrocious cruelties upon the numerous pilgrims who came thither from all parts of the world to visit the places hallowed by the life and sufferings of Our Redeemer. Europe, aroused by the heartrending tales of woe which reached it from the East, especially through the instrumentality of Peter the Hermit and by the appeal of Pope Urban II., determined to fly to the assistance of the Christians in Palestine. The cry of "God wills it" was reëchoed over every country; the Crusades were inaugurated. Never in the history of the world was there so spontaneous a movement, never was there so gigantic a struggle as that between the Cross and the Crescent. One of the effects of the Crusades was the establishment of the Military orders which forms an epoch in the history of the Religious state. Thus far no one had dreamt of being a religious except by leading the life of a monk, for *religious* and *monk* were almost synonymous. Even the Canons Regular, as we have seen, were not religious. But the times were changing. The exigencies of the age required action; the world seemed to be awakening to a new life. We shall behold that action manifest itself in the battles of the Military orders and in the preaching of the Mendicant Friars. The time of entire seclusion from the world, it is true, had not passed, for the orders of Camaldoli, Vallombrosa, Chartreuse, and Citeaux, had but lately been founded, and other reformed branches were yet to spring forth from the ancient Benedictine tree, but the age was no longer satisfied with absolute contemplation; it required that monasticism should adapt itself to the circumstances of the times. The first of the Military orders was that of the Knight Hospitallers of St. John, founded originally, as its name denotes, for the practise of works of mercy toward pilgrims and the sick, but which, a few years later, assumed a military character, and took up arms in defence of the faith. It was established

at Jerusalem some time before the first Crusade, but it did not become a religious order until after the year 1118, when the second superior, Raymond du Puy, gave to his subjects a rule which obliged them to take the three solemn vows of poverty, chastity, and obedience. Soon after this they offered themselves to combat against the infidels.

A second Order of Knighthood, that of the Templars, was instituted in the year 1118, and about the same period various other Military orders, such as that of the Teutons, the orders of Calatrava and Alcantara, took their rise with the same object, that of fighting against the infidel in defence of the Christian faith. While the great Military orders were coming into existence in the East, monasticism was undergoing a development in the West. In spite of the effervescence of spirits, the enthusiasm of chivalry, and the excitement created by the Crusades, men were still found who sought their greatest happiness in solitude. Among these was St. William of Verceil, who founded the Order of Monte Vergine in 1119. It belonged to the Benedictine family, and it was eremitical in character. In the same year St. Norbert established in France the Order of Premonstratensians, which became one of the first regular orders of Canons. A few years later, in 1139, Innocent II., in the Council of Lateran, decided that all Canons Regular should be subjected to the rule of the great Doctor of Hippo, and from this period they all took the name of Canons Regular of St. Augustine.

Christian charity manifests itself in various ways, and always seeks new means by which it may be exercised. It found a grand field towards the close of the twelfth century. The cries of the Christians who languished in the captivity of the Mussulmans had reached the ears of their brethren, and the answer to their supplications was the foundation, in 1198, of the order of the Blessed Trinity for the Redemption of Captives, by Sts. John of Matha and Felix of Valois. This order arose in France, and it was followed about the year 1192 by a similar order with an object of the same nature, that of Our Lady of Mercy, established in Spain by St. Peter Nolasco.

Shortly before this, the Council of Lateran had decreed that no new religious order should be founded without the approbation of the Holy See. From this time there was a tendency in the Church to diminish the number of new orders, but in spite of it they went on increasing, and it appeared impossible to stem the current. The Order of Sylvestrins was founded in 1227, but as it followed the Benedictine Rule, it could not, strictly speaking, be called a new order. A few years before, in 1211, that of the Cross-Bearers, or Croisiers, was established in Belgium during the Pontificate of Innocent III. A similar order had already been founded in Italy, and, a few years later,

one with the same name was originated in Bohemia. About the year 1215, the Order of Hermits of St. Paul the first Hermit, was founded in Hungary, or rather several hermits were united together into a congregation by one of the Bishops of that country. It was about the year 1250 that it began to assume the name of St. Paul.

In the twelfth century that intellectual movement had begun which was to reach its highest pitch in the one that followed it by the labors of Albertus Magnus and St. Thomas Aquinas. St. Bernard may be called the last important personage who followed the contemplative method of the early Fathers. That method was being superseded by one more in accordance with the rules of logic, and Aristotle was taking the place of Plato. Peter Lombard, Bishop of Paris, had written his famous Book of the Sentences which was to furnish a subject for innumerable commentaries, and pave the way for the use of the dialectic or scholastic method in philosophy and theology.

While Christianity was being equipped to meet the intellectual weapons of its adversaries, the Arab philosophers, who were no mean opponents, the material sword lay not useless. Numerous orders of Knighthood were being founded, especially in Spain, where the Christians were brought into daily conflict with the followers of the prophet of Mecca. The twelfth century witnessed in that country the establishment of the orders of Calatrava, Alcantara, Evora, St. Michael, and St. James of Compostella. It was about the same time that a Priest of Liege in Belgium, Lambert le Bègue, (the Stammerer) began the establishment of the Beguinages, or communities of pious women, who without taking the perpetual vows of religion, led lives of piety and seclusion. These have still continued to exist in Holland, and in the country of their origin.

The devil was also doing his work at the same time, and his emissaries, various heretics who went by the name of Albigenses, Cathari, Patarini, and Poor Men of Lyons, or Waldenses, were spread over Western Europe, busily engaged in disseminating their errors in the fold of Christ. Their antagonism to the Church gave rise to the tribunal of the Inquisition, which has been so calumniated by anti-Catholic writers. Lucius III., in a council held at Verona, in 1184, decreed that every bishop should, in person or by deputy, visit those parts of his diocese suspected of favoring heresy, call the accused parties before him, and, in case they remained obstinate, deliver them over to the secular power. A similar process had existed in Rome as early as the reign of St. Leo the Great, in the fifth century. Heretics were in those days, considered not only enemies of religion, but also of society, the fundamental principles of which they attacked. And, as in

our days, the secular power wages war against those who strive to subvert society, calling themselves socialists or anarchists, thus, in the twelfth century, the Church considered itself justified in invoking the arm of the State to protect both religion and society. The Pope positively affirmed that he had taken this step at the formal request of the emperor and the lords of his court. The punishments inflicted were in accordance with the spirit of the times, and must not be judged by that of our own. While the Church was fighting heresy in the West, Europe continued its wars by successive crusades against the Mahometans in the East, in which the Military orders distinguished themselves by the heroic courage of their members. In France, Simon de Montfort was waging a determined war against the Albigenses. Other weapons were used against the same heretics by a saint whose name stands in the front ranks of those who have been raised on our altars as objects of admiration and imitation. St. Dominic, the great missionary among the Albigenses, became, also, the founder of one of the most illustrious of the religious orders.

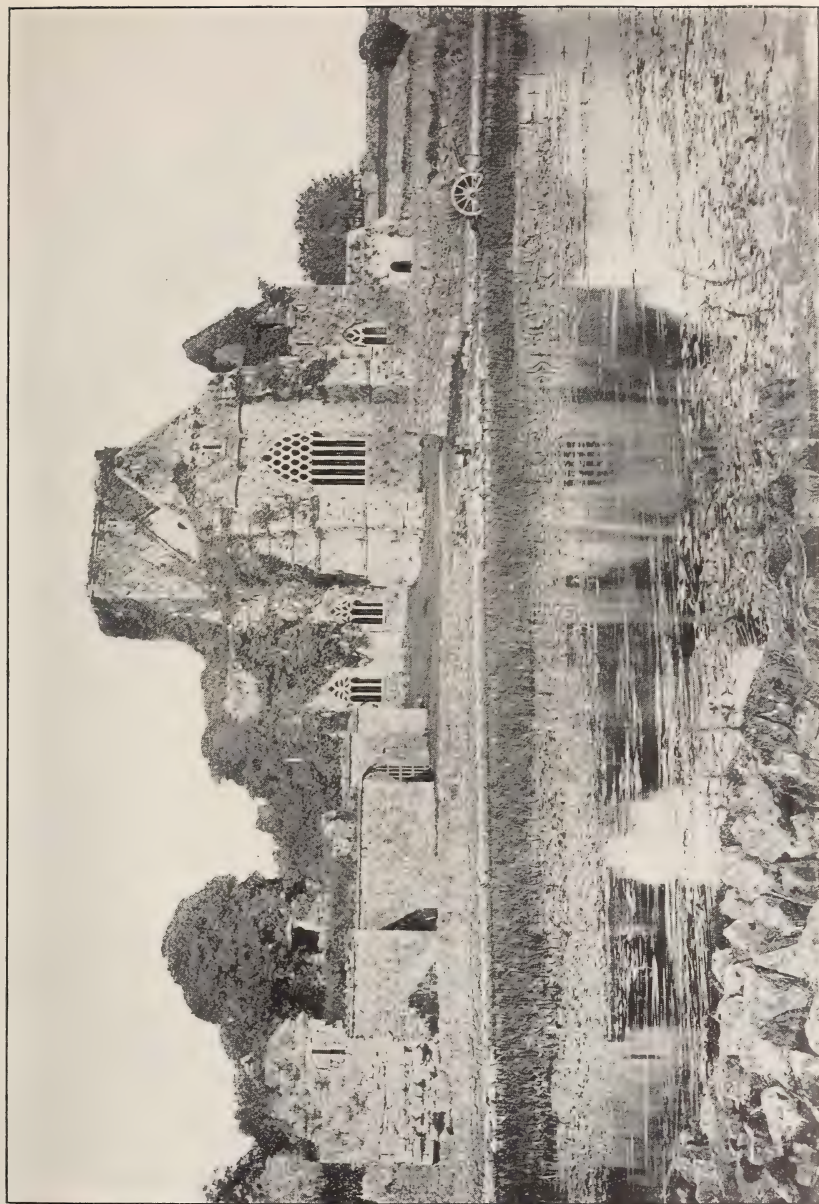
An important period had now arrived in the history of monasticism. It is not hard to distinguish the great movements of that spirit which, from the earliest centuries of the Christian era, has drawn men from the world to a closer union with God. Thus the institution of the congregation of Tabenna by St. Pachomius, as it placed an antecedent which was to be followed ever after, was an important event. The same may be said of the establishment of the monasteries of St. Basil and of St. Benedict, which served as a consolidation and strengthening of the monastic edifice, the former in the East and the latter in the West. A not insignificant movement was that which rendered the canons living in community truly religious or Canons Regular of St. Augustine, and the establishment of Military orders marks, also, a prominent epoch in the history of the Church and of monasticism. The foundation of an order in itself need not be considered an event of great significance, but when that order exercises great influence on the monastic body at large, its institution certainly deserves to rank among the more important events of the history of that body. For this reason all agree in considering the foundation of the Orders of St. Dominic and St. Francis as such, for it gave rise to that branch of religious institutions known as the Mendicant Orders, and it may be said to have revolutionized the religious state. Thus far the religious, except in the case of the Canons Regular and the Military orders, had been a monk, a man of solitude, of contemplation, and of prayer. It is true he had frequently left his monastery, and aided wonderfully in the civilization of Europe, but this he had done, not in

virtue of his peculiar state, but rather by going beyond it, though, at the same time, acting up to its spirit. But the time had now arrived when the religious was to become an active participant in the affairs of his day, a laborer in the vineyard, and that in virtue of his vocation. The disciples of Dominic Guzman and of Francis of Assisi were not to spend their lives within the walls of a monastery; they were to mingle with the world, in order to draw the world to God, and the monastery was to serve them as a place of retreat into which they might retire in order to regain strength of soul and body.

Both Dominic and Francis had also learned that riches could not fail to become injurious to monastic institutions, hence they established their orders on a foundation of the strictest poverty, forbidding them to possess revenues. They were to receive their support from the people to whom they ministered, and, according to the words of the Gospel, to possess neither gold, silver, nor money in their purses. They were to be beggars for the love of God. Thus began the Mendicant Orders, which the Sovereign Pontiffs have, at various intervals, enriched with spiritual privileges and honored among all other religious. The Order of St. Dominic was founded about 1215; that of St. Francis had been established in 1209. Not only did the male sex thus devote itself to a life of poverty, but beside it, there arose the second orders, the Dominican nuns and the Poor Clares, who were to lead lives of contemplation and austerity, and assist their brethren by their prayers.

St. Francis also gave rise to a new institution which was to bring the religious life into the world itself, namely, his Third Order, by means of which seculars were affiliated to the Franciscans, leading the life of a religious as far as their state would permit. This example was followed by other religious, and thus most of the Mendicants came to possess their Third Orders.

Various congregations of hermits who had at different intervals begun to exist were united into one body under the rule of St. Augustine by Pope Alexander IV., in 1256. Thus did the Order of Hermits of St. Augustine derive its origin. They, too, were placed among the Mendicants, and they became one of the four great orders of that class, together with the Dominicans, the Franciscans, and the Carmelites. The latter had received their rule from Blessed Albert, patriarch of Jerusalem, about the year 1205, and thus began to exist as an order, although the origin of the hermits of Mount Carmel ascends to a much earlier date, and, as many authors believe, even to the Old Testament. They passed over to Europe about the middle of the thirteenth century.



HOLY CROSS ABBEY, TIPPERARY.

About this time the inquisition, which had thus far been attached to the province of the bishops, was by Pope Honorius III., in a certain sense, united to the Dominican order, St. Dominic having been appointed inquisitor and charged with the duty of seeking the heretics, and pointing out to the secular power those who remained obstinate.

The Dominicans and Franciscans had entered by the middle of the thirteenth century into the arena of learning, and they were taking an active part in the intellectual movement of the day. The University of Paris, jealous of their superiority, placed itself as an opponent against the mendicants, but the Sovereign Pontiff protected them, while their most illustrious ornament, the Dominican, St. Thomas of Aquin, wielded his powerful pen successfully in their defence. Never was there such a glorious century in their history. The Franciscans, Roger Bacon, Alexander of Hales, Duns Scotus, and St. Bonaventure; the Dominicans, Vincent of Beauvais, Albertus Magnus, and St. Thomas Aquinas eclipsed all others by their learning and the productions of their genius. In certain opinions of philosophy these two orders were nevertheless divided, and this gave rise to the two opposite schools of Scotists and Thomists, the former following the doctrine of the Franciscan Friar, and the latter professing to adhere to the opinions of the Angelic Doctor.

In the same year that St. Thomas Aquinas died, 1274, a celebrated council was convened at Lyons in France by Pope Gregory X. for the special purpose of bringing about the union of the Greeks with the Latin church, from which they had so long been severed by a schism. There were present 500 bishops and 70 mitred abbots. King James of Arragon, and other princes and ambassadors, attended its sessions. The great doctor of the church, St. Bonaventure, preached at the second and third sessions. The Greeks abjured their schism, and accepted the faith of the Roman Church. This union thus affected lasted during the reign of Michael Palologus, emperor of Constantinople, but his successor commenced the schism anew.

About the year 1319, a new branch sprouted forth from the ancient Benedictine tree when the order of Monte Oliveto was founded, during the pontificate of John XXII. More than fifty years previously another Benedictine congregation, that of the Celestinians, had been founded by St. Peter Celestine, who afterwards became Pope under the title of Celestine V.

In 1309, Pope Clement V., who was a native of France, was forced by the violence of the Italian nobles to fix his abode at Avignon, and his successors followed his example until 1377, when Gregory XI., yielding to the entreaties of the people, returned to Rome. After

his death, the Archbishop of Bari was elected Pope by the Cardinals under the title of Urban VI. The Cardinals had been frightened into making the election by the clamors of the populace, who demanded a Roman as Pope, fearing that if a Frenchman were elected he would again remove the See to Avignon. However, they afterwards deliberately confirmed the election, and they were all present at the Pope's coronation. The new pontiff, a man of a stern and inflexible character, soon alienated by his severity the majority of those who had elected him. All the Cardinals, with the exception of four, who were Italians, retired from Rome. They maintained that the election had been null and void, it having been made under compulsion, and they chose another Pope under the name of Clement VII. This election commenced the Great Schism of the West, of which we shall frequently have to make mention in the course of our history of religious orders. Christendom was divided between two Popes,—France, Spain, Scotland, and Sicily adhering to Clement VII., whose seat was at Avignon, while England, Hungary, Bohemia, and a part of Germany recognized Urban. Unfortunately, the schism did not die with the Popes under whom it began, but it was perpetuated by their respective successors. Religious orders were also divided into two sections with separate generals at their head, one subject to the Pope at Rome, the other professing allegiance to the Pope of Avignon. A third claimant to the papacy came to the front, when the Cardinals and prelates of both parties met in a synod at Pisa, in the hope of extinguishing the schism, deposed both Popes, and elected a third in the person of Alexander V. Finally, in 1414, a council was held at Constance with the concurrence of all three claimants, and Gregory XII., the successor of Urban, voluntarily resigned, the two anti-popes, John XXIII. and Benedict XIII. being deposed. Martin V. was then elected, and thus the schism was practically brought to a close, though Benedict obstinately persisted in asserting his claims until his death. St. Antoninus, Archbishop of Florence, writing about this schism, says: "It is conceivable that a person might belong to one or the other party in perfect sincerity, and with a safe conscience; for, although it is necessary to believe that there is, and can be, but one visible head of the Church, it is not necessary to believe that this or that rival claimant is the legitimate Pope. All that is necessary to be believed is that the true and lawful Pope is he who has been canonically elected; and an ordinary Christian is not obliged to discover which election has been canonical. He may safely follow the opinion and the conduct of his pastor." Notwithstanding the evils caused by this schism, and the relaxation of monastic discipline which was the consequence,

there were nevertheless on both sides persons whom the Church now numbers among her saints. Although in some orders relaxations crept in at this time, there were also reforms introduced, like that of the Observance in the Franciscan Order, as well among those who claimed allegiance to the Roman Pontiff, as among the adherents of the Pope of Avignon.

It was at the Council of Constance that the heresies of Wickliffe, John Huss, and Jerome of Prague were condemned; Wickliffe, who had disseminated his doctrine in England, was already dead, but Huss and Jerome of Prague, refusing to retract, were delivered over to the secular power, and they suffered the penalty of death by burning.

Martin V. had summoned another council at Basle for the year 1431, but he died before it was assembled. Eugene IV. who succeeded him was cited by the council to appear in person, and, on his refusal, he was deposed. The Pope then dissolved the council and convoked another at Florence. The Council of Basle hereupon excommunicated the Sovereign Pontiff, and elected an anti-pope under the title of Felix V. This was the expiring effort of the spirit of schism, and the wound it inflicted was soon healed, for the Council of Basle ended by submitting to the rightful Pope in 1449. With this the seventy years of internal dissension had come to an end, and peace was restored.

Ten years before this, the Council of Florence had been convened with the intention of making an effort towards a second reunion of the Latins and Greeks, as the latter had relapsed into schism, and all attempts made by the Popes towards their conversion had been vain. In 1437, negotiations were resumed between Eugene IV. and John Palaeologus II., emperor of Constantinople, and it was agreed that a council should be held in the West, composed of Greeks and Latins. It was attended by the emperor and patriarchs of Constantinople, with twenty oriental Archbishops, a number of subordinate clergy, and the representatives of the patriarchs of Antioch, Alexandria, and Jerusalem. The council was begun at Ferrara, but, for convenience sake, was transferred to Florence. Once more a union was effected, and the decree containing its articles was signed by the Pope and all the the eastern bishops with the exception of the bishop of Ephesus, who refused to submit. The union was, however, of short duration. The people and the inferior clergy were opposed to it, many of the bishops retracted their assent to the decrees of the council, the three other patriarchs annulled all that had been done in spite of the efforts of the emperor and the patriarch of Constantinople, and, finally, an open revolt of the monks, the clergy and the people put an end to the union. It was the act of obstinacy which was to precede their down

fall. A note of warning was sounded when Nicholas V. wrote to them these words: "Long time have you abused the patience of God by persisting in your schism. God is waiting, as in the parable, to see whether the fig-tree which has been tended with such care will at last yield its fruit; but, if within three years it shall bear none, the tree will be hewn down, and the Greeks will be overwhelmed with the justice of God." The words were prophetic; the fall of Constantinople verified the prediction. In 1453 the city of Constantinople was taken by the Turks, and the Byzantine empire, which had lasted 1,123 years, came to an end.

When Constantinople fell into the hands of the infidel, St. Francis de Paula, founder of the Order of Minims, was thirty-seven years old. Although the foundation of his institute be not classified among the great epochs of the history of monasticism, it nevertheless marks a period worthy of notice, on account of the distinctive characteristic feature of the order, which was the quadragesimal vow, by which its members bound themselves to keep a perpetual Lent. St. Francis de Paula died in 1507. The sixteenth century had begun. It was a memorable one in the history of the Church, the century of the so-called Reformation. To understand well its full value, it will be necessary to retrace our steps.

We have seen that monasteries had been instituted from the earliest ages of Christianity. Fervent in their origin, some of them had gradually degenerated. An entire regeneration of the monastic order was effected by the foundation on Monte Casino by St. Benedict of the great order which bears his name. But some of the Benedictine houses themselves becoming wealthy and powerful, had more or less deviated from their original spirit. Abbots became great and powerful lords, surrounded by a numerous retinue. The monk, as is natural to suppose, being an inhabitant of a magnificent dwelling, around which, sometimes, an entire town had grown up, and the superior of which was practically, and, not seldom, in the full sense of the word, lord of the surrounding country, was, even in the eyes of the world, a man to whom all looked up with respect. But there came a time, it was in the thirteenth century, when the religious, like those of old, descended down to the depths of humiliation, when he even astonished the world by becoming a beggar. At first, in the days of his fervor, he was an object of admiration and of veneration, but when the number of mendicants had greatly increased, men had ceased to wonder and had grown accustomed to them, and, especially, when their human side came out more strongly by frequent contact with the world, the admiration and veneration grew less. The misconduct of some threw

discredit upon entire orders, and the respect for the orders themselves was thus diminished. The friars had, also, in their schools, fallen into a kind of routine of traditional methods which sometimes approached the ridiculous. Anything contrary to the teachings of *masters* was looked upon with suspicion, and what we now call progress was greatly shackled. Men in advance of their age, like the Franciscan Roger Bacon, were looked upon as visionaries, or even accused of witchcraft. But there was a moment of awakening. The fall of Constantinople had driven many of the Greeks to seek refuge in the West. They brought with them the knowledge and love of pagan antiquity. The spark was soon fanned into a flame, and the world beheld the revival of Roman and Grecian letters. The philosophy of Aristotle in its mediæval dress began to appear barbarous, and its votaries, the friars, seemed to share in the contempt cast upon it. Poetry, painting, literature, began to assume a classic character. Rome and Greece seemed to live again, even in the very names that were assumed by scholars.

The invention of the art of printing had given a wonderful impulse to the dissemination of knowledge, and the discovery of America had overthrown many preconceived ideas, and opened a new field before men's minds. Unfortunately there was evil connected with all this as well as good. Holy things became an object of ridicule, and none received a fuller share of this than the monks and friars. Poets and novelists made them the objects of their jests, while men like Erasmus of Rotterdam, who himself had been a monk, did not conceal their contempt for them. The time was ripe for a great moral revolution, and it came, or rather it swept over a portion of Europe like a cyclone. The voice of a friar was to set it in movement. Martin Luther was a member of the Order of Hermits of St. Augustine, and he belonged to the Congregation of Saxony, of which Staupitz, his friend, was the superior-general. The early portion of his religious life was a peculiar one. The soul of Luther belonged to that class which will remain a mystery until the great day when all secrets shall come to light. It had great aspirations, but either a wrong direction, or perhaps a secret pride, prevented them from reaching their mark. The unfortunate friar took a step when he mounted the pulpit of Wittenberg to preach against Indulgences, which hurled him headlong into heresy. Leo X. condemned his propositions; he hardened his heart; the Protestant Reformation had begun. Many of those who followed the example of Luther were men who, like the friar of Wittenberg, had consecrated themselves to God by the vows of religion. Œcolampadius was a Brigittine, Occam a Capuchin, and Giordano Bruno a member of the Order of St. Dom-

inic. These, with many others, abandoned their cloisters and threw themselves headlong into heresy or apostasy. The entire Augustinian congregation of Saxony was ruined by the defection of Luther. Heresy spread through Germany and Scandinavia, Switzerland, and the Netherlands, and caused the ruin of millions. Albert of Brandenburg, grand-master of the Teutonic Order of Knighthood, became a Lutheran, and appropriated the property of his order in Prussia. England, under Henry VIII., broke with the See of Rome, convents and monasteries were suppressed in that country and in Ireland, and the Catholic faith gradually disappeared in England, while in Ireland it underwent a series of bitter persecutions. This was a period of sore trial for the Church, but she was not without consolation, for God raised up saintly men to defend her. The sixteenth century and the one that followed it must ever remain memorable in the annals of the religious state. The sixteenth century was what the fifth and the thirteenth had been, an era of a new movement. The fifth century had witnessed the foundation of the Benedictine order, the thirteenth was the era of the Mendicants, and the sixteenth gave birth to the Regular Clerics. Undoubtedly the greatest event of that age was the establishment of the Society of Jesus: but we must not forget that St. Ignatius had been preceded by one, who, more than the founder of the Jesuits, deserves a place beside St. Pachomius, St. Basil, St. Benedict, St. Francis, and St. Dominic. If the founder of Tabenna may be called the father of religious orders, if St. Basil deserves the title of father of the monks of the East, St. Benedict, that of patriarch of the monks of the West, and Saints Francis and Dominic may be justly styled patriarchs of the Mendicants, to St. Cajetan of Thienna belongs that of Patriarch of the Regular Clerics. This saint was born at Vicenza in 1480. Together with John Peter Caraffa, archbishop of Theate, afterwards Pope Paul IV., and Fathers Boniface de Collé and Paul Consiglieri, he laid the foundations of the institute of Regular Clerics at Rome in 1524, ten years before St. Ignatius and his companions bound themselves by vow in the crypt at Montmartre. His object was to restore the apostolic spirit among the clergy. Clement VII., who approved this institution, gave to its members the name of Regular Clerics, which is truly their distinctive title, but which, afterwards, became common to all those religious who, in the sense of Canon Law, belong to the same category as the Theatines. St. Cajetan had thus begun in the Church a mode of life which greatly resembled that of the Canons Regular, but without adopting any of the ancient rules, so that he approached nearer to the secular clergy than the monks, the friars, or the Canons had done. He had begun the work, another was to perfect it, as St. Benedict had

given the finishing touch to the monastic state. The institution of Regular Clerics obtained its fullest development in the Society of Jesus, an order which deservedly holds a place among the greatest religious institutions the names of which history has recorded.

St. Ignatius de Loyola came into the world in 1491, eleven years after St. Cajetan. His early years were given to the world, but at the age of thirty he consecrated himself entirely to God. In 1534 he instituted the Society of Jesus, which became a barrier to the Reformation that had been begun only a few years before. The Jesuits were to eclipse, in their spirit of truly military discipline, their unquestioning obedience, and their tact in making use of all the elements of nature and grace at their disposal, all religious orders that had preceded them. The beginning of the society was lowly, but it spread with lightning-like velocity, and in a short time it existed not only in every country of Europe, but it had founded missions in the East and on the shores of the New World. Jesuits filled chairs in the universities, they were at the courts of princes, and their theologians assisted at the Council of Trent. The world had never yet beheld such a compact body of men. Their strength lay in their unity.

The Society of Jesus and the Theatines were not the only orders founded in the sixteenth century. Other Congregations were established for the service of the sick and the education of children. St. Philip Neri founded at Rome his famous Oratory, in which his disciples led lives of the greatest edification without binding themselves by vows. In Spain, old orders were being brought back to a state of regularity. Foremost among these reforms was that of the Discalced Carmelites, established by St. Teresa and St. John of the Cross. Similar reformations were being set on foot among the Trinitarians and the Franciscans, the latter glorying in the possession of a St. Peter de Alcantara. St. John of God instituted at Granada the Brothers of Charity to tend the sick, and the Barnabites, in Italy, devoted themselves to missions, to preaching, and to the instruction of youth. The ancient order of Citeaux also witnessed a reformation when Dom Jean de la Barrière established the congregation of Feuillants. While the various orders and reforms of orders were being instituted in France, Spain, and Italy, the religious state was undergoing bitter persecutions in the British Isles, in northern Germany, Switzerland, the Netherlands, and in Denmark, Sweden, and Norway, on account of the ascendancy Protestantism had gained in these countries which threw off their allegiance to the Church.

In the latter half of the sixteenth century the Duchy of Savoy gave to the Church St. Francis de Sales, the founder of the order of

Nuns of the Visitation, while France beheld the rise of the Congregation of Lazarists, and the life and virtues of its illustrious founder, St. Vincent de Paul. From this period, congregations with simple vows began to grow numerous in the Church of God. Their members are truly religious in the sight of God, but not in a canonical sense. Their increase may be considered to form a special epoch in the history of religious orders. St. Vincent also founded the institution of the Sisters of Charity, which is now spread over the entire world.

In the seventeenth century the Cardinal de Bérulle established the French Congregation of the Oratory, and M. Olier founded the Society of St. Sulpice, both of which, like the Oratory of St. Philip Neri, were without vows. In 1680, the Congregation of Christian Brothers was founded by Blessed John Baptist de la Salle. All these new Congregations were especially devoted to the active life, but the ancient monastic spirit was also revived by the reform introduced into the abbey of La Trappe, by the celebrated abbot de Rancé. Thus while iniquity abounded, grace super-abounded. In Europe, God had raised up orders to resist the encroachments which heresy was making, while those same orders sent their missionaries to the East and the West to evangelize the heathen. The Carmelites, Franciscans, Dominicans, Jesuits, and others vied with each in laboring in the vineyard of the Lord in Persia, Japan, and other countries of the East, as well as among the Indian tribes of North and South America. Wherever the explorer went, the missionary of one of these orders was sure to follow, and many of these heroic men gave their blood in defence of the faith.

In the seventeenth and eighteenth centuries the Jansenist heresy swept like a whirlwind over France, and many of the religious orders were badly tainted by its breath. The abbey of Port Royal has become famous by its opposition to the bull of the Sovereign Pontiff, by which the heresy was condemned. The Congregation of the Oratory in France was also badly infected. The Society of Jesus stood foremost among the defenders of the faith and the opponents of the heretics. God, at the same time, raised up in Italy a strenuous champion of the Church against Jansenistic tendencies, in the person of St. Alphonsus Maria de Liguori, to whom the missionary congregation of the Most Holy Redeemer owes its origin. A short time before the establishment of the Redemptorists, St. Paul of the Cross founded in the Papal States another Congregation, that of the Passionists, devoted to a similar object, but with a stronger tendency towards monasticism than that of the Redemptorists.

Meanwhile the false philosophy of the eighteenth century was preparing the way for the French Revolution. This momentous event

was preceded by another of an importance not to be exaggerated. For more than two centuries the Society of Jesus had been doing its noble work, but, at the same time, drawing upon itself the hatred of the world. Portugal gave the signal for the persecution which was to end in the suppression of the Jesuits. The Fathers were imprisoned, some being executed, and the majority of them were thrown upon the Roman coasts. Spain and France followed the example of Portugal, and, finally, Pope Clement XIV., having exhausted every expedient of delay, and yielding to the pressure brought to bear upon him, signed the decree suppressing the Society of Jesus, on July 21st, 1773. Only a few years later, the countries which had most contributed to this event, were brought under the domination of one man with a firm will and an iron arm, the emperor Napoleon, for whom the French Revolution prepared the way.

Things had come to a crisis in 1789. A portion of the French people, led on by Paris and a few demagogues, rose up against their monarch, and dragged him to the guillotine. This inaugurated the Reign of Terror, during which that instrument of death ceased not to perform its deadly work. As usual, the religious orders became the object of the fury of those who undertook to persecute the Church. Those who served God in great fervor, as well as those who had fallen into relaxation were dispersed in all the countries in which the French Revolution triumphed, and, for a time, the religious state nearly ceased to exist within the limits of the French Republic. Before this, as early as 1765, Joseph II. of Austria had issued decrees of suppression against religious orders, but the French Revolution surpassed him in its execution of similar enactments.

Under Napoleon, the Catholic religion was reëstablished in France, and the religious orders began to return to the country whence they had, a few years before, been driven. Several educational communities were also established. Pius VII. restored the Society of Jesus, first in Russia, and, a few years later, throughout Christendom. In 1815, the French empire came to an end, and its founder was imprisoned on the island of St. Helena. The congress of Vienna brought back peace and order to Europe, that had so long been convulsed by political and revolutionary storms.

During the present century, the enemies of the Church have continued to unite their efforts to overthrow it, but it has triumphed in spite of them. Religious orders have been persecuted in Spain, Germany, France, and in some of the republics of the New World, but they still continue their heroic work, and the monastic and religious state now finds itself in a flourishing condition.

MONASTIC RULES.

EARLY MONASTIC METHODS.—ORIENTAL RULES.—COLLECTION OF VIGILIUS.—INSTITUTIONS OF CASSIAN.—ST. PACHOMIUS.—ST. BASIL.—RULE OF ST. BENEDICT.—IRISH MONASTIC RULES.—RULE OF ST. AUGUSTINE.—THE CARMELITES.—ST. FRANCIS.—RULES OF LATER DATE.—OBLIGATION OF MONASTIC RULES.

WHILE monasticism was in its infancy, each individual who professed it followed his own particular attractions, endeavoring to practise in their perfection the precepts and councils of the Gospel, but as the number of ascetics or solitaries grew more numerous, it was quite natural that they should look up to the most eminent among them for spiritual guidance, and thus the sayings of Fathers of the desert grew to be rules of conduct. Finally they banded together in societies, and chose superiors whose living word became their rule. Such a state of affairs, however, could only belong to a period of great fervor; after a longer existence, something more stable than the will of an individual was required; a fixed law grew to be a necessity. St. Anthony, born in 251 at Coma, near Herculæa in Upper Egypt, having spent several years in solitude, was joined by many disciples, who established the monastery of Pispier to the east, and that of Arsinoë to the west of the Nile. These were soon followed by several others, about the year 305, and all these monasteries looked up to St. Anthony as to their common father. The saint frequently held discourses for his monks to excite them to fervor in the service of God, and the latter devoted themselves to the exercise of prayer, chant, study, manual labor, and fasting. The monks of Nacalon had requested a rule from St. Anthony, and there is one still extant which bears the name of that saint and which is addressed to them. This rule may, at one time, have been followed by a certain class of monks, but it is now, in practise, abandoned, even by those who call themselves monks of St. Anthony.

This saint was not the only solitary of the desert who prescribed a rule for the use of his disciples; other men, eminent for their virtue, followed his example. Thus there is a rule under the name of the

abbot Isaias, especially adapted to hermits. It is supposed that this abbot lived in the deserts of the Thebaid, or in some other part of Egypt, but his monastery is unknown. Another rule is ascribed to the abbot Serapion, who either dwelt in the desert of Nitria, or at Arsinoë. In the Collection of Rules made by St. Benedict of Aniane, we find those of the two saints Macarius, and of St. Paphnutius, besides others ascribed to thirty-four abbots. There is also a rule attributed to St. Macarius the Alexandrian, though some believe that it was never composed by him, but that it is rather a compilation of his maxims and the practises observed in his monasteries. Saint Pos-thumus, abbot of the monastery of Pisper, and one of the successors of St. Anthony, is also considered the author of a rule. Cassian remarks that, both in the East and the West, there were as many rules as there were monasteries. Most of these were written, others were handed down by tradition, while in some monasteries the will of the superior was the only rule. It is sometimes stated that monastic obedience has become more rigid in modern times, but it appears to us that when we ascend to the earliest days of the religious state, we find it as severe as it ever since has been. The will of the superior was absolute, and his subjects considered it a duty to manifest even their thoughts to him. Later monastic rules limited the absolute will of the abbot and modified his authority. St. Ignatius in laying especial stress on obedience and manifestation of conscience, simply walked in the footsteps of the ancients, and systematized their practises.

All these ancient rules tended towards the same end, namely, detachment from earthly things, and an entire consecration to the service of God. The religious, as far as we know, had no other object in view; in those days they did not look to the glorification of an order or monastery, but rather to the great work of sanctification. For this reason it happened that one monastery would sometimes observe several rules, without being especially attached to one in particular, though we must admit that such a practice was likely to cause confusion. It also happened that a monastery would choose one or more rules and adapt them to its own peculiar condition. This too, could only suit a period of great fervor, when religious sought for that which was most perfect, rather than for what might be most pleasing to flesh and blood. Notwithstanding this great diversity of rules, the union which existed among all the monks was so great that they appeared to form but one Congregation, their general observances and mode of dress being universally alike. For this reason monks passed without difficulty from one monastery to another, not

only from Latins to Latins, and from Greeks to Greeks, but also from the Latins to the Greeks, and from the Greeks to the Latins.

The deacon Vigilus made a collection of the maxims and customs of the ancient monks of the East under the title of Oriental Rule. Some of these rules of the East were also observed in the West. Thus the rule of St. Macarius was introduced into the monastery of Lerins in Provence, into that of Reomay or Moustier-Saint-Jean in Burgundy, and into that of Saint-Seine. The monastery of St. Menion near Orleans observed that of St. Anthony, which, together with the rules of St. Pachomius and St. Benedict, was also followed in a monastery of women dedicated to St. Columba and St. Agatha. The Oriental Rule of the deacon Vigilus was accepted in some monasteries of the diocese of Treves.

Cassian, who had travelled extensively in the eastern deserts, established the practices he had seen there in two monasteries he founded at Marseilles. At the request of Castor, bishop of Apt, he wrote his Institutions, which also rank among the rules of the East. These Institutions were observed in certain monasteries of France, and also in Spain.

One of the most celebrated of the ancient rules was that of St. Pachomius, which was revealed to him by an angel. In it we find the foundation of many observances which have since prevailed in monastic institutions. It ordained that each member of the community should eat, fast, or work according to his forces. The religious were lodged three by three in different cells, but the kitchen and the refectory were in common. Guests were not allowed to take their meals with the community. The monks were divided into twenty-four bands, each of which was designated by a letter of the Greek alphabet, having a symbolical meaning in reference to those who composed the band. Thus, for instance, the simplest religious were classed under the letter *iota*; those hard to conduct, under *xi*. These symbolical meanings were, it seems, not known to the majority of the monks, but only to the more spiritual among them. The religious were obliged to pray twelve times during the day, as often in the evening, and as many times at night. The rule of St. Pachomius, as well as the other rules which originated in the East, was destined to be superseded by that of St. Basil. This Father of the Greek Church, born in 329, while St. Anthony was leading his disciples towards perfection on the banks of the Nile, and St. Pachomius was forming his monks according to his rule and spirit, had the opportunity of studying the monastic state of his day, and profiting by the experience of his predecessors. He travelled through Egypt, Palestine, Syria, and Mesopotamia, and made the ac-

quaintance of many of the saints who then flourished in the deserts. Having established a monastery in a desert of the province of Pontus, he gave to his disciples a written rule which entirely superseded all other rules of the East, and which was admitted into all the monasteries. It has remained to the present day the only monastic rule among the monks of the various oriental sects, both Catholic and schismatic. It was translated into Latin by Rufinus, and immediately it began to be observed in the monasteries of the West; but in that portion of the universal Church it was not to obtain supremacy, for a more renowned rule arose which became that of the western monks. According to Cardinal Torrecremata, St. Benedict's rule was drawn from that of St. Basil, whom the Patriarch of the monks of the West calls his father, and whose rule he recommends to his disciples. When the rule of St. Benedict first made its appearance, it found various other rules observed in different monasteries, but these gradually disappeared as the stars vanish before the light of the rising sun. One there was which for a time threatened to become its rival: that of the Irish saint, Columbanus. The monastic institution was introduced into Ireland with Christianity itself, for the first missionaries of Erin were monks. St. Patrick, it seems, had embraced the monastic state in the monasteries of Marmoutier and Lerins. Some authors believe that he was the founder of an order of Irish monks. Whatever be the truth of this, it appears certain that at an early period of the Irish Church there existed a diversity of rules on the island. The most celebrated of these was that of St. Columba, or Columbkille, who founded his monastery on the island of Iona in the sixth century. Other rules were established by St. Albe in the county of Tipperary, St. Declan at Ardmore, and St. Comgall, at Bangor. Last named monastery became the most celebrated one in Ireland. Besides these, there were other Hibernian legislators of the monastic state, such as St. Mochud, St. Moctea, St. Finian, St. Kieran, St. Brendan, and St. Brigid. It was from the monastery of Bangor that St. Columbanus went forth to found his home for monks at Luxeuil in France. This saint was born nearly twenty years after the death of St. Benedict, and the same length of time since the first Benedictine monastery had been founded in France. He gave to his monks a rule which surpassed in rigor that of the founder of Monte Casino. Some time after his death, the rule of St. Benedict was introduced into his monasteries, and that of St. Columbanus disappeared. In Ireland, however, the Benedictine rule made but little progress, and the few monasteries of that order which existed there appear to have been founded by the Norman conquerors who had brought the rule of St. Benedict from across the seas. In Saxon England, on the contrary,

and on the continent, it superseded all others and became the only one in the Latin Church receiving the sanction of the supreme ecclesiastical authority. When it became neglected, zealous men endeavored to enforce it, and even added to it, and thus were originated the various branches of the Benedictine tree, such as those of Cluny, Camaldoli, Cîteaux, Vallombrosa, and others. One exception was to be found in the rule of the Carthusians, which was an independent one.

Long after the institution of St. Benedict had begun to flourish, we hear of the rule of St. Augustine. The Holy Doctor of Hippo had written a letter to certain nuns; this was at a later period accommodated to the use of men. The rule of St. Augustine is nothing else. It is followed by two classes of religious: the Regular Canons and the Hermits. In point of austerity, it is far more lenient than the monastic rules. Many orders and congregations which have been founded since the thirteenth century have adopted it. Among these the Dominicans stand foremost. In the same century a new rule began in that of St. Francis; this, and those of St. Basil, St. Benedict, and St. Augustine are considered the four great monastic rules. At various periods the ecclesiastical authorities, being averse to the foundation of new orders, decreed that new institutions should adopt one of the already existing rules. Hence we see that many orders which possess a distinct character, affiliated themselves either to the rule of St. Benedict, like the Camaldolese, Williamites, and Sylvestrins, or to the rule of St. Augustine, like the Dominicans, the Hospitallers, and many more.

Notwithstanding the enactments of councils in this regard, many independent rules were at different times framed. That of the Carmelites is a special rule, given to them by St. Albert, patriarch of Jerusalem. This fact threatened their order with destruction in the thirteenth century, as we shall see in its history. At a later period, other special rules were instituted, and most of the modern orders and congregations, like the Jesuits, and those that came after them, possess a rule of their own. The Military orders generally adopted one of the existing rules. Though orders and congregations have made their own independent rules, nevertheless the fundamental principles of those of St. Basil and St. Benedict are found in all of them, and they have simply adapted these to their own peculiar exigencies. Each order and congregation possesses, also, its own special constitutions, framed at different epochs by general chapters. It is these constitutions which give them their distinctive features whenever one of the ancient rules is their basis.

The points of monastic rules which effect the essence of the vows are binding under pain of sin ; the moral obligation of others depends upon the nature of each particular institute. Thus in the Order of St. Francis, various points of the rule are binding under pain of grievous sin. In many other orders the rule, except in matters appertaining to the essence of the vows, is not binding under pain of sin, either mortal or venial. In some, various punishments are prescribed for breaches of religious discipline, though in many cases the religious is not subject to them, except, by a regular trial, he has been proved to be guilty.

It is admitted by theologians that, in cases where it does not bind under pain of sin, nevertheless an habitual transgression of the rule cannot be excused from sin even, sometimes, grievous, on account of the contempt connected with it or the relaxation of discipline which it tends to increase, for each religious, by his transgressions, adds his share to the deterioration of his order.



MONASTIC VOWS.

VOWS IN GENERAL.—ORIGIN OF MONASTIC VOWS.—SOLEMNITY OF THE VOWS.—THE THREE VOWS.

LONG before the dawn of Christianity, it was customary to make promises to God, by which people bound themselves to His service. In this manner the Nazaræans were consecrated to God. The monks and other religious of the Church of Christ take vows. According to Fleury,¹ a religious is "*a Christian bound by a solemn vow to practise all his life the counsels of the Gospel, according to a rule approved by the Church.*" It does not seem that in the earliest days of monasticism the religious bound themselves by vows, though it was always considered sinful in a monk to abandon his state, in order to return to the world, and he also promised to strive towards perfection. St. Basil, according to Dom Alphonsus Clavel, annalist of the Basilian order, bound himself and his religious by the three essential vows of poverty, chastity, and obedience. St. Benedict required of those who embraced his institute the vows of conversion of morals, of obedience, and of stability. At that period the religious profession obliged only in the individual conscience; it rendered marriage illicit, but did not invalidate it. St. Benedict himself supposes that a monk may leave the cloister. In that case he passed over to the jurisdiction of the bishop, like other laymen. Fleury, speaking of this, says: "It was always regarded as a great sin, if a monk, through levity or for some other reason, abandoned his holy profession to return to the world, he was then put in penance; but, as far as the temporal was concerned, he was punished only by the shame of the change." When the Roman empire had been converted to Christianity, and the civil and religious powers began to work hand in hand; the former, seeing the great inconveniences which arose from the liberty left to religious, established the irrevocability of the vows, which was adopted by the whole Church.² Thus did the vows begin to be solemn. The solemn vow is one which is made to God and accepted by the Church, that through its supreme power, reserves to itself the right of dispensing from it, but only for the gravest reasons. The three essential solemn

¹ Institution au Droit Ecclesiastique, Ch. 23.

² Abbé Badiche.

vows of poverty, chastity, and obedience alone render the one that takes them a religious in a canonical sense. The simple vow, though taken to God, and equally binding in conscience, is not accepted by the Church, in the same manner as the solemn vow in the form of a contract, but by the order or congregation in which it is emitted. It has not the same civil effects as the solemn vows, and may be dispensed in for lighter reasons than those required for the dispensation of the latter. Neither does it render the one who takes it a religious according to the acceptation of the term in Canon Law. Nevertheless a person who binds himself by the three simple and perpetual vows of poverty, chastity, and obedience in an institute approved by the Church, is truly a religious in the sight of God. Before modern times, religious were generally bound only by solemn vows, but in these latter centuries there has been a tendency to establish religious congregations with only simple vows. It was decreed by Pius IX. that even in many of the ancient orders the religious should take, first, the simple vows, and only a few years later, bind themselves by solemn engagements. In the Society of Jesus, the solemn vows are taken only by the more advanced members of the order.

It was at first customary to take only the vow of obedience, which implicitly contained the others, but since the thirteenth century, when St. Francis required the explicit profession of the three vows, the latter custom became predominant, though several orders have continued to adhere to the original practice. Even in those orders where only the vow of obedience is taken, it is essential that the religious should, at least implicitly, bind himself to the practice of the three evangelical counsels: poverty, chastity, and obedience, in which the perfection of the Christian's life consists.

By the vow of poverty, the religious consecrates to God the goods of the earth to which he has a right. The property of our goods is based upon the natural law, and upon the duty which obliges us to preserve our life. Nevertheless this very right of property has been, and still is the cause of much of the misery which afflicts the human race. Avarice, dissensions, lawsuits, injustices, bloodshed follow it wherever it is found. Disgusted with this spectacle, thoughtful men turned away from the right of private property as though it were an evil, and sought refuge in the community of goods, which some imagined was the original condition of mankind. Legislators, such as Minos at Crete and Lycurgus at Sparta, introduced it among their subjects. So-called philosophers have gone so far as to attack the right of private property as an injustice, so true it is that men easily proceed from one extreme to another.

Our Lord Jesus Christ, the divine Teacher of mankind, though upholding the right of man to his possessions, nevertheless taught His disciples to despise riches. The poor He called blessed, and He warned the rich of the danger to which they were exposed. To those who wished to be perfect He counselled the absolute abandonment of earthly goods. These teachings He confirmed by His example, choosing for His portion poverty rather than wealth. The first Christians, walking in the footsteps of their divine Master, gave up their goods which they placed in common. When their fervor had begun to cool, men desirous of perfection relinquished their goods and embraced a condition of voluntary poverty. Later on, not content with the practise of this virtue of detachment from the goods of the earth, they bound themselves to it by a vow. To the present day the practise and the vow of this voluntary poverty continues in religious orders in which we find the example of a holy communism. The religious bound by the solemn vow of poverty gives up entirely the right to possess; he has absolutely nothing he may call his own; he becomes as it were, in civil life, dead. In the one for whom this vow is only simple, the right to possess may still remain, but he is not allowed to make use of his property except in so far as this use is allowed by his rule and his superior. Thus the vow of poverty removes from the religious one of the great sources of crime, and a great obstacle to perfection.

By the vow of chastity the religious consecrates to God his senses, and renounces all carnal pleasures, even those that under certain conditions are permitted. Many objections have been brought against this vow by the enemies of the monastic state and of Christian perfection. They say that it is natural for the heart to love the opposite sex; this is true; but those who make this objection must not forget that man is enabled to raise himself above nature by grace, and that it may be supernatural to renounce all sexual affection for the sake of a higher and nobler love. The objection, taken from the impossibility of observing this vow, is null, for what has been done can be done, and it is a fact that millions have observed it. They tell us that celibacy shortens life, but if this be true, why do we find, as a rule, lives of such length among contemplative orders, both male and female? In regard to another trite objection that celibacy is an injury to society by diminishing the population of the globe, it would have to be proved that monastic celibacy really tends to diminish the number of human beings on earth. If we examine the matter, the proof fails. The period of the Crusades was certainly that in which there were more monks and nuns than ever before or since, and that, according to the

calculations of Voltaire, was precisely the epoch of the maximum population of Europe. If monasticism were the only cause of the diminution of population we would have to fear, certain portions of the human race would not be threatened with extinction, as they now are. Not religious celibacy, but profligacy and the abuse of marriage are the evils which threaten our modern society. Whosoever contemplates monasticism with an impartial eye must certainly admit that it is an admirable institution which tends to raise man above his passions, by teaching him self-denial, and that it has always been of great benefit to society. But monasticism without celibacy would be an utter impossibility; hence the vow of chastity may in truth be called one of its strongest bulwarks.

There is a vow more difficult to observe than either that of chastity or poverty, it is that by which the religious renounces his own will,—the vow of obedience. Subjection to law is necessary in every society, for without it society would crumble to pieces. Religious societies have this advantage over the State, that their members have voluntarily embraced this condition, and consequently submit, not because they are forced, but because they have vowed to do so. These general reflections on the individual vows suffice.

The question may be asked whether the solemn vows, which render the separation of a religious from his order a matter of extreme difficulty, have been beneficial or not. No doubt there are various opinions on the subject, but the wisest course to pursue is to submit to the superior judgment of the Church. Precautions are taken to prevent the religious from binding himself rashly, and taking a step he might afterwards regret. This is the object of the novitiate. Undoubtedly many have entered religion from unworthy motives; such persons can blame only themselves. Not a few may have been morally forced. This may especially have been the case at certain periods of the middle ages. In this matter we can only bow before the mysterious permissions of divine Providence, which always knows how to draw good out of evil. The Day of Judgment will no doubt startle us by its revelations on this subject. Until then we have only to wait patiently.

Certainly if a person has entered a religious order against his will, and has made the vows which separate him irrevocably from the world, except by a heroic effort he devote himself with courage to the service of God, sanctifying himself and his affections, and making virtue of necessity, his life will be an earthly hell, and he will be a fit subject for pity. Although God never countenances such forced vocations, if the word vocation may be used here, He who can draw good from evil may, nevertheless, permit them for wise purposes

best known to Himself. We may also admit that the Almighty will render the religious yoke light, even for those who have taken it upon themselves without vocation, if they show themselves generous; for God is never conquered in generosity.



MONASTIC EXERCISES.

SOLITUDE.—LABOR.—MORTIFICATION.—PRAYER.

AS we pass over the history of religious orders on the pages of this work, we shall observe certain practices common to all monastic institutions. These form the general exercises of the religious state. As in an army the soldiers are constantly drilled, thus in the army of Christ the soldiers of the cross have their daily exercises, which tend to preserve monastic discipline, and to render the religious master of himself.

All the observances of the monastic state may be reduced to four principal subjects : solitude, labor, mortification, and prayer.

Those who have entered religious orders have always done so in order to retire from the world. A greater or lesser solitude has always been dear to the monastic profession. The ancient solitaries dwelt in almost inaccessible deserts, but St. Basil brought his monks nearer to the cities when he built a monastery in the outskirts of Cesarea. In the West, the general practice was to separate from the world, not so much by the distance of place as by the abstinence of communication with it. St. Benedict required his monasteries to be provided with all the necessities of life, in order that every avenue to distraction might be cut off ; nevertheless he permitted his monks to go out with the permission of their superiors. When the contact with the world had caused relaxation to be introduced into an order, and a zealous reformer arose who strove to recall his brethren to a sense of their duty, one of the first objects of his care was to enforce the spirit of solitude.

In studying the history of monastic orders, we find that the period which co-existed with or immediately preceded the Crusades, was especially one in which monastic solitude was most highly cherished. Most of the orders which originated at that epoch were contemplative, such as those of Camaldoli, Vallombrosa, the Cistercians, and the Carthusians. While Europe was in a turmoil of excitement, the spirit of chivalry was at its height, and the clatter of arms was heard on all sides ; many, disgusted with the noise of the world, turned toward sol-

itude to seek rest for their weary souls. Not a few of these had taken an active, and not always innocent, part in the busy events of that world. Even in this century of ours, there are numbers who live in the solitudes of the Carthusian, Cistercian, and other monasteries, as if the world did not exist.

Those who know little of convents and monasteries have frequently imagined that their inmates lead lives of indolence ; but it is not thus, for labor has always been considered one of the most important of monastic duties. The ancient Cenobites, who had given up all their goods for the love of Christ, had no other means of subsistence but the labor of their hands. We find the monks of the desert constantly at work. St. Benedict makes labor one of the most important points of his rule, and the Cistercians interpreting it according to their spirit, impose manual labor on all the brethren. One of the councils of Aïlla-Chapelle, however, forbade hard labor to those monks who were priests, out of respect for the priesthood. Nevertheless manual labor has continued to exist, even among priests of monastic orders, down to the present day. In those monasteries in which the religious were not supposed to work with their hands, other labors, such as study, were enjoined.

Mortification has always been prescribed by monastic rules, for one of the objects of the monk was to do penance. The solitaries of Egypt lived only on bread and water, while some among them spent whole days without food. Nevertheless they arrived to the utmost limits of old age. It is surprising to find how many of them had finished a century of life. St. Basil commanded his monks to conform themselves to the custom of the country in which they lived, and to choose that which was least expensive. St. Benedict allowed his monks two meals, and permitted them to drink a little wine.

Among all the ancient monastic orders, we find the use of flesh meat forbidden, though some think that St. Benedict allowed his monks to eat fowl, which was in abundance on Monte Casino. The orders which followed the rule of St. Augustine were generally not so severe, but St. Dominic and St. Norbert followed in this respect the custom of the ancient monks, and forbade the use of meat. St. Francis, on the contrary, notwithstanding the austerity of his rule, permitted it, with the exception of certain days. The female branch of his order, or that of the Poor Clares, nevertheless forbade its use. Most of the modern orders have not the rule of perpetual abstinence.

In many orders, particularly those of an ancient date, the time intervening between the feast of the exaltation of the Holy Cross in September and Easter is a time of fasting. The same rule is observed

among various orders of Mendicant Friars and Canons Regular. Those who profess the rule of St. Augustine are generally less austere in this point, as well as in the rule of abstinence. The Order of Poor Clares observes a perpetual fast all year round, while the Minims bind themselves by a vow to use only Lenten food throughout the whole course of their lives.

Besides fasting and abstinence, religious orders have imposed upon their members various other austerities, which differ according to the characteristic spirit of each institute. The use of the hair-shirt, or cilice, ascends to a very remote period. The Carthusian monk wears it constantly, and does not part with it until his earthly life is ended.

The discipline, or scourging, began to be universally practised at the time of St. Peter Damian, who greatly favored this mode of austerity. The custom of public self-humiliation has been one of the practices of monasticism from its earliest days. The accusation of faults at chapter is a widespread custom among monastic and religious orders.

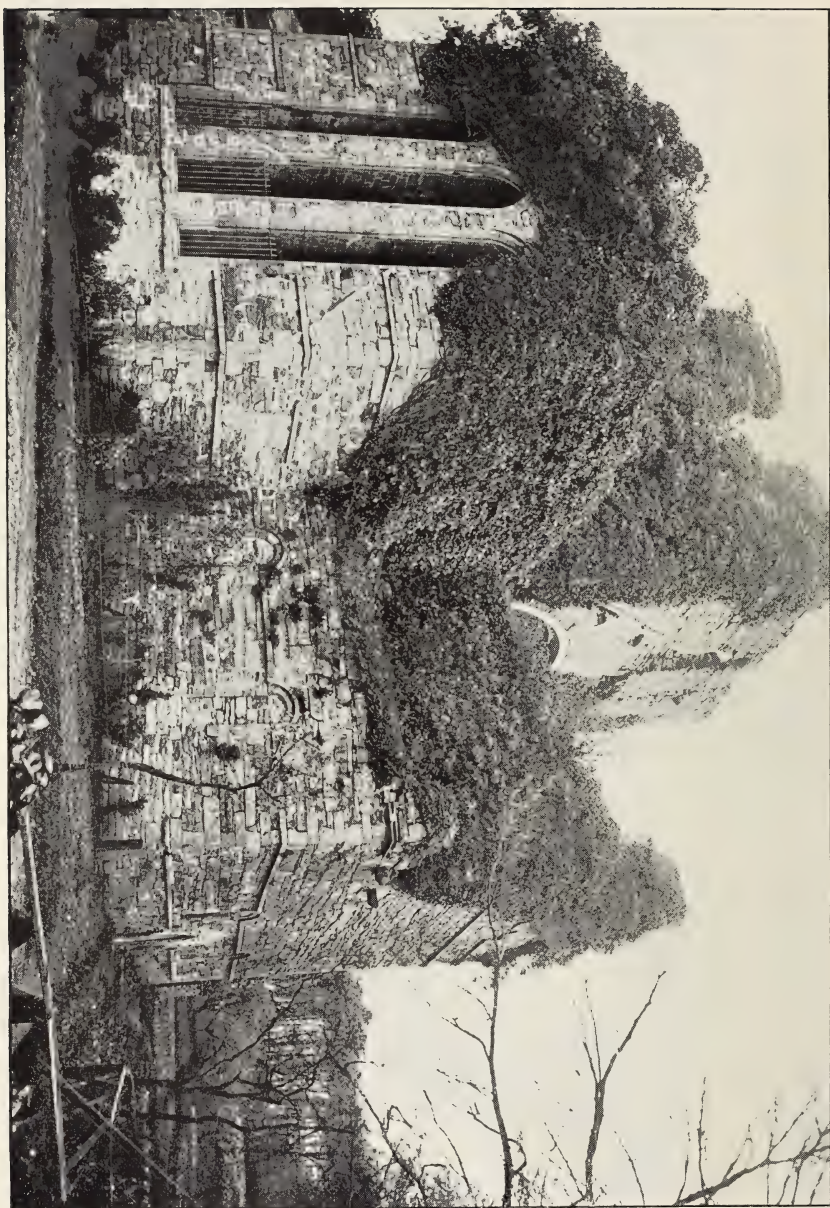
In the life of the Christian, and especially of the religious, mortification must always be united with prayer. The ancient monks in the desert lived in constant communion with God, many of them spending whole nights in pious exercises. From the earliest ages of the Church it was customary to recite matins at midnight. This practice has been retained in the ancient orders, and we find it among the Passionists who belong to the modern Congregations. In the old monastic orders the exercise of prayer consisted chiefly in psalmody, or the recitation of the Divine Office, while the whole life of the monks was supposed to be an uninterrupted contemplation. Since the days of St. Ignatius de Loyola, the practice of systematic meditation has become more common, and, among the modern orders, we find the use of other formulas of prayer besides the Divine Office, as, for instance, the Rosary.

Monastic orders have always been known for the practice of hospitality. The solitary of Egypt interrupted his communings with God in order to receive with fraternal charity the visitor who crossed the threshold of his cell. St. Benedict, in his rule, opens the door of his monasteries to travellers and the unfortunate without discrimination. Those fervent sons of the great patriarch of the monks of the West, the Trappists, are to-day bright examples of that Christian virtue which we call hospitality. The sons of St. Francis are also distinguished for the practice of this same virtue.

It is unfortunate that religious communities should be found where the spirit of selfishness seems to exist; where a stranger meets not only with a cold reception, but even with a lack of politeness. Whatever this may be, call it prudence or give it another name, it is certainly

not the spirit of the religious profession nor that of the saints. The great models of the monastic profession were men of boundless charity. Never was hospitality better practised than in the days when monasteries were generally the abodes of great sanctity, when there were many monasteries, but no orders. The establishment of distinct orders has been productive of much good, but when the human element is not conquered by the divine, it may also have the result of increasing inordinate self-love and a spirit of egotism. A religious may occasionally be attached to his order, or even to his monastery, at the expense of that general charity which should bind together all the members of the Church.





BOYLE ABBEY, ROSCOMMON.

MONASTIC LABORS.

MONKS AND NUNS ARE NOT USELESS.—ECCLESIASTICAL SCIENCES.—THE UNIVERSITIES.—APOSTOLIC LABORS.—CIVILIZATION OF EUROPE.—AGRICULTURE.—ALMS-GIVING.—LETTERS AND ARTS.—SCHOOLS.—MONASTIC LEARNING IN IRELAND.—HISTORY.—INVENTIONS.—RECENT WORKS OF RELIGIOUS.

SINCE the sad catastrophe which hurled the human race from its original state of felicity into the abyss of sin, labor has become one of the necessities of our nature. The earth produces fruit only in so far as it is tilled by the hand of man. The material elements contribute to man's happiness only in proportion to the amount of labor he spends upon them. There was, perhaps, never a time in the world's history in which the attention of men was so much drawn to labor as in the age in which we are living, but we must admit that most of the activity expended tends only to man's material welfare. It is, therefore, no wonder that the world, tinged with the spirit of materialism, should only appreciate those works, the object of which lies on this side of the grave, and consider those as useless which regard another life. It is for this reason that those heroic men and women who have forsaken the world to consecrate themselves to God are frequently considered useless members of society. Those who bring this accusation against them forget the merit of those works which tend to lead the souls of men to God. When we reflect that the prayers, penances, and apostolic labors of religious counterbalance the indifference, licentiousness, and iniquity of the world, we must necessarily arrive at the conclusion that the epithet of useless can least of all be attached to monks and nuns. But it is not only by their virtue that religious have been beneficial to society; they have directly contributed to the temporal and eternal welfare of their fellow-men by their works. Ecclesiastical sciences, so necessary for the formation of ministers of the Gospel, have always found a home within the walls of monasteries. Some of the most eminent Fathers of the Church were monks, and from the desert went forth St. Basil, St. Gregory of Nazianzen, St. Epiphanius, St. Ephrem, and Theodoret. St. Jerome, St. Isidore of Pellusium, the

Doctors of Lerins, St. Gregory the Great, St. Fulgentius, and many more who have shone in the Church by the brightness of their learning, were members of the monastic profession. The patient labors of these men elucidated the true meanings of the sacred scriptures, preserved tradition, and refuted heresies. Their writings still command the admiration of all those acquainted with the works of the Fathers. They have given us treatises on Christian morals, the lives of the saints, sermons, instructions, letters, histories of different churches, and valuable information concerning the primitive Church. During the Dark Ages the sciences of the Church were taught almost exclusively in the monasteries. The inhabitants of these dwellings of virtue drew from the Fathers of the early ages that knowledge with which they combated heresy. St. John Damascene in the East, and Lanfranc in the West, made use of these arms. The monks composed treatises on liturgy and the Divine Office; they gave us valuable works on Canon Law, and ecclesiastical history is no less indebted to them. Hardly had the universities been established than the religious grasped their opportunity, and distinguished themselves as their brightest ornaments. William of Champeaux established the school of the Canons Regular at St. Victor. The Cistercian monk, St. Bernard, shone among all his contemporaries by his sermons and his doctrines. Albertus Magnus, Alexander of Hales, St. Bonaventure, and St. Thomas were the most prominent among the learned religious of the Middle Ages. Patient researches, indefatigable labors, constant studies have produced those works which have contributed so largely towards the promotion of ecclesiastical studies.

The inhabitants of the cloister have also worked hard at the conversion of the world. The disciples of St. Basil served the Church against the heresies of Eunomius and Apollinarius. St. Pachomius and St. Benedict applied themselves and their disciples to the conversion of the inhabitants in the vicinity of Tabenna and of Monte Casino. St. Jerome prepared catechumens for baptism, and the same sacrament was conferred upon a multitude of Saracens by St. Euthymius. Monks chosen by St. John Chrysostom converted Phenicia to Christianity, while Persia and Austria also owed their conversion to members of the monastic profession. During the Iron Ages which followed the downfall of the empire of the West, it was the monks who saved Europe from barbarism. England was evangelized by monks, and from that island went forth the monastic apostles who preached the Gospel to the peoples of the North. At a later period, the Cistercians, Dominicans, and Franciscans carried the light of the Gospel into Prussia, Livonia, Tartary, and even China. In more modern times nearly all the religious orders and

congregations joined in the good work, and sent forth their missionaries to distant countries to carry the cross.

The monastic works we have just mentioned may perhaps appear valuable only to believers in Christ, though all must admit that civilization invariably follows in the wake of Christianity, and that in this respect the monks have greatly aided in civilizing the world. But it was not only in the supernatural order that the religious benefited the world, they also performed immense good by their labors, which were productive of the most beneficial results, even in the temporal sphere. To be persuaded of this, reader, cast a glance at the condition of Europe after the fall of the Roman empire. The Goths, Huns, and Franks divided among themselves the spoils. These tribes, barbarous and heathen as they were, despised the peaceful arts of agriculture and human letters, and most of them dwelt in subterranean caves or in the forests. Science was consequently contemned, and Europe was given over to barbarism. Immense woods and marshes covered the land. It was on these inhabitable tracts that the monasteries of the Dark Ages were built. Whenever a monastery arose, the face of the country was entirely changed, the soil became fertile, and luxuriant vegetation under the laborious hand of the monk took the place of the desolate moors and wild forests that had hitherto existed. The example of the monks produced beneficial results, and agriculture, the basis of a nation's prosperity, grew to be esteemed and cultivated by the people which had hitherto delighted only in the arts of war. The monks, possessing immense tracts of land, afforded work to countless persons who thus gained their livelihood, and to many of whom they rented portions of the lands of the monasteries, which were thus divided into smaller farms. Agriculture was naturally followed by various other industrial arts, and a number of persons were in consequence drawn around the monastery. Thus arose many of our towns and cities, over which the venerable monastic pile cast its protecting shadow. We too easily forget that our so highly-vaunted modern civilization is only a development of that founded upon the ruins of Rome. But the founders thereof, we may say in the full sense of the word, were the monks who, at that period of licentiousness, corruption, and barbarism, were almost the only genuine professors of Christianity. Without their persevering labors and their long experience, which they transmitted from generation to generation, that civilization might have never existed. If to-day by some fatal catastrophe, agriculture should sink into the grave of oblivion, we doubt not but that the monk-farmers, the Trappists, and the Benedictines, would again cause its resurrection.

While the monks enriched their monasteries, furnished work to the

idle, and added to the general prosperity, they also succored the indigent. St. Augustine relates that the solitaries of Egypt, living on the work of their hands, freighted whole vessels with their alms for the poor. The Abbey of Cluny alone is an instance of monastic liberality. It was known to give nourishment to as many as seventeen thousand poor persons on one day. Moreover the monasteries afforded shelter to persons who in those barbarous times became objects of persecution. This right of asylum was necessary at a time when the conviction of a suspected person depended too often on personal combats or absurd trials.

Monks succeeded in abolishing criminal practices, and in protecting the people against the tyranny of the great. It was a monk who, though at the cost of his life, put an end to the bloody spectacles of the Roman amphitheatre. Many a world-worn soul, in those ages of cruelty and bloodshed, found rest and happiness within the silent walls of those monastic homes.

The monasteries were also the homes of letters and the arts which the incursions of the barbarians had well-nigh ruined. The monks, at that period critical for science, devoted themselves with unparalleled energy to collect and copy the best works of classic antiquity. Those of the monastery of Tours performed no other labors but that, and, in the days of St. Benedict, the Italian monks consecrated their leisure hours to it. It was among the favorite occupations of the monks of Cluny as well as of the early Carthusians and Cistercians. The preservation of the five first books of Tacitus was due to the monks of Corby, and without the labors of the inhabitants of mediæval monasteries, Alexander, Cæsar, Homer, Virgil, together with other names of ancient renown, might have been forever unknown to us. The rule of St. Benedict obliged every monastery to possess a library, and in course of time the monastic libraries became justly renowned. It was from their hidden recesses that most of the manuscripts went forth, which were given to the world at the time of the invention of the art of printing.

The monasteries were also provided with schools. These were of two kinds: one interior, and destined for the monks only, and the other exterior, to which seculars were admitted. These monastic schools go back as far as the days of St. Pachomius. The children of the first families of Rome were educated at Monte Casino, and, in England, the schools of the abbeys of York, Glastonbury, Malmesbury, and Croyland became famous. Ireland was at the same period the land of scholars, as well as of monks, while the schools of France and Germany were no less renowned. Albric tells us that at Cluny the least of the children was educated with as much care as the scions of royalty. Rhetoric, dialectics, astronomy, grammar, and music belonged to the curriculum

of studies. The works of the Arab writers were made known to Christianity by means of the monks. For several centuries, law and medicine were practised by priests and monks alone, though this was afterwards forbidden them by the councils. The knowledge of Roman law was introduced into England in the twelfth century by Thibaud, a monk of Bec in Normandy, who brought thither the code of Justinian.

Not only were the cloisters of mediæval Europe schools of learning, they were also the studios of artists. Whole edifices were constructed by monks, such as the monasteries of Cluny and Prémontré. Sculpture and the art of painting were among their favorite pursuits. The incomparable Fra Angelico was a Dominican friar, and in our own times, Père Besson, a member of the same order, has obtained renown as a painter.

History owes an immense debt to the abbeys of old. It was customary in many monasteries to choose an able writer who recorded the actions of the sovereign and the principal events of his reign. After his death, the various writers brought the facts they had gathered before the next general chapter, which classified them in the form of a chronicle. These monastic chronicles have furnished most of the material for the sacred and profane history of those times. The names of Bede, Ingulf, Turgot, William of Malmesbury, Matthew of Westminster, Matthew of Paris, Adom, William of St. Germer, Oderic, Hugh of Flavigny, Orkempert, Leo of Marsiac, and Peter the Deacon stand inscribed among the famous chroniclers of the Middle Ages.

Many of the blessings of our civilization owe their invention to monks, though the names of their authors are unknown. Gerbert, a monk of Aurillac, invented the clock, which Huggens, the inventor of the pendulum, improved upon in times much more modern. The same monk is also believed to have introduced the Arabic cipher into Europe. Guido d'Arezzo gave to the world the scale of notes which, to the present day, forms the basis of every musical education. The Dominican, Albertus Magnus, was an expert mechanician. He produced an automaton which so closely resembled the human being that it spoke. The Franciscan friar, Roger Bacon, foresaw by his genius the wonderful discoveries of modern times. He invented, among many other things, the reflecting mirrors, and various magnifying and diminishing glasses. His knowledge of astronomy, chemistry, and physics was marvellous. Both Albertus Magnus and Roger Bacon were far in advance of their age, which could not appreciate their services. The latter was accused of witchcraft, for his acquirements were too far elevated above the conceptions of the time in which he lived. In his work entitled "The Secret Works of Nature and

Art," he thus expresses himself: "What need is there of having recourse to magic, for physics teach us so many beautiful secrets, which possess the twofold advantage of satisfying our curiosity and of surprising the ignorant masses."

It was a Dominican, Alexander Spina, who invented spectacles. Before his time there was no means to correct impaired eyesight. Another member of the same order had, before Columbus, asserted the existence of the antipodes, contrary to so many prejudices and popular beliefs.

What we have written concerning the past ability of religious orders, still holds good for our times. In this century of ours, the century of progress, the monasteries are still the schools of virtue. The same examples of prayer, mortification, and love of solitude which ages past admired, may now be witnessed within their walls. As of yore, the religious stand prominent in cultivating the ecclesiastical sciences. Witness the labors of the Benedictines of Solesmes, the writings of Jesuit and Dominican philosophers and dogmatic theologians, and the works of Redemptorist moralists, besides the numerous writings on ascetic theology which have emanated from the pen of so many religious. In the latter times, Sacred Scripture has been, as of old, made the subject of writings innumerable. Benedictines, Capuchins, Barnabites, and others have contributed their share. These works treat of the authenticity of the Bible, of biblical antiquities, of exegesis, and give critical notes together with the translation.

In the last century, the works of the Fathers were edited by the Benedictines of the Congregation of St. Maurus. Religious of the same Order distinguished themselves by their controversial works. History is still greatly indebted to religious of various orders. Father le Ruien, a Dominican, in his *Oriens Christianus*, gives us valuable information concerning the four patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, and Father Tournon, of the same order, writing the *Amerique Chrétienne*, contributed greatly to the ecclesiastical history of the New World. His confrère, Père Laba, is an authority on the condition of the French West Indian islands, in the early part of the eighteenth century.

Liturgy, the Lives of the Saints, and Canon Law have also found many votaries in these latter times among the members of various religious orders, and the Dominicans have given us the Universal Dictionary of Ecclesiastical Sciences.

Religious are as active as ever on the missionary field. Cast a glance at the vineyard of the Lord, and you will behold religious on almost every spot of the inhabited globe. You will find Carmelites,

Franciscans, Jesuits, and members of many other orders in the various Protestant countries of Europe. In the eastern portion of the same continent the Fathers of St. Paul the first Hermit, the Observantines, the Capuchins, and Dominicans, display their activity and zeal. In Syria the Gospel is preached by Carmelites, Capuchins, and Jesuits. Augustinians, Carmelites, and Capuchins evangelize Persia, while Capuchins, Dominicans, and Carmelites labor in Armenia, Arabia, and Georgia. Various orders are engaged in India, Africa, and Australia, while most of the orders have their representatives in the New World.

It would take us too far were we to speak of the eminent services rendered to the world in our century by religious. All the sciences have flourished in the orders. One of the most eminent of our modern astronomers, the celebrated Secchi, was a Jesuit, and an authority on medical subjects, Father de Breynne, belonged to the Cistercian Order. Thus have religious from the dawn of their history until the present labored usefully for the glory of God, the welfare of the Church, and of society.



THE MONASTIC HABIT.

FIRST DRESS OF THE MONKS.—MONKS OF THE EAST.—FEMALE ANCHORITES.—THE BENEDICTINES.—COLOR OF THE HABIT.—THE MENDICANT ORDERS.—CHANGES IN THE MONASTIC HABIT.

FROM time immemorial, clothing has been used, not only for the sake of modesty and as a protection against the inclemency of the weather, but also as a distinctive mark of dignity and office. Kings were distinguished from their subjects by the garments they wore, while senators, soldiers, priests, and other public functionaries had their peculiar garb. It is, then, no wonder that those who, separated from the world by their lives, should also seek to be distinguished from worldlings by their garments. In the beginning, the monks possessed no distinctive habit, and their founders gave them only the costume worn by the peasantry. St. Athanasius, speaking of the clothing worn by St. Anthony, father of the Cenobites, tells us that it consisted of a hair-shirt, two sheep-skins, and a mantle. St. Jerome says that St. Hilarion wore nothing but a hair-shirt, a peasant's garment, and a mantle of skins. In the institutes of Cassian we learn that the ancient monks of the East wore small linen tunics with short sleeves reaching to their elbows, and a hood which descended from their head to their shoulders. Two woollen bands falling from their shoulders were united on the stomach, thus forming a girdle, and leaving the arms free. Their mantle was of coarse material, and covered their necks and shoulders. They also wore a robe of sheep, or goat-skin, and always went barefooted, except in a case of necessity, when they wore sandals.

Female Anchorites were differently clad, according to the spirit which animated them. The nuns who lived in the communities, subject, probably, to St. Athanasius, were clad with simple and common material. It was prescribed that their mantles should not be dyed, but should be of a color naturally black or reddish. The sleeves of their robes covered their hands down to the fingers. They were accustomed also to cut their hair. Fringes were entirely forbidden. They wore hoods and scapulars. We learn from St. John Chrysos-

tom that the nuns of his time wore a black tunic bound together by a girdle, a white veil on their forehead, and a black mantle, which covered the head and the entire body. Their shoes were pointed, and, probably, white.

In the West, the only mark in the habit to distinguish monks from seculars consisted in the material, which was coarse. Fleury says that St. Benedict gave no other habit to his disciples but that of the peasantry. This holy founder himself received from the hands of St. Romanus a habit of skins with which he clothed himself in the desert of Subiaco. It also appears that he gave a similar habit to his disciples before he had written his rule. It is probable that, at this period, sheep-skins were the ordinary dress of the shepherds and the mountain peasantry, as well in the East as in the West.

When the early founders of monastic orders had written their rules, they prescribed habits similar to those of the poorer classes. It was about this time that the cowls with hoods became common among the monks. Utility brought them forth, as they were found to be very convenient in cold weather.

Religious being dead to the world, and by their profession devoted to works of penance, they assumed in the beginning for their habits the color of mourning worn in their respective countries. Thus in Syria, Palestine, Thracia, and Greece they wore black, and in Egypt, white. It is probable that the latter color was also worn by the early Benedictines, who at a later period adopted black; but several branches of the order, like the Camaldolese and Cistercian monks, returned to the original color. At the present day, nearly all the monks wear black, white, or brown, the two former being the prevailing colors.

The Canons Regular, being by the nature of their profession ecclesiastics, wore a clerical dress which was variously modified according to the various congregations. Their habits also differed in color, white, however, being predominant. A distinctive portion of the habit, generally worn by Canons Regular, was the surplice. This article of clothing was also assumed by various congregations of Canonesses.

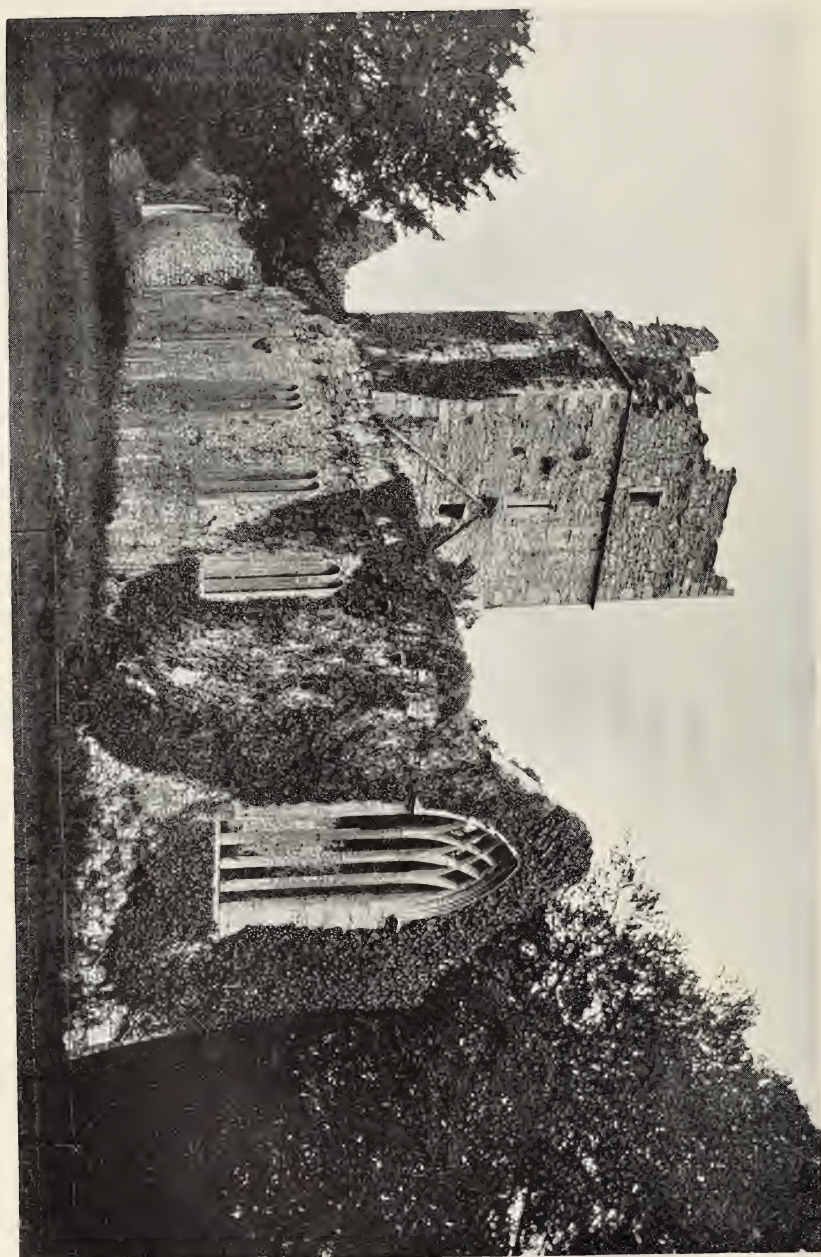
The Mendicant orders assumed habits widely different from one another. The origin of these was either the circumstances of time, or a divine revelation. St. Francis gave to his friars the ordinary dress of the peasantry as St. Benedict had done, while the white habit of the Dominicans and that of the Trinitarians owe their origin to a revelation. Decrees of the Sovereign Pontiffs also frequently modified the habit, as in the case of the Hermits of St. Augustine. The latter wore black and white, and, among them, the leather girdle was generally a distinctive mark.

We also find that in some religious orders the habit underwent changes. These were brought about either by positive enactments, or by a natural development. Thus we see that the habit of the Franciscans changed according to the different observances which existed in the body of the order. Reforms were also frequently a cause of modification of the habit, as we find in the case of the Carmelites.

When in modern times the orders of Regular Clerics were established, no other habit was originally chosen but that of the secular clergy, and the same is true of many of the simple congregations. St. Ignatius prescribed no special habit for his brethren, but left this to the customs of the country in which they lived. In some of these orders and congregations the original dress became, in course of time, a distinctive habit, as for instance, among the Redemptorists, whose habit was that of the Neapolitan clergy in the days of their founder, St. Alphonsus. Here and there some special mark was added to the costume of the secular clergy, such as the crucifix or the rosary. Several of our religious congregations to-day wear the same habit as the secular priests; to these belong the Lazarists, Marists, and others.

The habit of various modern congregations of nuns was originally that of the peasantry, or poorer classes.





MICKROSS ABBEY, KILARNEY.

MONASTIC PROPERTY.

ORIGIN OF MONASTIC PROPERTY.—ABUSE OF MONASTIC PROPERTY.—ST. FRANCIS AND ST. DOMINIC.—ST. IGNATIUS.—SUPPRESSION OF RELIGIOUS ORDERS.

HERE we touch upon a sore spot. The possessions of monasteries are a thorn in the side of their enemies, and they have frequently been the cause of the persecutions which monastic bodies have had to endure. Nevertheless, every unprejudiced mind must admit that it is as necessary for monasteries as for individuals to possess a share of this world's goods, without which life becomes utterly impossible.

When we ascend to the origin of monastic property, we find that, in the beginning of the Middle Ages, these religious houses were generally founded by three classes of persons: bishops, kings, and nobles. Since the Council of Chalcedon, which decreed that no monastery should be founded without the consent of the bishop, it may be said that bishops have had a share in the foundation of all these institutions. Many of these prelates endowed the monasteries thus founded with the goods of their diocese. This was permitted them by the councils, and most of the ancient abbeys were thus established. The Ninth Council of Toledo, however, forbade the bishops to give to the monasteries more than the fiftieth part of their diocesan property.

Other monasteries were founded by sovereigns. Thus in France, as early as Charlemagne, we hear of royal abbeys as distinguished from those that had been founded by bishops. Louis the Debonnaire, son of Charlemagne, constructed or repaired seventeen monasteries. The author will never forget a visit paid to one of these venerable monuments of the Ages of Faith. It was that in which the ashes of St. Benedict of Aniane, one of the reformers of the Benedictine order, repose, though in an unknown grave. The abbey itself has passed into other hands, but the church stands there still with its silent tombs of the abbots of past ages. It was founded by Louis the Debonnaire and it is situated in the picturesque village of Corneli-Munster at the foot of the Eifel Mountains, about two leagues from Aix-la-Chapelle. In the church the relics of St. Cornelius and St. Cyprian are venerated with a great concourse of the faithful.

It was not only bishops and kings who vied with each other in founding monasteries ; noblemen too imitated their example, and spent their earthly goods in like manner, bestowing especially their lands, frequently waste and sterile, upon the monks, who rendered them fertile. The people also contributed their share towards the increase of monastic wealth, for it frequently happened that entire families would give themselves to monasteries, thus seeking protection against the oppression of the great. They became, as it were, the voluntary slaves of these religious houses. We see thus that the origin of monastic property was what is called donation, a title perfectly just and honest. The property thus acquired was increased by other donations and by the industry of the monastic proprietors themselves. We have no doubt that this wealth, though honestly acquired, frequently became a source of disorder and relaxation in religious houses. St. Francis and St. Dominic, the two great founders of the Mendicant orders, must have had this in view, when they forbade their disciples to possess immovable goods and desired them to obtain their support only from the charity of the faithful. St. Ignatius, on the other hand, expected his colleges to be endowed, and forbade his religious to accept compensation for their ministry. St. Cajetan and the Thatines not only refused to possess revenues, but, also declined to beg, relying entirely on Divine Providence.

To whom did monastic goods belong ? To no individual in particular, but to the order, and to the Church at large. Do you behold that magnificent abbey ? Its architecture is wonderful ; the most exquisite paintings of the greatest masters adorn its walls. But enter within its humble cells, where the religious dwell. There the strictest poverty prevails, for the monk has nothing he may call his own. But what is done with the wealth ? In the first place let us remember that it takes much to support a large community, say of sixty or more persons. Moreover a religious, in case of necessity, frequently calls upon his order for the support of his indigent family. Many religious orders, for instance those of Cluny and St. Maurus, had special funds for this purpose. It is also a certain fact that religious dwellings have always been houses of charity toward the poor. Nowhere did this become more apparent than in England, after the suppression of the monasteries, when the swarms of paupers, deprived of the sustenance they had received from these institutions, began to overrun the land.

We are well aware of the fact that abuses may exist and that they have existed in religious houses. A superior though deriving no personal advantage from the increase of the goods of his house, except a

certain amount of glory and praise, may allow himself to be conquered by avarice and cupidity ; he may become miserly as much as a man of the world. Individual religious may show themselves harsh and uncharitable to the poor, either from character or for some pretext or other, but let it be remembered that such men are not acting up to the spirit of the religious state, which is essentially an unselfish one, but positively in contradiction to it. Their misconduct does not overthrow the fact that religious houses have generally been the houses of the poor. Religious bound by the vow of poverty, may sometimes favor the rich more than the poor, but herein, again, they act in opposition to the spirit of the great masters of the monastic profession.

Religious orders have, at various times, been suppressed both by the civil and ecclesiastical authorities, and their goods have been confiscated. To justify their action the former would have to show that the orders in question were injurious to the state, and this they have not been able to do. The property of the monasteries, though sometimes very vast, was always used to the benefit of society, and there could consequently be no reason to deprive them of it. We ask : has England in any way been benefited by the monastic goods which were confiscated at the time of the suppression by Henry VIII. ? They served to fill the pockets of a few indolent nobles and favorites of the crown, but has not pauperism increased in England to an alarming extent since the Reformation ? What benefit did France derive from the goods of the religious orders suppressed during the revolution ?

The Church had other reasons for its action. When the monasteries were originally endowed, their founders intended to establish institutions useful to the Church and to society. As long as the religious lived up to the spirit of their rule and the intention of the pious founders, no earthly power possessed the right to expropriate them, except, perhaps, the Church, in virtue of the right of supreme dominion, and for the common good. But when they degenerated, applied their goods to other uses than those intended by the donors, or became injurious to themselves, to society, and to the Church, then it was the latter's duty to recall them to the path of righteousness, and, if they showed themselves incorrigible, to suppress them.

We may finish this chapter with the remark that earthly goods are as necessary for monastic institutions as for private individuals, but that too great wealth has often been the misfortune of religious communities. It is remarkable that the days of the greatest fervor of an order were the days of its greatest poverty. This is one of the lessons we learn from history.

MONASTIC GOVERNMENT.

NECESSITY OF AUTHORITY.—CONGREGATION OF TABENNA.—GOVERNMENT IN THE BENEDICTINE ORDER.—ORDERS OF KNIGHTHOOD.—THE MENDICANTS.—SYSTEM OF THE JESUITS.—GENERAL CHAPTERS.

AUTHORITY is necessary in every society, for without it the members could not be united. This is especially true of religious societies, of which obedience is the very essence. Hence we see the most ancient religious communities governed by a common father. The earliest monasteries were independent of one another, each being subject to its superior, or abbot. St. Pachomius was the first to establish a congregation or society of several monasteries, united under one rule, and governed by regular assemblies or chapters. The institution of St. Pachomius served as a model for all later orders and congregations, and therefore its mode of government deserves special attention. The congregation bore the name of Tabenna, as it was there that St. Pachomius founded his first monastery, but the mother-house of the order was at Pabau, this one being the most important. It was there that the religious assembled to celebrate Easter with their founder. There, too, they held the yearly chapters of the order in the month of August. The congregation was governed by an abbot general, and it had its econome or procurator, who attended to its temporal affairs. In the general assemblies, the superiors and other officers were elected. The regular observance was maintained by the visits which the superiors paid yearly to the monasteries. Each monastery was governed by its abbot, who was assisted by a vicar.

The custom of holding general chapters has continued in the West, but in the East it has long since fallen into desuetude. The monks of the Orient have also their generals, to whom the name of Exarch is given, while the superiors of monasteries bear the name of Hegumenos. An Archimandrite is one who has several monasteries under his jurisdiction.

According to the rule of St. Benedict, the abbot is elected for life, and he appoints the prior or assistant. Those monasteries which

have not been raised to the rank of an abbey are governed simply by a prior. This form of government is that of an elective monarchy, which may be called constitutional, as the power of the abbot is limited by the rule. In the beginning of the order, each abbey was independent, but in course of time several monasteries were united under one superior, and they thus formed a congregation. That of Cluny is one of the oldest instances of a Benedictine congregation. At the present day the Benedictine order has no general, but each congregation is governed by its president.

When the orders of Knighthood came into existence, a mixed discipline, military and religious, was introduced, and the general of the orders assumed the title of Grand-Master. The Mendicant orders, humble as they were, rejected all insignia of rank and show of dignity, and established their government upon a democratic principle, their superiors being elected for a term of years. The Dominicans, though recognizing and rewarding merit even with titles, such as that of Master, are nevertheless essentially democratic in their government. The superiors of the monasteries, of the provinces, and of the entire order are elected by those whom they govern, so that these religious are in the full sense of the word, as much as the American people, a self-governing body.

With St. Ignatius de Loyola a system of absolute monarchical government began. The will of the superior was rendered supreme, so that the Jesuits may truly be said to be entirely governed by one man, though that one has several assistants or consultants who aid him by their advice. This method of St. Ignatius was followed by many orders and congregations of later date.

One of the most efficient means to preserve monastic discipline is the assembling of general chapters, and we find that when these are neglected, relaxation and disunion easily creep into religious orders. This ancient custom, instituted by St. Pachomius, was revived in the West by the order of Citeaux. In a general chapter, the affairs of the order are discussed, regulations for the better maintenance of discipline are drawn up, and constitutions are framed. The guilty are punished, or even deposed from their office, while a new impetus is given to monastic regularity. It may sometimes occur that the only remedy for grievances is to be found in general chapters. Certainly a religious may appeal from a lower to a higher superior, but if the general cannot or will not remedy the evil, what other redress can there be found save in a general chapter, except an appeal to the Sovereign Pontiff, which is generally accompanied with much difficulty and inconvenience?

It is said that a general chapter may become an occasion of dissensions, but we must remember that when people assemble to discuss matters, they are not supposed to agree, but that they meet rather to express opinions, and that in every meeting of human beings differences of opinion are a necessity. What is better: to suffer some dissensions in an assembly, from which much good may result, or to allow an order to fall into a rut and to grow rusty in practices foreign to its spirit? Ought we not of two evils to choose the least?

Another advantage of general chapters is the greater union which it promotes in an order. Members are brought together from various portions of the globe; they learn to know one another, as well as the provinces they represent, interests grow to be mutual, the isolation of individual provinces decreases, and a wider knowledge of the manners and customs of different nations helps to break down narrow-minded national prejudices.



MONASTIC REFORMS.

PRINCIPLE OF SELF-CURE IN RELIGIOUS ORDERS.—THE NINTH CENTURY.—ST. BENEDICT OF ANIANE.—ST. ODO OF CLUNY.—VARIOUS REFORMS.—MEANS OF REFORM.—PRIVILEGE OF EXEMPTION.—THE NOVITIATE.

EVERY human institution, no matter how holy, has a downward tendency. Passions, the love of ease and independence, interference of governments, political agitations and wars have all contributed towards relaxation of discipline in monastic orders. But the evil has never been without its remedy, the poison without an antidote. There is within these religious bodies a principle of self-cure, which sooner or later succeeds if the evil is not past remedy, and which constantly tends toward reformation. The history of religious orders has been one of foundation and of reformation. It is the history of the human body. From our cradle to our grave, our life is a constant struggle against disease.

In the ninth century, the Iron Age, many religious, as well as ecclesiastics in general, were less applied to the service of God than to all manner of worldly occupations, military exercises, horseback riding, tilting, playing, and good living. Councils endeavored to remedy the abuses, but in vain. One man, a saint (for a true reformer must be a saint), brought back the monks to a sense of their duty. On the banks of the little river of Aniane, he founded a monastery whence the good odor of Jesus Christ went forth to reclaim many other religious institutions. The second Benedict had succeeded in reforming what the first had founded. This reformation lasted only a short time, for in the following century the monks, demoralized by civil wars and the ravages of the Normans, had once more fallen into a deplorable condition. St. Odo of Cluny succeeded in again recalling the Benedictines to the practise of regular observance, and this reform was more lasting, as the congregation of Cluny established it upon a solid basis.

As it was with the Order of St. Benedict, thus it was with other orders. In the days of their decadence, God called forth prophets from among their brethren to lead them back to the practise of per-

fection. Sometimes the entire order was reformed; at others those who desired to live up to the primitive spirit of their institute, failing to draw their brethren by their example, separated from the main body, and, with the consent of the Apostolic See, began a reformed branch of their order. We find examples of this among the Franciscans, Carmelites, and others. At times the reformed order was more austere than the original rule required, the reformers either believing that it was necessary to go from one extreme to the other, or desiring to lead their disciples to a higher perfection by a more difficult road than the original founder had intended.

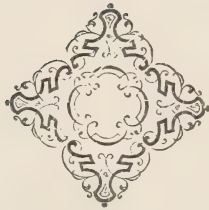
Various general means of reforming religious orders have been proposed. First it has been said that the age required for the taking of vows ought to be retarded. This question has been considered by the ablest and most learned men, and the Council of Trent finally fixed the age at sixteen. On the one hand we must admit that the service of God is easier, when embraced at an early age than when one has grown accustomed to the world. It is easier to bear the yoke of the Lord when we have borne it from infancy. On the other hand, if only those of mature age were admitted into religion, how many, tossed about by the tempestuous sea of the world, would not lose their vocation? Would the vows be any more solid because taken by one more advanced in years?

The privilege of exemption has also been considered an occasion of relaxation. In the beginning, the monks, nearly all laymen, were subject to the jurisdiction of their bishops. Many of the latter having begun to abuse their authority to the detriment of religious observance, the monasteries obtained from the Holy See prerogatives and privileges to protect themselves against these encroachments upon their rights. St. Gregory was the first to grant these. Canonists maintain that, in the beginning, they only tended to protect the temporalities of the monasteries, but, in the eleventh century, the religious asserted that they exempted them from the jurisdiction of the ordinaries. These pretensions were favorably received at Rome, and thus began the privilege of exemption, which, nevertheless, according to some writers, ascends to a more remote antiquity.

This exemption grew to be an abuse in many quarters. Abbots extended it to the servants of their monasteries, and regulars, especially the Mendicants, preached and administered the sacraments throughout Christendom with no other jurisdiction but that received from the Pope. Many a voice was raised against this state of affairs, but with no result, until the Council of Trent, which modified it, allowing the privilege of exemption to be enjoyed only by monasteries belonging

to a Congregation. In so far as the administration of the sacraments is concerned, religious were to be subject to the bishops. Exemption holds good only for the order itself, and extends not to its work of the ministry. The bishop may even correct abuses in the monastery, if the superior, having been admonished, neglects to apply the remedy. Exemption thus understood serves rather to preserve regular observance than to destroy it.

One of the most efficient means to preserve monastic discipline is the education of the youthful religious in the novitiates. There the foundation of his future life is laid, there, in order to prepare him for the combats of after years, he should be taught to acquire solid virtue rather than be exercised in minor practices which pass away with the novitiate. It frequently happens that the novice of an active order is required to lead the life of a contemplative, a life he will never lead again. This is a matter worthy of consideration. The novitiate ought, in the full sense of the word, to be a school, a time of trial and of preparation.



MONASTIC SUFFERINGS.

SUFFERINGS PROCEEDING FROM THE NATURE OF THE RELIGIOUS STATE.

—FROM BRETHREN.—FROM SUPERIORS.—LOVE OF GOD NECESSARY.

—HAPPINESS OF THE TRUE RELIGIOUS.

NO one will ever assert that a monastery is a place of earthly happiness, as this word is understood by worldlings. We know by bitter experience that our life, from the cradle to the grave, is a tissue of much that is disagreeable to human nature, and whithersoever we turn, we are sure to find the cross. Suffering is a native of no particular clime; it belongs to all countries and to all ages of the world. It is a part of our inheritance, transmitted to us by our first parents. Though necessary, it is none the less unpleasant, and following the promptings of human nature, we endeavor, by all possible means, to escape from, or at least to alleviate it. Christ, on the other hand, teaches us by His word and example not to fly from it, but rather to embrace it. "If any one will come after Me, let him deny himself, take up his cross and follow Me." In religious communities, where suffering is reduced to a system, all tends towards the practice of these words of Our Lord. The entire monastic life must needs be a life of restraint, and, consequently, a life of suffering. "The governing thought of monastic life," says Dean Church, speaking of monasteries as they were some three or four centuries ago, "was that it was a warfare, *militia*, and a monastery was a camp or barracks. There was continual drill and exercise, early hours, fixed times, appointed tasks, hard fare, stern punishment; watchfulness was to be incessant, obedience prompt and absolute; no man was to murmur."¹ The same may be said of the monasteries of to-day. Whosoever enters one of them, enters a school of suffering and a state of voluntary slavery. St. Alphonus says that whenever anyone becomes a member of a religious order or congregation, he must be resolved to suffer and to suffer much if he would find true peace and happiness. This suffering proceeds, in the first place, from the very nature of the religious state. Is not the practice of the three vows in themselves a constant exercise of self-denial? Look at the life of a monk, a Trappist or Carthusian, for instance. What is there in its constant monotony, its lengthened psalmody, its fasting and vigils,

¹ Life of St. Anselm, cited by Gasquet in Henry VIII. and the English Monasteries.

flattering to human nature? The monk has voluntarily deprived himself of the comforts of life and of the solace found by human nature in social intercourse.

Add to these sufferings, which are inherent in the religious state, and which spring from its very essence, those that are accidental nor few in number. They are crosses which, it is true, are also to be found in the world, but with this difference: that in religion there is less of human consolation to soften them. One of these crosses proceeds from natural antipathy. Though the scripture tells us that it is good and pleasant for brethren to dwell together, it nevertheless happens that some of these brethren are by no means drawn to one another by a natural attraction. Living in the same house, constantly brought together, eating, perhaps, side by side, in the same refectory, knowing one another's faults, loving one another perhaps in Christ only, their life is rendered bitter, if they are not animated by sufficient self-denial. One of the brethren may be talented, and perhaps popular; this may cause jealousy in certain imperfect members of the community, which may be carried so far that he become an object of persecution. Do we not read of such things in the lives of the saints of religious orders? Was not St. John of the Cross subjected to a cruel imprisonment by his own brethren? How much did not Blessed Margaret Mary Alacoque have to endure on the part of the members of the community?

Then it may happen that the superior is a man of little virtue. Proud, impetuous, domineering, he may become the tyrant, rather than the father of his community. We once heard a member of a very austere order remark that he could not live with a certain superior. Such a one at the head of a community, especially where the spirit of absolutism exists, may have his own views of the interpretation of the rule, which he may render harder than its founder ever intended it to be, or he may be a man of lax principles who will favor those who are less observant, and, perhaps, treat harshly the more fervent brethren of the community. He may be partial, over-lenient towards some, and extremely rigorous towards others.

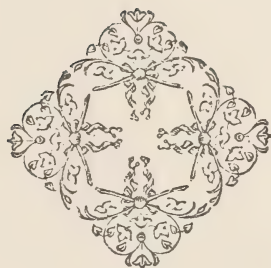
Then when the days of sickness arrive, what then? The superior and the brethren may not possess all the charity required of them, and the sick man may be neglected. Was not St. John of the Cross left, for a long time, shamefully alone during his last illness? The members of the community may be overburdened by work, and they may hardly find time to wait on the sick. The sufferer may thus be left entirely to himself, at least if it is not apparent that he is dangerously ill, and this may happen without any malice on the part of his brethren.

These sufferings render the religious life hard. If a man has not the spirit of the cross and a great love for God, if he is not detached from the earth, if he loves himself too much, such a life becomes a hell. No! Ordinary virtue is not sufficient for the religious life; it requires heroism and an earnest striving after perfection. Imagine a religious bound by solemn vows, who has not this spirit of complete self-denial, who feels a dislike for his state, which, perhaps, he entered without sufficient and earnest thought, who, perhaps, is persecuted by some of the community, and who sees no way of escape. Can you picture to yourself a worse condition? There is a remedy for the evil, it is true, but it consists only in the love of God, which sweetens all tribulations. Is it any wonder that some weak souls have sought to fly from such a life, or, not succeeding herein, have contributed towards the relaxation of monastic discipline? During the reign of Henry VIII., one of the Carthusians of the Charterhouse of London wrote to Cromwell, hinting that he wished to be released from his life in the monastery. Another member of the same community, Nicholas Rawlins, wrote begging that the supreme head (the king) would dispense him from religion. He adds: "I do insure you, the religion is so hard, what with fasting and with the great watch, that there is not six whole monks within this cloister but that they have one infirmity or other, which will be their death sooner than God would that it should be." ¹

You may now ask: if these are the trials of a religious life, how can it be called a happy state? We answer that, though for the tepid religious the monastic state is a hell, for him who truly loves God it is an earthly paradise. We have seen the dark side; now cast a glance, also, at the bright side. A member of that same Charterhouse, Maurice Chauncy, who had been so weak as to take the oath of supremacy, writing, in after years, when his heart was touched by contrition, speaks in glowing terms of his monastery. As Mr. Froude remarks, Chauncy's confession presents a loving, lingering picture of his cloister life, to him the perfection of earthly happiness. Those anxious to leave that monastic home were few. Ask most religious, they will tell you that they have found happiness even in the midst of suffering. They have experienced that the yoke of the Lord is light, and His burden sweet. A Carthusian lay-brother once said to the author that he would not exchange his condition for all Spain. As a rule, we can safely say, religious are happy, not with the happiness that the world gives, but by the inner peace of the soul. St. Bernard tells us that worldlings see only the sufferings of religious, but not their consolation, hence they judge them to be miserable.

¹ Gasquet, Henry VIII. and the English Monasteries.

Even from a philosophical standpoint, the religious is happy. Freedom from worldly care, rest of mind, regularity of life, the exercise of contemplation conduce, more than anything else, to a man's happiness. All this the religious possesses. Moreover God compensates for his sufferings by the consolation He grants to the fervent soul. But again, we repeat, that this happiness is only for the one who knows that he has here no lasting dwelling-place, who has centred his hopes on heaven, who is dead to the world and to himself. We therefore say, with St. Alphonsus, to any one intending to enter religion: Be resolved to suffer and to suffer much, and we add with the words of Jesus Christ: "And you will find rest for your soul."



PART II.

THE MONKS.

The Earliest Days of Monasticism.

THE ESSENES.—THERAPEUTÆ.—ST. PACHOMIUS.—ST. ATHANASIUS.—
MONKS IN GAUL.

THE history of the monastic life does not begin with Christianity, it ascends beyond it, until it plunges into the night of ages. A species of monasticism existed among the ancient Gentile nations of the world, and found a home in Judaism, the ancestor of Christianity. India had its ascetics before Alexander led his victorious armies to the banks of the Ganges, and Buddhism was fertile in monks and monasteries. The Greek, Pythagoras, and his disciples, went by the name of Cenobites.

In Judea there existed on Mount Carmel the school of the "Children of the Prophets," who owed their origin to Elias and Eliseus. These, it is probable, may be identified with the Essenes of later Jewish history. The latter first appear in the second century B. C., and they are spoken of by Philo and Flavius Josephus. Their life, as pictured to us by Josephus, agrees in many respects with that of the Christian monks. In his Wars of the Jews, he writes thus concerning them: "These Essenes reject pleasures as an evil, but esteem continence, and the conquest over our passions to be virtuous. They neglect wedlock, but choose out other persons' children, while they are pliable, and fit for learning, and esteem them to be of their kindred, and form them according to their own manners. They do not absolutely deny the fitness of marriage and the succession of mankind thereby continued.

"These men are despisers of riches, and so very communicative as to excite general admiration. Nor is there any one to be found among them who has more than another, for it is a law among them that those who come to them must let what they have be common to

the whole order, insomuch that among them all there is no appearance of poverty, or excess of riches; but every one's possessions are intermingled with every other's possessions, and so there is, as it were, one patrimony among all the brethren." ¹ The same author tells us that the Essenes loved to be clothed in white garments, that they practised hospitality and an extraordinary piety, and led a community life. Candidates desirous of entering their sect were required to undergo a preparation of one year, after which they approached nearer to them, but spent two more years before being finally admitted into their society. They were required to bind themselves by oath. Those guilty of heinous sins were dismissed from the society. The Essenes were generally long lived, and this, no doubt, is to be ascribed to the regularity of their habits.

During the wars with the Romans, many of them suffered great tortures with heroic fortitude rather than transgress their laws.

Baronius, in his annals, tells us that their institution flourished under a Christian form in Alexandria, while St. Mark was bishop of that See; ² and it may therefore with probability be considered as the origin of the monastic state.

Philo the Jew makes mention of another institution which flourished in Egypt, namely, that of the *Therapeutæ*, who led the lives of solitaries, and who have, by some authors, been identified with the Christian ascetics. It is certain that at a very early period of Christianity there existed men who practised a more perfect life than ordinary Christians, and that virginity was held in the highest esteem. It is also probable that there existed monasteries of Christian virgins at a very remote period.

St. Paul, the first hermit, alarmed at the danger which threatened him during the persecution of Decius, in the third century, fled from the world to seek refuge in a desert. He is the first one who is known to have embraced the eremitical life.

St. Anthony, also a native of Egypt, sought refuge in the desert, in order to serve God with greater facility. He became the father of the Cenobites, or those who lead a community life. His sister governed a convent of women. Anthony beheld a great many disciples gathered around him, and became their superior.

The first one to draw up a rule for the guidance of religious and unite them together in a monastery was St. Pachomius. About the year 340, he founded an institution at Tabenna, in the Nile, in which his monks lived under the same roof. His disciples, becoming very numerous, he established eight other monasteries, seven for men and

¹ Bk. II. Chap. VIII.

² See Carmel in America, Currier, Chap. I.

one for women, under the direction of his sister. All these recognized a common superior, who bore the name of Abbot or Archimandrite. At the death of St. Pachomius, in 348, his order numbered 7,000 monks, and in the fifth century it counted as many as 50,000.¹

At the present day there exist monks in Palestine and Africa who belong to the Order of St. Anthony, although this saint himself never founded a particular order. It was only after the Rule of St. Basil had begun to spread, that other monks who greatly venerated St. Anthony began to designate themselves by his name although they followed the rule of the former saint. Monks of the Order of St. Anthony are to be found among the Maronites of Mount Lebanon. There are also schismatics of the same name among the Jacobites, Copts, and Abyssinians, a remnant, probably, of the ancient solitaries of the desert. From Egypt, monastic life spread throughout Palestine, Arabia, Syria, Mesopotamia, Persia, and Asia Minor. Before the end of the fourth century, Egypt and the neighboring countries counted seventy-two thousand monks, and twenty thousand nuns.²

The monastic life was transplanted to the West by St. Athanasius in 340, and several establishments were founded in Italy, Gaul, Spain, and Ireland. The most ancient monastery of Gaul, according to the common opinion of historians, was that of Ligugé, founded by St. Martin of Tours at the gates of Poitiers, with the concurrence of St. Hilary, bishop of that city.³ The same saint established another monastery at Marmoutier, half a league from Tours, his episcopal see. Sulpicius Severus, disciple of St. Martin, endeavored to introduce among the monks of Gaul the austere abstinence that had been practiced by those of the East, but he soon discovered that what is suited to one country and climate is not always suitable for another. "We are accused of gluttony," said his monks, "but we are Gauls; it is ridiculous and cruel to make us live like angels; we are not angels; once more we are only Gauls."

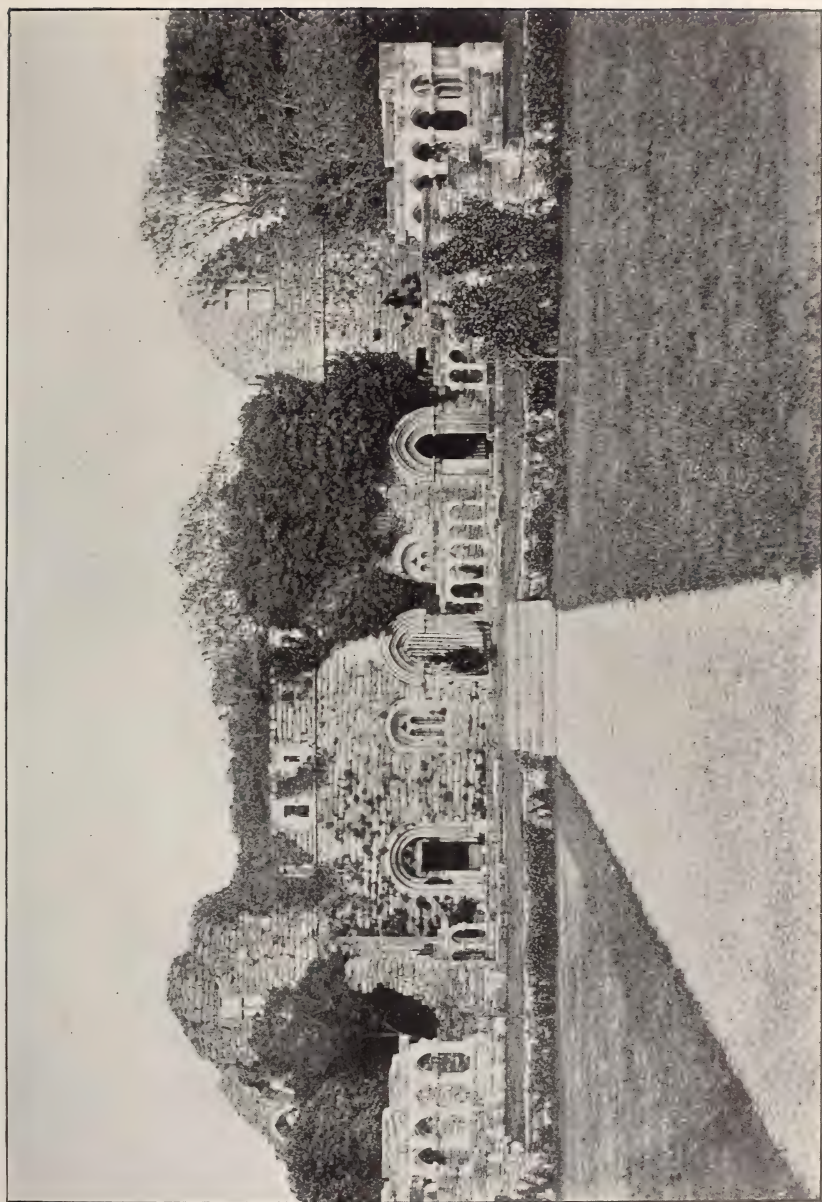
In the beginning of the fifth century was founded on the island of Lerins the famous monastery of that name, which became a celebrated school of theology and Christian philosophy, and a blessing for the whole of Gaul. St. Cæsarius, a monk of this monastery, composed a rule for communities of men, and one for the monastery of women which he founded in the town of Arles of which he was archbishop.

St. Patrick, the great Apostle of Ireland, had been a student in the monastery of Marmoutier and, probably, in that of Lerins. Associat-

¹ History of the Church by Birkhæuser.

² Migne: Dictionnaire des Ordres Religieux, by Helyot.

³ Monks of the West by Montalembert, I. Book iii.



CONG ABBEY, MAYO.

ed to the name of Patrick is that of St. Bridget, who founded the first female monastery in Ireland, under the name of Kildare. Innumerable convents of women trace their origin to this saint, who died at Kildare at the age of seventy. Before the death of St. Patrick, monasticism had spread over the entire island of Erin. Celebrated among the sanctuaries of Ireland were the monasteries of Bangor and Clonfert. The monastic homes on the island were renowned for their cultivation of learning, not only sacred, but also profane, for Irish monks were familiar with the works of classic antiquity.

At this period there existed, properly speaking, no monastic order. There were almost as many rules as there were monasteries. Most of the great leaders of the cenobitical institution, since St. Pachomius, had given instructions, under the name of Rule, to their immediate disciples, but none of these had acquired an extensive or lasting sway, with the exception of that of St. Basil, of which we shall treat elsewhere.



GREAT SAINTS OF PRIMITIVE MONASTICISM.

ST. PAUL.—ST. ANTHONY.—ST. AMMON.—ST. PACHOMIUS.—ST. MACARIUS.—ST. PAMBO.—ST. THAIS.—ST. HILARION.—ST. SABAS.

ONE of the earliest saints of the oriental deserts, who is generally known as the First Hermit, was St. Paul, whose life was compiled by St. Jerome from the account of two disciples of the saint, Amathas and Macarius. This saint, a native of the Lower Thebaid in Egypt, had lost his parents at the age of fifteen. From his childhood he was given to the service of God, and he made great progress in Greek and Egyptian learning. Fearing the persecutions to which the Church was subject during the reign of the emperor Decius in the third century, where all means were resorted to in order to cause the apostasy of Christians, the youthful Paul fled into the desert. There he found many caverns in a rock, which were said to have been the retreat of money-coiners in the time of the Egyptian queen, Cleopatra. Taking up his dwelling in a cave, he lived on the fruit of an adjacent palm-tree, which also furnished him leaves for raiment, while a clear spring near-by supplied him with drink. Paul was then twenty-two years old. He did not have the intention of spending his whole life in the desert, but of serving God until after the persecution. However, the solitude he dwelt in effected within him such a union with God that he resolved to return no more to the company of men. His name might have remained unknown forever had it not pleased God to manifest the sanctity of His servant.

There was then living in one of the Egyptian deserts a man of great sanctity and great renown, whom a divine revelation brought to the solitude of St. Paul; this man was St. Anthony, the father of the Cenobites. He was born in 251 at Coma, a village near Heraclea, in upper Egypt. While still a young man he lost his parents, and touched by the grace of God, he resolved to abandon the world, having first placed his sister in a house of virgins. He then retired into solitude, where manual labor, prayer, and pious reading became his sole occupation. Whatever virtue he saw practised by others, he endeavored to imitate. The enemy of the human race did all in his power to draw him from the path

of virtue, but the saint vanquished him by mortification, prayer, and humility. Seeking a more remote solitude, he withdrew further from Coma and hid himself in an old sepulchre, where the devil returned to the assault, going so far as even to ill-treat him. But the grace of God did not abandon him, and he came victorious out of the combat. About the year of 285, he crossed the eastern branch of the Nile, and took up his abode in the ruins of an old castle on the top of the mountains, in which solitude he lived nearly twenty years, very rarely seeing a human being. To satisfy the importunities of others, about the year 305, the fifty-fifth of his age, he came down from his mountain, and founded his first monastery at Phaium.

The lives of the saints are a constant struggle, for "many are the tribulations of the just." St. Anthony, like other saints, had experienced the truth, that suffering follows us whithersoever we go, whether in the company of men or in the depths of solitude. His life had been a vicissitude of pain and rest. His twenty years of peaceful solitude were at an end, and, as he once more descended among men, his soul was harassed by distractions, which threw him into a temptation of despair that he overcame by prayer and hard manual labor.

His first monastery consisted of scattered cells near the confines of Upper and Middle Egypt. After some time, finding this place not solitary enough, he travelled toward the East, and, in three days, arrived at the great mountain toward the Red Sea, where he built another monastery in which he spent the last years of his life. During the persecution of Maximinus in 311, he went to Alexandria, hoping to receive the crown of martyrdom, and in order to encourage the martyrs. In 312 he returned to his monastery. He cultivated and pruned a little garden on his mountain, and also made mats as an ordinary occupation. In 355, at the request of the bishops, he undertook a journey to Alexandria to confound the Arians.

When St. Anthony was ninety years old, he was tempted to vanity, as if no one had served God so long in the desert as he had done, but the following night, in a dream, he was commanded by God to go in quest of a perfect servant of His, concealed in the more remote parts of the deserts. The next morning he set out in quest of the unknown solitary. After two days and a night he discovered the abode of St. Paul the hermit, and the two saints recognized each other by divine revelation. St. Paul lived but a short time after this, for when St. Anthony returned to him within a brief period, the soul of the saintly inhabitant of the desert had taken its departure to a better world. St. Anthony survived him a few years, and followed him to the grave in 356, being one hundred and five years of age.

The example and instructions of this saint have been the most perfect rule for the monastic life in all succeeding ages. If we read the maxims of the Fathers of the desert, we discover that very little has been written by ascetics of a later date which has not been foreshadowed by the sayings and doctrine of those inhabitants of the Egyptian wilderness. Hence Rodriguez, in his "Christian Perfection," constantly cites their maxims and their examples.

While St. Anthony was instructing his monks, St. Ammon was founding his monasteries in the desert of Nitria. The disciples of this saint first lived dispersed in separate cells, till St. Anthony advised him to found a monastery under a superior. These two saints sometimes visited each other. St. Ammon preceded St. Anthony to the tomb. The monastic life which he had established in Nitria flourished to such an extent, that, according to the testimony of Cassian, at the close of the fourth century there were fifty monasteries on Mount Nitria, inhabited by a thousand monks.

About the year 325, twenty years after St. Anthony had founded his first monastery, St. Pachomius, who for some time had been living in the desert under the direction of St. Palemon, built a little cell at Tabenna, which soon grew to be a large monastery, and gave rise to a monastic congregation that subsisted in the East until the eleventh century. The saint lived to see seven thousand monks in his different monasteries, and died in the year 348.

About five years after St. Pachomius had built his first cell at Tabenna, St. Macarius the Elder fled from the world to the desert of Scete. Innumerable disciples joined him, and they all lived in separate cells. He paid at least one visit to St. Anthony, and died in 390, having spent sixty years of his life in the desert. Another Macarius, surnamed the Younger, retired into the desert of Thebais about the year 335. Hence he removed to Lower Egypt before the year 373. He died in 394. One of the disciples of St. Anthony was St. Pambo, who afterwards retired to the desert of Nitria, where he led a most austere life and died at the age of seventy.

Not only men, but also the weaker sex sought refuge in the deserts of Egypt to serve God in greater security. Some of these were persons who had led a sinful life, and who, touched by grace, determined to give the remainder of their days to the exercise of penance. Among these was St. Thais who lived in the fourth century. Her life had been one of the greatest scandal, but, converted by the words of St. Paphnutius, she publicly burned all the wealth she had acquired by her sins, and retired to a monastery of women, where she lived in a cell for three years in a spirit of great humility and penance. At the

expiration of this period she was admitted to the community, but she lived only fifteen days longer, and died about the year 348.

While St. Anthony and his disciples were leading the lives of ascetics in Egypt, St. Hilarion followed the same conduct in Palestine. This saint, a native of that country, having been converted to Christianity, went to Egypt to see St. Anthony, with whom he stayed two months, after which he returned to his own country. He was then only fifteen years of age. He retired into the deserts of Palestine about the year 307, and spent about twenty years alone. The report of his sanctity having been noised abroad, numerous disciples joined him. Until then, the penitential life of the Egyptian solitaries was unknown in Syria and Palestine, so that St. Hilarion is justly considered its founder in those countries. He died about the year 371.

One of the most illustrious patriarchs of the monks of Palestine was St. Sabas, born in Cappadocia, in 439. He established a *laura*, or congregation of cells, which became famous in the history of oriental monasticism. Sallust, patriarch of Jerusalem, appointed him exarch or superior-general of all the monks of Palestine who lived in separate cells, while St. Theodosius filled the same position in regard to those who dwelt in community, and who were called Cenobites. St. Sabas died in the year 532.

The most flourishing period of the solitary life of Egypt and Palestine was in the fourth and fifth centuries. After the establishment of the Order of St. Basil in the East and that of St. Benedict in the West, it began to decline, though it has continued down to our own days, in which it exists in a state of decrepitude, and languishes in schism. Unfortunately all the monks did not walk in the footsteps of their patriarchs Anthony and Hilarion, but many of them fell into heresy, and even into a state of vagabondage.



EARLY SAINTS OF MONASTIC GAUL.

ST. MARTIN.—ST. HONORATUS.—ST. HILARY.—ST. VINCENT OF LERINS.
—ST. MAXENTIUS.—ST. SEQUANUS.

ST. Martin, bishop of Tours, has the glory of being one of the most illustrious founders of the monastic state in Gaul. He was born at Sabaria, a town of Upper Pannonia, about the year 316. At the age of ten he enrolled himself among the catechumens. Though his inclination directed him to a monastic life, he was forced, when fifteen years old, to enter the army of imperial Rome. About three years later he received the sacrament of Baptism, but still continued almost two years in the army. Having finally left the military service, he went to St. Hilary, bishop of Poitiers, by whom he was made exorcist. He then paid a visit to his own country, where he converted his mother and many others. Having heard in Italy that St. Hilary had been banished by the heretics, he chose a retreat near Milan, where he entered upon monastic life. In 360 he returned with St. Hilary to Poitiers, and obtained a spot of land called Locociagum, now Ligugé, where he built a monastery which is said to have been the first in Gaul. In 371 St. Martin was chosen bishop of Tours, he having been preceded by St. Gatian, the founder of that see, and by St. Litorius. Soon after his appointment, he established the monastery of Marmoutier, outside of Tours, on the banks of the Loire. Most of his disciples took up their abode in caves in the rock. This monastery became one of the most famous in Gaul. Here the saintly monk-bishop lived with his disciples in the practice of virtue and austerity, and the reputation of the monastery of Marmoutier spread far and wide. This great saint of God departed from earth about the year 397. The cell, sanctified by the virtues of the great archbishop of Tours, was, for five years after his death, occupied by another saint, his biographer, Sulpicius Severus, who, it is said, afterwards retired to a monastery at Marseilles. Sulpicius Severus, who was a widower, had lived for some time in retirement in a cottage in the village of Primuliacus.

One of the most famous monasteries of Gaul in the fifth century was that of Lerins. Not far from the coast of Provence there are two small islands called St. Marguerite and St. Honore. The latter in the

fifth century bore the name of the Isle of Lerins. St. Honoratus, of a consular Roman family, which had settled in Gaul, having renounced in his youth the worship of idols and embraced Christianity, established a monastery on that island about the year 400. Some of his monks lived in community, while others followed the eremitical life. He borrowed his rule chiefly from that of St. Pachomius. In 426 St. Honoratus was forced to quit his beloved solitude, and, against his inclination, to accept the dignity of Bishop of Arles.

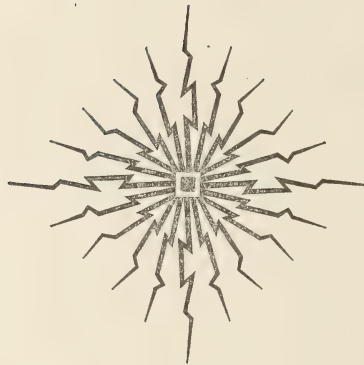
One of the most illustrious disciples of St. Honoratus was St. Hilary, his successor in the See of Arles. This saint had lived at Lerins under the guidance of St. Honoratus, whom he followed to Arles, but the love of solitude caused him to return to his monastery, where he was not permitted to remain long, as his company was desired by St. Honoratus. He succeeded to the See of Arles about the year 428. The virtues he had learned in solitude shone with greater lustre after his exaltation to the episcopacy. His patience was sorely tried by various difficulties he encountered in the administration of his diocese. He died the death of the saints on May 5th, 449.

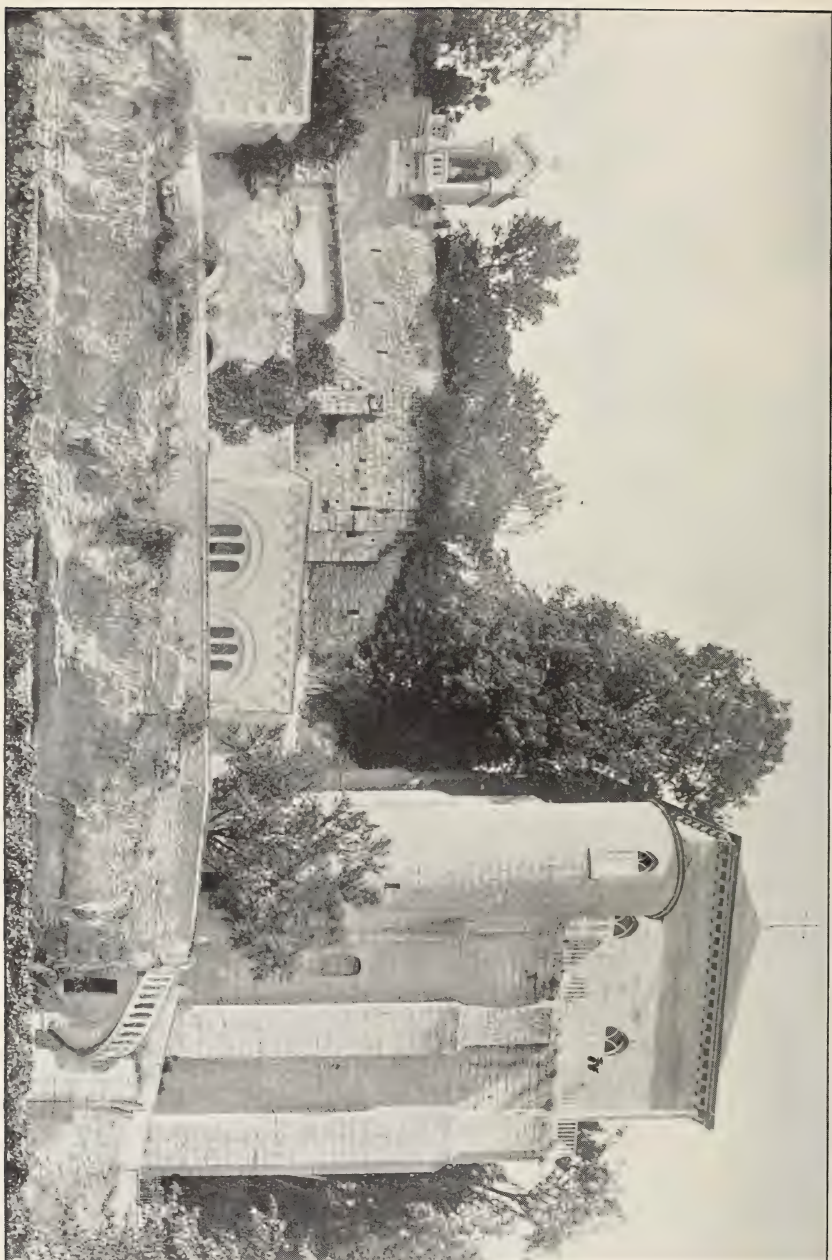
Among those who have added lustre to the religious state in Gaul, St. Vincent of Lerins stands prominent. He left the world, where he had led a military life, in order to escape from its dangers, and took up his abode in the island of Lerins, off the coast of Provence in the Mediterranean. He spent not his time in idleness, for besides laboring at his own salvation, he also turned his attention to refuting the errors of his time. We have from him a work which he composed in 434, and entitled: *A Commonitory Against Heretics*. He wrote under the pseudonym of Peregrinus. The general principles he lays down are weapons not only against the heresies which existed in his day, but against those of all times. St. Vincent died before the close of the year 450.

About sixty-five years later, in 515, died St. Maxentius, who had been abbot of a monastery in Poitou, a man of extraordinary sanctity and gifted with the power of working miracles. In the same century, St. Calais, a native of Auvergne, imitated the lives of the eastern solitaries and founded the monastery which at a later period gave its name, that of the saint, to the little town that sprang up around it. This saint died in 542. A few years earlier, in 533, had died another holy abbot, St. Thierri, in the monastery of Mount d'Hor, near Rheims.

St. Sequanus, who died in 580, had retired from the world into the monastery of Reomé in Auxois, since called Moutier St. Jean. The occasion of this step were the persecutions he endured from certain

persons envious of his merits. After perfecting himself in the study of the Scriptures and in the practise of all religious virtues, he built a monastery in the forest of Segestre, near the source of the river Seine, where he spent the remainder of his life.





HOLY PLACES OF MARMOUTIER.

THE HOLY PLACES OF MARMOUTIER.

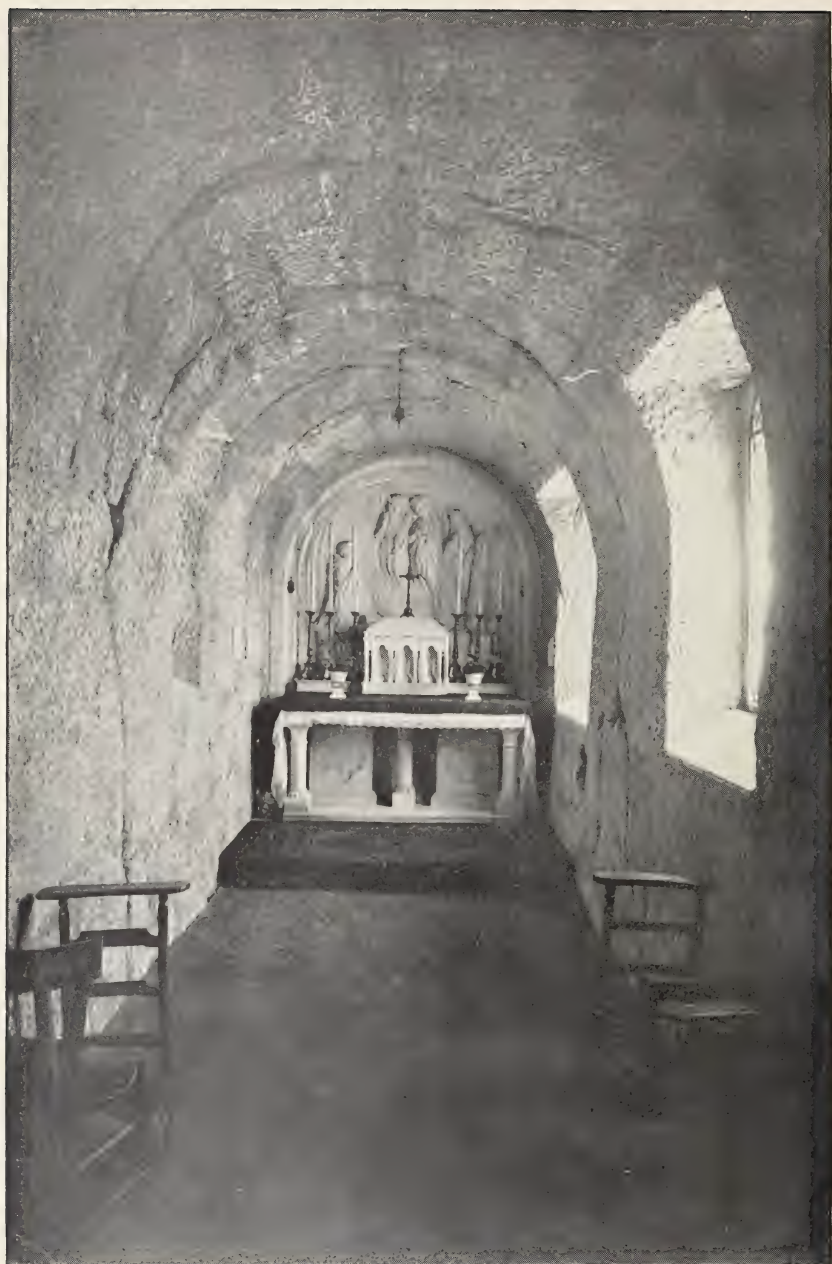
TOMB OF ST. MARTIN.—ROAD TO MARMOUTIER.—LADIES OF THE SACRED
HEART.—SEVEN SLEEPERS.—REPOSE OF ST. MARTIN.—BENEDICTINE
ABBEY.

MORE than fourteen centuries have passed since the great Archbishop of Tours laid the foundations of the monastic state in Gaul upon the banks of the Loire. To-day, after so many social and political revolutions in that same Gaul, the places hallowed by the penances of Martin and his disciples, still bear witness to the heroism of those early days. The splendid Benedictine abbey of a later date has almost entirely disappeared, but the dwellings of the early monks, as lasting as the rock that contains them, have defied the gnawing tooth of time. They have witnessed the rise and fall of dynasties as well as forms of government; they have flourished with the Church in her prosperity; they have sighed with her in the days of her adversity, but, unchangeable as the solid rock, they stand there still as Martin left them, embellished by the hand of man, but still showing their stern and austere reality. Many are the pilgrims who, from various parts of the globe, direct their footsteps to the tomb of St. Martin and the sanctuary of Marmoutier. It shall ever be one of the pleasing recollections of our life that we had the privilege of belonging to their number. We were well aware that Tours had been in mediæval times for France, what Compostella was for Spain, and Rome for the whole of Christendom, but of the present condition of the sanctuary of St. Martin we knew nothing. It was then a justifiable curiosity that directed our steps toward this venerable city. We had left Orleans in the morning with its recollections of the maiden to whom it has given its name, and a few hours' travel by rail had brought us to Tours. Our first thought was to seek the church of the great Archbishop. Nor had we long to seek, for at a short distance from our hotel a beautiful edifice marked the spot where Martin was buried.

Of the ancient basilica nothing remains save a few subterranean chapels, above which a magnificent modern church in the Byzantine style has been erected. Beneath it is the crypt where the mortal remains

of the saint once reposed, but the impious breath of the French revolution has swept them away, and naught is now in the sanctuary save an empty tomb, on which we had the happiness of offering up the Holy Sacrifice.

If the devastating hand of man destroyed that which was mortal of the great saint of Tours, it could not annihilate the vestiges of his blessed life. It was a beautiful morning, and the rays of the sun illuminated the ancient city as we wended our way along the banks of the Loire to the spot hallowed by the anchorites of the West. The road leading to Marmoutier is in itself a relic. If the pilgrim crosses the Loire over the bridge of St. Symphorian, he leaves the limits of the ancient Gallo-Roman city at the same spot where St. Gatian and the first Christians of Tours, and, afterwards, St. Martin and his disciples left it. We passed the river at the same spot where, after them, Eustatius, Perpetuus, Gregory, and other holy bishops of Tours passed it on their way to Marmoutier. On the right bank of the river a large modern road leads you to the Convent of the Ladies of the Sacred Heart, which stands on the site of the ancient abbey. This was not the one followed by the saints of old and the pilgrims of Mediæval times; theirs passed before the Church of St. Symphorian and reached Marmoutier by St. Radegund. It is still called the *Road of St. Martin*. Around the Convent of the Sacred Heart are to be seen arched doorways, Mediæval towers, and ancient buildings, remnants of the important abbey where once the sons of St. Benedict lived and ruled over the surrounding country. Against the rocky sides of the hill back of the convent, or rather within them, beneath the Castle of Rougemont, is the series of grottoes where Martin and his disciples lived, and prayed, and suffered. The principal one of these is called the Chapel of the *Seven Sleepers*. These were seven religious who, after a life of sanctity, under the direction of St. Martin, and, afterwards, of his successors, Gualbert and Aicadrius, died all on the same day, and who, after their death, appeared so fresh and beautiful that they seemed to be asleep rather than dead. They were buried in the oratory, excavated in the rock, where they had been accustomed to pray, and there their tombs are seen to the present time. The oratory was tastefully adorned by the pious care of Madame de Montalembert, sister of the distinguished author of that name, while she was superior of the convent. According to tradition, these saintly religious were cousins of St. Martin. Their feast was celebrated in the abbey until the fatal days of the Revolution. "The oratory of the Seven Sleepers," says Dr. Pouan, the author of a little pamphlet on the "Holy Places of Marmoutier," "is one of those blessed spots where one prays better, feels nearer to heaven, and where a sweet perfume of sanc-



INTERIOR OF THE GROTTA OF ST. MARTIN AT MARMOUTIER.

tity is inhaled which penetrates and fortifies the soul." In the beginning of this century, there still existed within this chapel an altar said to have been consecrated by St. Martin himself. A few years since, several persons were still alive who had seen the ancient altar in the grotto which had been profaned and converted into a stable. The chapel is dedicated to the Blessed Virgin, as it was in the days of St. Martin.

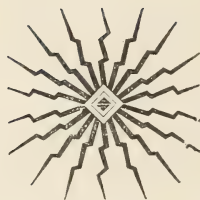
Adjoining the grotto of the Seven Sleepers is that of St. Gatian, first bishop of Tours, who, as St. Gregory tells us, was frequently obliged to hide in crypts and caverns, in order to offer up the Sacred Mysteries. This grotto is dark, and it penetrates into the bowels of the earth. It is said that St. Gatian excavated it with his own hands.

Another remarkable grotto is that of St. Leobard. This saint was born in Auvergne about the year 550. Touched by grace, he consecrated his life to God among the saintly men of Marmoutier who walked in the footsteps of St. Martin. Here he applied himself to the study of the Scriptures, the practice of virtue, and to manual labor. After twenty-two years of this life he died at Marmoutier, having first received the Bread of Angels from the hands of the holy bishop, St. Gregory of Tours.

At the time of St. Martin the religious of Marmoutier had their cells, partly in the rock and partly built of wood, on the banks of the Loire. The saint himself occupied a wooden cell during the day, while at night he slept in a grotto dug out of the rock, which has been preserved to the present day. It is generally called "*The Repose of St. Martin.*" About sixty years ago this grotto was destroyed, but the rock on which the saint had prayed and slept is still preserved. The ladies of the Sacred Heart have raised its walls again and restored the grotto to the veneration of the faithful. It was here, also, that Sulpicius Severus lived after the death of his guide and father.

Not only did these saintly men live upon these precincts, but here they died and here they were buried. Several graves have been found upon the spot. Owing to the courtesy of the ladies of the Sacred Heart, we were enabled to visit those blessed places. We bent our knees upon the spot where St. Martin and his disciples had prayed, and where St. Brixius, the once wayward disciple of the saint, had done penance for the sorrow he had caused his master. As we left the sanctuary and retraced our steps to Tours along the river Loire, the atmosphere seemed filled with the odor of sanctity, inspired by the recollections of the place; visions of the ancient solitaries arose before us, and we thought of the early days of monastic Gaul, when an institution was begun which was to act so important a part in the history of that country.

The monastery, founded by St. Martin, adopted the rule of St. Benedict, which had been introduced into Gaul by St. Maurus, and it became one of the most important Benedictine abbeys of that country. It was sacked by the Normans in 853, and 116 of its monks were put to death. After a lapse of many years, the Benedictines returned to it. It grew to be very powerful, having many dependencies, not only in France, but also in the British Isles. The monks of this abbey were especially noted for their charity towards the sick members of the community. In 1637, it was united to the congregation of St. Maurus.





MONKS OF ST. BASIL.

MONKS OF ST. BASIL.

LIFE OF ST. BASIL.—PROPAGATION OF HIS ORDER.—MUSCOVITE MONKS.
—CONVERSION OF RUSSIAN MONKS.—REFORMATION OF THE ORDER
IN ITALY.—BASILIANS IN SPAIN.—BASILIAN NUNS.—ARMENIAN
MONKS.—MARONITES.

ST. Basil is justly called the patriarch of the monks of the East: for it was he who perfected the monastic institution in the Oriental Church and bound the monks by vows. He belonged to a family of saints, and counted them among his nearest relatives. The city of Cæsarea in Cappadocia had the honor of being the place of birth of the saint, who first beheld the light about the year 329. At Cæsarea in Palestine he made the acquaintance of St. Gregory of Nazianzen, with whom he contracted a friendship that was to unite these two saints until death. They followed their studies together in the classic city of Athens, where the unfortunate nephew of Constantine, Julian the Apostate, was their fellow-pupil.

After many years spent in study, feeling in his soul a growing antipathy for the vanities of life, St. Basil travelled through Egypt, Palestine, Syria, and Mesopotamia, where he studied the religious life and made the acquaintance of many of the saints who professed it.

Eusebius, bishop of Cæsarea, ordained him priest, but having at a later period conceived a feeling of jealousy against the saint, the latter once more retired into solitude. After three years he was again recalled to Cæsarea, and Eusebius, acknowledging his extraordinary talents, placed the entire management of the diocese in his hands, and allowed himself to be guided by the counsels of the saint. After the death of Eusebius, St. Basil was chosen bishop of Cæsarea. His elevation to the episcopacy became the signal of persecution which the Arians excited against him, and which he endured for a long time. He died January 1st, 379.

The precise epoch of the foundation of the Order of St. Basil forms a subject of controversy among its historians. Hélyot, following Herman, Tillemont, and others, places it about the year 358. In that year the saint retired into a desert of the Province of Pontus, whither

he was followed by St. Gregory of Nazianzen, and where his sister, St. Macrina, had established a convent. There St. Basil built his first monastery of the monks of his order, to whom he gave a written rule.

The Order of St. Basil soon spread over the East, and it was even introduced into Italy. According to Dom Alphonsus Clavel and other historians of the order, the rule was approved by Pope Liberius in 363, by Pope Damasus in 366, and later by Saint Leo at the request of the emperor Marcian. It was subsequently approved by several other popes, and it made immense progress even during the lifetime of the holy founder. It underwent many vicissitudes in the East, and it was subject to great persecution during the reign of the emperor Constantinus Copronymus, who waged a furious war against the veneration of images.

At the present day, the Basilian monks are divided into Catholics and schismatics. The schismatical monks of the Order of St. Basil are to be found principally in the Russian empire. The religious life was introduced into that country with the Christian religion itself, which the Russians received from the Greeks, with whom they afterwards separated from the See of Rome.

Although the Muscovite monks follow the rule of Saint Basil, they have nevertheless changed it in various points. Monks and nuns are very numerous throughout Russia, and it is always from among the former who, of course, are celibates, that the episcopacy is recruited. Many of the Russian monks lead a very austere life; they take the three vows of poverty, chastity, and obedience. Those who break them and apostatize from the religious state are punished by perpetual imprisonment, nor can the bishops dispense any one from a vow.

In the year 1595, many of the Basilian monks in White Russia returned to the communion of the Latin Church, and they were admitted by Pope Clement VIII. The schismatics, however, subjected them to a cruel persecution, during which St. Josaphat Kuncevizzi, Archbishop of Polocko, suffered martyrdom on November 12, 1623. The Basilian monks in Russia, subject to the See of Rome, are under the jurisdiction of a chief archimandrite, chosen by themselves, in virtue of a privilege granted to them by Pope Urban VIII., October 4th, 1624. They are, nevertheless to a certain extent, subject to the jurisdiction of the metropolitan. Their occupation consists principally in preaching, the administration of the sacraments, and other ecclesiastical functions. Their habit differs from that of the Muscovite monks; but they follow the Greek rite, and say the office in the Slavonic language.

The rule of St. Basil had, at an early period, been translated into Latin by Rufinus, and it was immediately introduced into the West, especially

into Italy, where its monasteries soon became very numerous. About the year 1573, it had greatly degenerated in the last named country, and Pope Gregory XIII. endeavored to reform it. He united together into one body all the monasteries of the order in Italy, Spain, and other provinces subject to the Holy See, and decreed that every three years a general chapter should be held, in which a general, visitors, a procurator-general, and other officers should be elected. All the provinces united to the Latin Church he submitted to the authority of the general of the order. He also accorded them many privileges which were afterwards confirmed by Clement VIII. and Paul V.

In the provinces of Sicily, Calabria, and Rome the Basilian monks follow the Greek rite, but conform in several details to that of the Latins, consecrating in unleavened bread, using vestments like those of the Latin Church, and adding to the Creed the words: "Qui ex Patre Filioque procedit." Some religious, however, in these provinces, by special privilege, conform to the Latin rite. At a later period it was decreed that the general chapters should be held only every six years.

The Basilian monks in Italy fast in Advent and every Friday of the year; they eat meat once on three days of the week, namely, on Sunday, Tuesday, and Thursday. They work in common at certain hours of the day. On Saturday they accuse themselves of their faults in chapter. Their habit much resembles that of the Benedictines.

There are also Basilian monks in the Austrian empire. If the order had been introduced into Spain at an early period, it again disappeared. During the reign of Pope Pius IV. it was once more re-established in that country. Certain religious men in the diocese of Jaen, having petitioned that Pope to be admitted into the order, as they had already followed the rule of St. Basil, their request was granted by a bull of January 18th, 1561. Their superior, Father Bernard de la Cruz, made his profession in the hands of the abbot of Grotta Ferrata, and received that of his brethren.

A few years later, Father Matthew de la Fuente introduced a reform of the order at Tardon and at Valle de Guillos. Pope Gregory XIII. united those two monasteries with that of Our Lady of Oviedo in the diocese of Jaen into a province, to which the other monasteries of Spain were to belong, and subjected them to the jurisdiction of the abbot-general of the order in Italy. Clement VIII., however, again separated the two reformed monasteries of Tardon and Valle de Guillos from the others, forbidding the latter to receive novices. This prohibition was afterwards revoked, and the monasteries were divided into

the provinces of Castile and Andalusia, subject to a vicar-general under the jurisdiction of the general of the order. The Spanish Basilians follow the Latin rite. The superiors of their monasteries hold their office for three years, after which they cannot be re-elected until six years have elapsed. Each province holds a chapter every three years. They abstain from meat only on the days of ecclesiastical abstinence, but fast every Friday in the year, during Advent and on the vigils of the feasts of the Blessed Virgin and of Saint Basil. They take the discipline every Wednesday and Friday in Advent, and on Mondays, Wednesdays, and Fridays in Lent. Twice a week they work in common. In summer they recite Matins at midnight, and in winter at three in the morning. They make an hour's meditation after Prime, and another in the evening, after Compline. Every Friday they accuse themselves in chapter of faults committed against the rule. Their habit consists of a black cassock and scapular, and a hood. In choir and out of their monastery they wear a black cowl. The lay brothers have the same habit, with the exception of the cowl. They have also oblates, who wear the habit without the hood.

In 1603, the monasteries of Tardon and Valle de Guillos, where the rigorous observance of the Basilian rule prevailed, were separated from the other monasteries, and formed a branch of the Basilian order known as that of the Reformed Basilians of Tardon. It never spread beyond a few monasteries in Spain. These religious unite manual labor with prayer, and in their fasts and abstinences resemble the Basilian monks of Italy. They do not wear the cowl, which garment Clement VIII. thought is not in accordance with the rule of St. Basil. They were submitted by the same Pope to the jurisdiction of the general.

The Order of Saint Basil has given to the Church several popes and a great number of bishops. Many of its members have been canonized.

There exist also monasteries of Basilian nuns. The first convent of these virgins was founded by Saint Macrina, sister of Saint Basil, who gave rules to it as well as to the other monasteries of nuns which he established. These religious also suffered during the persecution of Constantine Copronymus.

The constitutions of the monastery built in 1118, at Constantinople, by the empress Irene, give an idea of the regular observance which was practised by the Basilian nuns in the Greek Church. The religious were to be received without a dowry, but any spontaneously offered gift might be accepted. The abbess was chosen by the community, and might be deposed if found unworthy of governing. They had a spiritual father to whom they rendered an account of their



ARMENIAN MONKS

thoughts, and two priests, taken from among the monks, were appointed to administer the sacraments to them. The temporal administration of the goods of the monastery was entrusted to an econome. While the nuns worked, one of their number read to them. They slept in a dormitory, observed great poverty, and practised rigorous abstinence. They were not entirely cloistered, and they were allowed to leave their monastery in order to visit their sick relatives. Women were allowed to enter their monastery, but they received the visits of men at the door, and they were always accompanied on such occasions by some of the ancient religious. They were allowed the use of the bath, which, certainly, is not inconsistent with sanctity, as cleanliness is next to godliness. In illness a physician was summoned.

There are a considerable number of schismatic Basilian nuns in Russia and other oriental countries. Religious women following this rule, and in communion with the See of Rome, exist in Poland and in Italy. The latter follow at present the Latin rite, with the exception of the monastery of Philantropos at Messina, where the Greek rite has always been observed.

A great number of monks are to be found among the schismatical Armenians. They belong to the Order of St. Anthony and to that of St. Basil. The former dwell in the deserts and lead very austere lives, surpassing in rigor the most reformed monasteries of Europe. According to Hélyot, they never eat meat or drink wine, except at Easter. They fast all the year round, even on Sundays, and eat only once a day. They live on roots and vegetables, and abstain from fish, milk, and even oil. They never leave their monasteries, and speak to no one except through the porter. They dwell in separate cells, and they are constantly at work except during the hours of the Office and other exercises of the community. They are all laymen with the exception of five or six priests in each monastery. For their Office they recite nightly the entire Psalter, standing with no support but a species of crutch. According to this description, which Hélyot says was given to him by two Armenian priests, these monks have preserved the mode of life of the ancient solitaries better than any other at present existing religious.

The monks of the Order of St. Basil among the Armenians, as the same author remarks, are not as exact observers of their rule as those of St. Anthony. Their monasteries are generally situated near cities, and it is from their number that the ranks of the higher clergy are recruited. The Armenian monks of St. Basil also possess monasteries in Jerusalem.

At the close of the last century, several Armenian monks of the Order of St. Anthony were converted to the Catholic faith, and they es-

established themselves in Morea, where the republic of Venice gave them a monastery in the city of Modon. They continued, nevertheless, to follow the Armenian rite. Their habit is black, like that of the other monks of Armenia, but they wear on the left side a red cross as a token of their willingness to shed their blood for the faith of Christ.

In the year 1307, several Catholic Armenian monks of the Order of St. Basil, flying from the persecution of the Turks, settled in Genoa, where they built a church in honor of the Blessed Virgin and St. Bartholomew, whence they were called Bartholomites. They afterwards established several other monasteries in Italy. In course of time, they changed their monastic habit for that worn by the lay-brothers of the Order of St. Dominic. They began to conform to the Latin Church for the recitation of the Divine Office, and to celebrate Mass according to the manner of the Dominicans, whose constitutions they adopted. They abandoned the rule of St. Basil for that of St. Augustine. Pope Innocent VI. approved of these changes in 1356. Boniface IX. forbade these monks to pass over to any other order except that of the Carthusians, and made them participants in all the privileges of the Order of St. Dominic. Innocent X. seeing that they had grown greatly relaxed, and that they were much reduced in numbers, suppressed their order in 1650, permitting them to pass over to other orders.

Another branch of the Order of St. Basil had also become incorporated into that of St. Dominic. About the year 1328, Father Dominic of Bologna, of the last named order, had been sent to Armenia by Pope John XXII. His example and that of his companions exercised such powerful influence over the superior of one of the Armenian monasteries, that by his intervention many schismatic monks were converted to Catholicity. One of the superiors instituted an order to which the name of United Brethren of Saint Gregory the Illuminator was given. Its members adopted the rule of St. Augustine and the Dominican constitutions, together with the habit of the Dominican lay-brothers. This was approved of by Pope John XXII. The order spread greatly throughout Armenia and Georgia. In 1356, the brethren obtained from Pope Innocent VI. permission to pass over to the Order of St. Dominic, of which they henceforward formed a province.

There are in Egypt a number of schismatic monks of the Coptic rite who belong to the Order of St. Anthony, and lead a very austere life. Their monasteries are, for the greater part, situated in the desert, the principal of these being the monasteries of St. Anthony, St. George, and St. Macarius. They may be considered a remnant of the ancient solitaries of Egypt.



COPTIC MONKS

The Maronites who, as is well known, are united to the See of Rome, are also in possession of religious. These belong to the Order of St. Anthony. Both Maronites and Catholic Armenians possess monasteries in Rome.

The Maronites live principally in the neighborhood of Mount Lebanon, though many of them are also found in Syria and Palestine at Seyda, Beyruth, Tripoli, Aleppo, and in the island of Cyprus. The origin of the name is a matter of doubt, some ascribing it to a heretic whose errors they once followed, others to St. Maron, an abbot who is said to have lived in the fifth century. Those who remained faithful to the Church adopted his name, as he had been instrumental in fortifying them against heresy. At all events, the Maronites made a profession of their faith in the year 1182, in the hands of Aimeric, Latin patriarch of Antioch, and they have remained strong in the faith ever since. One of the great industries of the Maronites, even monks, is the cultivation of the silkworm. The Maronite monks lead a very austere life, some, it appears, after the manner of the ancient solitaries of Egypt and Palestine. They recite the Divine Office in the Syrian tongue, and at Mass use unleavened bread like the Latins. Their profession consists merely in the declaration of the novice that he wishes to be a religious. This declaration is considered to imply the three essential vows. There are also nuns among the Maronites. Both monks and nuns are subject to the jurisdiction of the patriarch.



GREEK MONKS.

CALOYERS.—ANCHORITES.—LIFE OF GREEK MONKS.—RECEPTION OF CANDIDATES.—THEIR GOVERNMENT.

THE esteem in which the monastic state is held by the Greek Church is so great that it is called therein the perfect state, similar to that of the angels, in which its members imitate the actions of Jesus Christ. The way to the highest ecclesiastical dignities is only opened to those who profess it.

The Greeks give to their monks the title of *Caloyers*, which signifies *Good Ancients*. All these monks regard St. Basil as their father and founder, and would consider it a crime to follow any rule but his. They acknowledge three monastic degrees: the novices or *archari*, the ordinary professed, or *michrochemi*, and the perfect, or *megalochemi*, to each of which a special habit belongs. They are also divided into Cenobites, Anchorites and Recluses. The latter dwell in grottoes or caverns on the tops of mountains, which they never quit. They live on the alms sent them by the neighboring convents, and eat only once a day vegetables boiled in water, without salt or oil, and dried fruits with bread baked under the ashes, with the exception of solemn feasts, when they take two repasts. From time to time they are visited by the priests who administer the sacraments to them.

The Anchorites retire from the conversation of the world and dwell in the neighborhood of monasteries in hermitages, to which a plot of ground is attached, which they cultivate. They leave their hermitages only on Sundays and festivals to perform their devotions in a neighboring monastery. The rest of the week is devoted to prayer and contemplation, while they practise great abstinence, and live on the work of their hands.

The Cenobites dwell in monasteries in which their time is regulated by rule. They sing their Office at midnight, and end the day with Compline, which is sung after sunset. On the vigils of feasts they remain in choir until dawn, employing the whole night in reciting the Psalter, Matins, and Lauds, and in reading homilies. In case any one is over-



MARONITE MONKS

come by sleep, a religious is appointed to awaken him, and the one thus caught napping performs three genuflections at the door of the sanctuary, and, returning to his place, makes an inclination right and left to his brethren.

Their Office is long, so that it takes six hours during the day to read it. This is the reason, says Hélyot, why several among them easily dispense themselves from it. The books in which it is contained consist of six volumes, generally *in folio*. The first one is the *Tiridion*, which is recited in Lent; the second, the *Eucologion*, contains the orations; the third, *Paraclitiki*, has on its pages the hymns, canticles, and antiphons which are recited in honor of the Blessed Virgin, and which are in great number. The fourth volume is called *Pentecostarion*; it contains the Office to be recited from Easter to Pentecost. The fifth, *Mincon*, is the book of the Office of each month, and the sixth, or the *Horologion*, contains the canonical hours of every day.

The length of this Office and the price of the books is the cause that few of the bishops, priests, and caloyers ever recite it. It is only on Mount Athos, or other well regulated monasteries, that it is generally kept up, the rest of the clergy, with the patriarch at their head, simply dispensing themselves from the obligation.

In the large monasteries the monks rise at midnight to recite a special office called *Mesonycticon*, which lasts two hours, but, on great feasts, its place is taken by the *Olyniecticon*, that occupies the whole night.

After the *Mesonycticon*, the monk retires to his cell until five o'clock, when he returns to the church for Matins, Lauds, and Prime. The last coincides with sunrise, after which the religious go to their cells or to their work until nine, when they recite Tierce, Sext, and None. This is followed by dinner, during which they listen to the reading. After meals, the cook kneels at the door of the refectory, and says, from time to time, *Eulogite pateres*—bless me, fathers,—and each one answers: *O Theos syncoresi*—God bless you. All then retire to their cells or go to work until four, when they assemble in the church to recite vespers, after which follows a little exercise and supper at six, at the expiration of which they go to the church for an office which they call *apodipho*, equivalent to the Compline of the Latins. About 8 o'clock they retire to rest until midnight.

Every morning after Matins, the monks prostrate themselves before their superior at the door of the church to accuse themselves of their faults.

They never eat meat, and fast on Mondays, Wednesdays, and Fridays. On fast-days they take their meal at two o'clock in the afternoon. They observe in common with the rest of the people four Lents. The

first and greatest of these is that of the Resurrection of Our Lord, which lasts eight weeks and which is a period of great abstinence. During the first of these eight weeks, they are allowed to eat fish, eggs, milk, and butter, but, for the remainder of the season, these articles of diet, with the exception of some kinds of marine animals, are forbidden. They observe this Lent with such scrupulous exactitude, that, if in speaking, it becomes necessary to mention the names of milk, butter, or cheese, they always add the parenthesis: "*Timitis agias saracostis*"—"with all respect for the holy Lent."

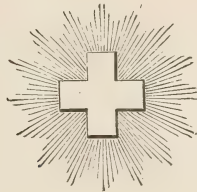
The second Lent is that of the Holy Apostles, which commences eight days after Pentecost and lasts three weeks or more, during which the Greeks abstain from milk and meat diets. The Lent of the Assumption of Our Lady is the third, and it lasts fourteen days. No fish is allowed during this period, with the exception of Sunday and the feast of the Transfiguration of Our Lord. The fourth Lent of the Greeks corresponds to our Advent; it begins forty days before Christmas and it is observed like that of the apostles. Besides these four Lents, which are common to all the people, the monks observe three others, namely, twenty-six days before the feast of St. Dimitrius, fifteen before that of the Exaltation of the Holy Cross, and eight days before that of St. Michael. All the Greeks also fast on Fridays and Wednesdays.

The manner of receiving candidates into the monastic state is thus described by Hélyot: Whosoever applies for admission is required to remain for some time as postulant. Having been admitted, he is led to the church, when the superior asks him whether he comes to Christ through his own free will, if he is not driven to it by necessity, if he renounces the world and all its belongings, intends to persevere in the monastery and the exercises of the monastic life, to be submitted to his superior, and to preserve chastity until death. He then admonishes him to reflect seriously on the engagements he is about to contract, and reminds him that the angels stand ready to receive his vow, of which an account will be demanded of him at the day of Judgment. The postulant having satisfactorily answered these questions, the superior says: "*Brother N. takes the commencement of the holy and monastic habit; let us say for him: may the Lord show mercy to him.*" The monks repeat thrice: "*May the Lord show mercy to him.*" He then cuts the candidate's hair in the form of a cross, saying: "*Brother N. has his hair cut in the name of the Father, of the Son, and of the Holy Ghost; let us say for him: may the Lord show mercy to him.*" On giving him the tunic he says: "*Brother N. is glad with the tunic of justice as a pledge of the holy and angelical habit,*" etc. Giving him the biretta, he says: "*Our*

brother N. receives the helmet on his head, in the name of the Father, of the Son, and of the Holy Ghost," etc.

After three years, the novice receives the habit of the professed which is also called the little habit, and it is given with lengthy ceremonies. After his profession, the monk is obliged to remain five days in the church, occupied solely in prayer and meditation. The professed monk wears a species of veil over his cap. The great or angelical habit is also received with special ceremonies. These ceremonies, if at present observed in the few well-regulated monasteries, are neglected in most of the others. The fact is that most of the schismatical Greek monks are said to be very ignorant, so that few of them understand the original Greek in which their liturgical books are written. Their monasteries are visited by exarchs delegated by the patriarch, who seem to be more than all bent on extorting the taxes payable by the monastery to that dignitary. Besides these tributes, the monasteries are also taxed by the Turks, if they exist within the domains of the sultan.

The superiors are elected by the religious and confirmed by the bishop. In the large monasteries they are highly respected, but in the smaller ones their authority is considerably limited. The principal monasteries of the Greek monks are those of Mount Sinai, founded by the emperor Justinian; of St. Sabas, in Palestine; and those of Mount Athos in Greece. The latter are held in the greatest esteem.



THE BENEDICTINES.

ST. BENEDICT.—HIS RULE.—THE HABIT OF HIS MONKS.—PROPAGATION OF THE ORDER.—CLUNY.—FULDA.—BURSFELD.—ENGLISH BENEDICTINES.—BENEDICTINES IN THE UNITED STATES.

I.

THE ORDER IN GENERAL.

THE religious state, which had gradually been developed and perfected in the East by the rule of St. Basil, reached its fullest development in that of St. Benedict. Before the time of the saint, there had been monasteries in the West, certainly: St. Athanasius had made the religious state known to it, Cassian had communicated it to Gaul, and it had penetrated to the British Isles, but it was reserved to Saint Benedict to establish it upon a solid basis.

This saint was born at Nursia, in the diocese of Spoleto, about the year 480. At an early age, he fled from Rome, whither he had been sent to study, fearing lest the world should contaminate his heart, and he betook himself to the desert of Subiaco. Here he received the religious habit from a monk called Romanus, and took up his abode in an almost inaccessible grotto. Here, too, he was severely tempted. The recollection of a woman whom he had seen at Rome was the cause of this; but to overcome the temptation, he mortified his body and thus subjected it to the spirit. This victory of St. Benedict affords a great lesson. If the saint had yielded, the world might have been forever deprived of the Benedictine order, and humanity might have suffered an irreparable loss; so true it is that causes apparently small have sometimes immense consequences. The world owes an eternal debt of gratitude to the victory which St. Benedict gained over his temptation. His sanctity could not remain concealed. The monks of a monastery situated between Subiaco and Tivoli, having heard of him, earnestly desired that he should become their abbot. He yielded to their importunities, but his disappointment must have been great when he discovered that their conduct was far from being edifying. The monks, tired of his remonstrances, soon regretted their choice, and some of them even attempted to poison him. The saint



BENEDICTINE MONKS

then left them and returned to his former solitude. God again sent him other disciples, and, in a short time, he built twelve monasteries at Subiaco, in each of which he placed twelve religious with a superior, he, however, remaining at the head of all. Thus were laid the foundations of the great Benedictine order.

The enmity of a bad priest again forced him to leave Subiaco, and he repaired to Monte Casino, where he destroyed some last vestiges of idolatry that there existed. Here he built a large monastery which was destined to become famous and act an important part in the history of the Middle Ages. He triumphed over all obstacles and beheld his work blessed by God. It was here that the great founder of the greatest of all religious orders ended his days in peace in the year 543.

The Rule of St. Benedict, as Montalembert remarks, is the first that was written in the West and for the West; it was the product of the genius of its author, who supplied what was wanting to that of St. Basil. Its two fundamental principles and its foundation are labor and obedience. It was the model of all rules which followed, and it contained in substance whatever they worked out in detail. St. Benedict was an instrument in the hands of Divine Providence, raised up for the regeneration of society, although he does not appear to have foreseen the results of his work. He lived only in the present, for his own and his monks' salvation, but his influence was to be felt through future generations, and he was to be the founder of an empire that would triumph upon the ruins of Rome, and last long after Byzantium had fallen. His rule was austere, but it contained the essence of the religious life and the fullest practise of the evangelical councils.

The Order of St. Benedict, by the will of its holy founder, was open to all kinds of persons without distinction, even children being received into it. The latter had their dormitory separate from that of the religious, and the novices had also theirs apart from the others. The beds were separated by curtains or boards. The monks were divided into tens, over each of which a dean was placed, while the prior presided over the entire community. The power of the abbot over the religious was absolute, and he was to govern them more by his example than by his authority. The cellares had charge of the temporal affairs of the house. The religious were all obliged to perform their share of domestic labor. They were bound to recite the Divine Office, of which St. Benedict himself laid down the rules. From the first of November until Easter they arose at two in the morning. The time which remained after Matins was spent in reading and meditation. After Prime they betook themselves to work until ten; but from

the first of October until Easter, work began at Tierce and lasted until None, or three in the afternoon. In the beginning of the order, Mass was only said on Sundays and solemn feasts, and, on that occasion, all the religious received Holy Communion. After dinner, reading and work began again. Manual labor was proportioned to the strength of each one. At meal time, each religious received two portions, and sometimes a third. There was no fast between Easter and Pentecost; but from Pentecost to the 13th of September, every Wednesday and Friday was a fast-day. The great daily fast lasted from the 13th of September until Easter. During Lent fasting became more rigorous and the religious did not eat until evening. The use of flesh meat, at least of quadrupeds, was never allowed, except to the sick. Even the children were subject to this rule. The receiving of young children into the Benedictine monasteries became afterwards a cause of relaxation of discipline, and it was consequently abolished.

As regards the habit of the religious, Saint Benedict determined nothing concerning the color. It appears, says Hélyot, that the habit of the ancient Benedictines consisted of a white tunic and black scapular. It was to be regulated to a great extent by the climate of the place. The Benedictines took vows of obedience and stability.

Even during the life of the founder the Benedictine order began to spread. The first foundation was that of Sicily, to which Saint Placidus was sent by the saint himself. This was followed by a foundation in France where Saint Maurus, another disciple of Saint Benedict, established a monastery at Glanfeuil. It is not certain when the order was first introduced into Spain. It probably entered into England with Saint Augustine, who, in company with several monks, was sent by Pope Gregory the Great to evangelize the Anglo-Saxons. The Benedictines grew to be very powerful in England, where they possessed many monasteries until the reign of Henry VIII. The order sent forth its missionaries to the heathen nations of the north of Europe, which they gradually converted to Christianity. St. Willibrord, Apostle of the Frisians; St. Boniface, who preached the Gospel to the Germans, and other missionaries were probably Benedictine monks, who founded monasteries in various places.

In course of time, relaxations crept into the order, in consequence of which numerous reformations have taken place. One of the oldest of these was that effected by St. Benedict of Aniane in the ninth century. The saint, being appointed superior of the abbeys in France, a council held at Aix-la-Chapelle, in the beginning of the same century, enacted several decrees of reformation for the order, although in a few minor details it mitigated the rule.

The Order of Saint Benedict, having spread over the whole of Europe, was in course of time divided into various congregations. One of the most important of these was that of Cluny.

II.

CLUNY.

The monastery of Cluny was founded by William, Duke of Aquitaine, about the year 910, with St. Berno as the first abbot. Several monasteries were erected in course of time, which remained subject to the abbot of Cluny. Pope Agapetus II., in 946, exempted the Congregation of Cluny from the jurisdiction of the ordinaries of dioceses, and subjected it immediately to that of the Holy See. In many of the monasteries of France, England, and Spain, regular observance had been neglected to such an extent that the very name of St. Benedict's rule had become almost obsolete, for after the death of St. Benedict of Aniane, the order had again degenerated. Cluny, however, gave a magnificent example of religious observance, and drew numerous monasteries to the imitation of its virtue. The Divine Office was always there celebrated with great solemnity, silence was observed with the utmost exactitude, and the monastery was also noted for its charity toward the poor, so much so, that in the beginning of Lent, food was distributed to seven thousand indigent persons. The reputation of the Order of Cluny spread over the face of Europe, and monasteries subject to its jurisdiction were founded not only in France, but also in Germany, England, Spain, Italy, and even in the East. Father Mabillon is of opinion that the custom of attaching oblates to the order began at Cluny.

However, all earthly things are subject to decay, nor did the Order of Cluny form an exception. Ponce, the seventh abbot, did not walk in the footsteps of his saintly predecessors, and his conduct produced division in the monastery. The evil caused by this man was nevertheless remedied to a great extent by his successor, Peter the Venerable, who made several regulations which tended to strengthen the observance. In course of time, relaxations were again introduced, and the custom of eating meat began in the order. Measures of reform were taken at various intervals, but, after 1528, John of Lorraine, having become commendatory abbot of Cluny, the order became greatly relaxed.

In the seventeenth century, the reform known as that of the Strict Observance of Cluny, was effected, principally through the efforts of Cardinal de Richelieu. At the epoch of the French Revolution, how-

ever, the Order of Cluny was suppressed by the civil government, and it disappeared. The religious of the order wore a black habit.

III.

FULDA.

The Congregation of Fulda was one of the ancient branches of the Benedictine order. The abbey of that name had been founded by St. Boniface, Apostle of Germany. It was situated between Hesse, Franconia, and Thuringia, in the present Province of Hesse-Nassau. In course of time it became subject to the immediate jurisdiction of the Holy See, and its riches were greatly augmented. It was in this monastery that the celebrated Rabanus Maurus flourished in the ninth century. Like other similar institutions it had its vicissitudes of relaxation and reformation. The Congregation of Fulda exists at present, as I was told by a Benedictine abbot, only in its female branch.

IV.

CONGREGATION OF BURSFELD IN GERMANY.

The Congregation of Bursfeld was begun by John of Meden, religious of the abbey of Rheinhausen, who, on his return from the Council of Constance, held in 1414, endeavored in vain to persuade the monks of the abbey to accept the reforms which the Council desired to introduce. He then established himself at the abbey of Cluse, when, with several novices, he began to practise the strict observance. He afterwards obtained the ruined abbey of Bursfeld, founded in 1098, by Henry, Count of Northeim, and there he took up his abode. Many monasteries afterwards accepted the reform, and, in 1464, they were united into one congregation, of which John of Hagen, successor of John of Meden, as abbot of Bursfeld, became president.

V.

CONGREGATION OF ST. MAURUS.

The congregation which bore this name was one of the most illustrious of the Order of St. Benedict, both in virtue and in science. The Council of Trent, which was brought to a close in 1563, had decreed that independent monasteries should either be united into congregations or be submitted to undergo the visits of the bishops. In consequence of this, several Benedictine monasteries in France united, rather, as Hélyot remarks, to withdraw from the jurisdiction of the bishops than for the sake of reformation. The evil was so deeply rooted that Cardinal Charles de Lorraine, Papal Legate in the dioceses of Metz,

Toul, and Verdun, proposed to Pope Clement VIII. to suppress the Order of St. Benedict in the provinces of his legation. But God had in store a better means to bring about the desired reformation; Dom Didier de la Cour, religious of the Abbey of St. Vanne at Verdun, was chosen by Divine Providence to inaugurate it. The relaxation of the monks in France had at first caused him to think of entering another order; he consulted on this subject several enlightened persons, but he was advised to remain in his condition and to lead as regular a life as was possible. After ten months of solitude and penance, he finally joined the Minims, who gave him their habit. He could not, however, forget the Order of St. Benedict, and, leaving the Minims, returned to his monastery of St. Vanne, determined to work at its reformation. God paved the way for him, for, being elected Prior, he began the work by means of the new subjects he received into the order. This was the origin of the Congregation of St. Vanne and St. Hidulphe. Becoming too extended, it was divided, in 1618, into two separate congregations, of which that of St. Maurus was the second. The latter was thus named in honor of the disciple of St. Benedict, who had introduced the order into France. It soon spread throughout the kingdom, and it was confirmed by Pope Gregory XV., who granted to it the same privileges that had been accorded to the Congregation of St. Vanne. In 1633 it obtained the celebrated Abbey of St. Denis, at which time it possessed more than forty monasteries; the following year it was united to the Congregation of Cluny, but this union was again dissolved in 1644. In the eighteenth century it was divided into six provinces, governed by a general.

The Congregation of St. Maur applied itself in an especial manner to the education of the youthful members of the order. To this end each province had its novitiate, from which the newly-professed members were transferred to one of the monasteries where, during two years, they were trained in the practice of piety and of the ceremonies of the order. Five years more were devoted to the study of philosophy and theology, after which a year was spent exclusively in spiritual exercises as a preparation for the priesthood.

The Benedictines of the Congregation of St. Maur did not entirely concentrate their activity within their monasteries, but gave a share of their works to the good of their neighbor by the preaching of the word of God, the administration of parishes, and the education of youth. They became celebrated for their learning and writings. They edited a number of manuscripts which thus far had lain hidden in libraries, besides several new editions of the works of the Fathers. One of the most celebrated of their members, Dom Mabillon, who died in 1707,

edited thirty volumes on various subjects. He is the author of the *Lives of the Saints of the Order of St. Benedict* and of the *Annals of the same order*. This work was continued by Dom Ruinart.

Unfortunately for the Congregation of St. Maur, it also had its period of decadence of religious fervor. The Bull *Unigenitus*, issued against the errors of Jansenius, was opposed by many members of the congregation, and although the superiors remained submitted to the authority of the Pope, Jansenism played havoc in the order, and a spirit of extreme relaxation was introduced. But the French Revolution was at hand. The Congregation of St. Maurus, together with other religious orders, was swept from France. Its last general was Dom Chevreux. The religious left their monasteries in 1792. In the beginning of this century an attempt was made to resuscitate the ancient Congregation of St. Maurus, but it proved a failure.

There exists at present in France a new Congregation of Benedictines founded at Solesmes, which has also taken the name of St. Maurus, and which is rendering itself illustrious by its intellectual activity.

VI.

BENEDICTINES IN THE BRITISH ISLES.

The Benedictines, as well those of the Order of Cluny, as of other monasteries, had been suppressed in England by Henry the VIII. in 1536. They were again restored at the accession of Queen Mary, but Elizabeth having succeeded her, the order was once more suppressed. At the end of the sixteenth century the ancient English Benedictine Congregation was again revived on the continent of Europe, and it continued to send its missionaries into England. The monks of this congregation observe the rule of St. Benedict with certain dispensations granted to them by the Holy See.

We may here make a passing mention of the Scotch Benedictines who established various houses in Germany, and differed from their brethren in their rites and in the color of their habit, which was white. At present, however, they wear black, like the other members of the Order of St. Benedict.

In Ireland there existed a few Benedictine monasteries; but the order does not appear to have taken deep root on that island, so renowned on account of its monastic spirit. There was a monastery at Ross, which is supposed to have been of the Benedictine rule, and to have been subject to the abbey of Wurzburg, in the Province of Metz in Germany. A priory of the same order was founded, in 1185, at Waterford, by John, Earl of Morton. It was very wealthy, and it possessed, as a dependency, St. John's House of Benedictines at Youghal,

founded about the year 1360. Another Benedictine monastery was established before the year 1210, by John de Courcy, at Black Abbey, two miles north of Ballyhalbert, in the county of Down. It was subject to the Abbey of St. Mary, at Lonlay in Normandy. The same nobleman replaced the Canons in an abbey at Downpatrick by Benedictine monks, from the Abbey of St. Werburgh, in Chester, in the year 1183. In 1380, Parliament decreed that no Irishman should be professed in that monastery. Its superior had the seat of a baron in Parliament. It existed until the time of the Suppression. At a much earlier period, about the year 948, a Benedictine abbey had been founded at Dublin, most probably by the Danes, shortly after their conversion to Christianity. In 1139, it passed into the hands of the Cistercians. It bore the title of Abbey of the Virgin Mary.

VII.

OTHER CONGREGATIONS.

One of the most venerable of the Benedictine congregations is that of Monte Casino. It was on that hallowed spot that St. Benedict established his great monastery, whence the order spread over the world. It was destroyed by the Lombards in 500, but again rebuilt in 720. This celebrated abbey shared in all the vicissitudes of ecclesiastical history, and, even in our own days, it has its part of the sufferings which the Church endures. It was within its hallowed walls that the great St. Thomas Aquinas received his early education in the thirteenth century. The present Casinese congregation first bore the name of Congregation of Saint Justina, from an abbey of that name at Padua, belonging to the Congregation of Cluny. The latter order, with other Benedictines, had fallen into great relaxation in Italy, but a reformation began at the said monastery about the year 1408, which culminated in the establishment of the Congregation of Saint Justina. In the year 1504 the monastery of Monte Casino, having been united to that congregation, the name was changed by order of Pope Julius II. The Congregation of Monte Casino exists to the present day, and it is now sub-divided into nine congregations.

In the beginning of the fifteenth century a reformation of the Benedictine order was begun at the abbey of Molck in Austria, which gave rise to a congregation, called of Molck, established in 1625. Other congregations were in course of time established in Germany, such as those of Suabia, Saltzbourg, Bavaria, and Switzerland. There exists in France a branch of the Congregation of Monte Casino, founded in this century, at Pierre qui Vire by the abbé Muard. These relig-

ious lead a very austere life, and combine contemplation with missionary labors. They have a foundation in the United States in Oklahoma Territory. The founder of this congregation, Marie Jean Baptiste Muard, was born on April 24th, 1809. After having been successively parish priest of Joux-la-Ville and St. Martin d'Avallon, he founded the Monastery of the Sacred Heart of Jesus and the Immaculate Heart of Mary at Pierre qui Vire in 1850, under the rule of St. Benedict. In his address to his brethren he gives the reason why that rule was chosen in preference to any other. We quote his words: "I felt a predilection for an ancient rule, because those rules have an odor of sanctity not to be found to the same extent in the more recent ones and because they have the sanction of time and experience, and, lastly, because in these times there is a tendency to return to the ancient monastic usages.

"Now among the most ancient rules, that of St. Benedict possesses all the desired conditions. It appears as the most perfect daughter of the primitive Oriental rules, as the mother of all those of the West, as the sacred code which has regulated the monastic world for more than fourteen hundred years, as the most venerable of all on account of the profound wisdom and eminent sanctity shining forth from its every page, the perfection of the religious life it establishes, its divinely-ordered entirety, marvellous order, and its admirable details." To this rule Father Muard added various constitutions which he had gathered from the most approved sources. The original rule of fasting was modified, while that of abstinence was rendered more austere. He decreed that not only the individual members, but the society itself should be poor, forbidding it to possess any fund, or even land.

After the death of Father Muard, the austerity of some of the constitutions was modified by Pius IX., and by a decree of January 14th, 1859, the monastery of Pierre qui Vire was canonically erected and affiliated to the Benedictine congregation of Subiaco. The points of the constitutions which had been modified were these: The religious were allowed to own the soil on which their monastery was built, and further to use all kinds of food permitted by the original rule of St. Benedict.

The Society of Pierre qui Vire has founded several monasteries in France, one in Spain, another in Ireland, near Dublin, and one in Oklahoma Territory in America.¹

The other monks of the Order of St. Benedict date the commencement of their history in this country from the year 1846, when monks

¹ The Life of Rev. Mary John Baptist Muard, by the Abbé Burles, translated by Rt. Rev. Isidore Robot, O.S.B.

from the abbey of Wetten, in Bavaria, established a foundation in Pennsylvania. In the beginning of this century, all the Benedictine monasteries in Bavaria were suppressed, with the exception of that of St. James of the Scots at Ratisbon, and of the Benedictine nuns at Eichstadt. In 1827, thanks to the influence of King Louis, the abbey of St. Michael's at Wetten, and several other monasteries were restored. When it was proposed to found a seminary for the German missions in America, the Benedictines warmly entered into the project, and Father Boniface Wimmer, having offered to begin the work, was sent out by the Society of the Missions at Munich. The first Benedictine monastery in the United States was founded at Latrobe, Pa., and dedicated to St. Vincent. By brief of July 29, 1855, it was raised to the dignity of abbey, according to the statutes of the Congregation of Bavaria, with Father Boniface Wimmer as first Mitred Abbot. It is at present the head of the American Cassinese congregation. A very flourishing college is attached to St. Vincent's Abbey.¹ Abbot Wimmer was afterwards appointed Arch-abbot. He died at Latrobe, Pa., December 8th, 1887. The congregation of which he was President has spread over the United States, and besides the abbeys of St. Vincent's, Latrobe, Pa.; Atchison, Kansas; Newark, New Jersey; St. John's Abbey, Collegeville, Minnesota, and Mary Help Abbey at Belmont, North Carolina, it possesses priories and stations in the dioceses of Baltimore, Chicago, New Orleans, New York, Oregon City, St. Paul, Covington, Davenport, Denver, Erie, Little Rock, Manchester, Mobile, Savannah, and St. Augustine.

St. Meinrad's Abbey in the diocese of Vincennes, Indiana, is a filiation of the celebrated Abbey of Our Lady at Einseideln, Switzerland, and it belongs to the Swiss congregation.

After the Society of Jesus, the Benedictine order is the most numerous religious body in the United States. Though ages have passed over its head, it seems now in a period of rejuvenescence, and the venerable institution of St. Benedict is once more animated with youthful vigor.

In 1853 there was established at St. Marystown, in the diocese of Erie, a convent of Benedictine nuns from the abbey of St. Walburga at Eichstadt, in Bavaria, which dates as far back as the year 1022. At present Sisters of this order exist in many places in this country. They devote themselves to the education of girls, and direct parish schools and female academies.²

¹ The Catholic Church in the United States.—De Courcy.—Shea.

² Cath. Church in the U. S.—De Courcy.—Shea.

BENEDICTINE SAINTS AND ABBEYS.

ST. PLACIDUS.—ST. MAURUS.—ST. GREGORY.—ST. BENEDICT OF ANIANE.
—MONTE CASINO.

THE first son of St. Benedict who established a colony of monks of his order, outside of Monte Casino, was St. Placidus. He had lived under the care of the holy abbot from the age of seven, and had been taken by him to Monte Casino in 528. His father, the patrician Tertullian, having bestowed upon St. Benedict certain estates which he possessed in Sicily, Placidus was sent thither and appointed abbot of a monastery near Messina. This took place probably in the year 541, the saint being then about twenty-six years of age. He studied to instil into the heart of his brethren the spirit of his holy founder, which was one of recollection, solitude, and prayer.

St. Placidus had lived only a few years in Sicily, when a fleet of pirates landing on the island, he, together with his companions, was put to death out of hatred of Christianity, and their monastery was burnt. This happened about the year 546.

In the year 522 Equitius, a nobleman, placed his twelve-year-old son, Maurus, under the care of St. Benedict. The monastic virtues of this youth were so great that when he was grown up, the holy founder made him his coadjutor in the government of the monastery of Subiaco, and soon after called him to Monte Casino. In 543 St. Maurus was sent to France, where, by the liberality of King Theodebert, he founded the abbey of Glanfeuil. In 501 he resigned the government of this abbey to spend his time in the contemplation of heavenly things. He died on January 15th, 584. St. Maurus had received the order of deacon.

Forty-four years before the death of St. Maurus, and while that holy abbot still lived in Italy, before he had transplanted his order to France, there was born at Rome, in 540, a child destined to adorn the See of Peter as one of its most illustrious Pontiffs, and who probably wore the Benedictine habit. St. Gregory the Great, the scion of a noble and wealthy family, came into the world about three years before the death of the holy patriarch of Monte Casino. In his youth he studied

grammar, rhetoric, philosophy, civil law, and the canons of the Church, in which branches of knowledge he became most proficient. In 574, at the age of thirty-four, the emperor Justin the Younger appointed him governor of Rome. However, he was not blinded by the false splendor of earthly dignity, for from his youth he had been enamored of heavenly things. After the death of his father, who had embraced the ecclesiastical state, the saint built and endowed six monasteries in Sicily out of the estates which he possessed in that island, and he founded another in his own house in Rome. In 575, St Gregory, at the age of thirty-five, took the monastic habit in that monastery. It was while he lived here as a monk that he conceived the idea of converting the English nation, a project he afterwards executed when he had been promoted to the See of Peter. He had intended going thither himself, and had started on his journey when the objections raised by the Roman people caused the Pope to recall him. Not long after he was made one of the seven deacons of the Church at Rome. Pelagius II. sent him to Constantinople as Nuncio of the Holy See, a dignity which at that epoch bore the title of Apocrisiarius. In 584 he was recalled to Rome. St. Gregory governed his monastery until 590, when in spite of his opposition, he was chosen Bishop of Rome. The life of St. Gregory, after his exaltation to the papacy, has merited for him the title of Great. He died on March 12th, 604. It is controverted among the learned whether he had professed the rule of St. Benedict, or another. Dom Mabillon maintains that he was a Benedictine, while Baronius inclines to the contrary opinion. The same difference of opinion exists concerning St. Augustine and his companions, who were sent by St. Gregory to evangelize the Anglo-Saxons, and who had been members of his monastery at Rome. Hélyot takes it for granted that St. Augustine and his monks were members of the Order of St. Benedict.

Among the many saints of this order who lived in the seventh and eighth centuries, St. Willibrord, archbishop of Utrecht, apostle of the Frisians, and St. Boniface, archbishop of Mayence, and apostle of Germany, stand prominent.

One of the most illustrious of Benedictine saints was St. Benedict of Aniane. He was the son of Aigulf, count of Languedoc. About the year 774 he became a monk in the abbey of St. Seine, five leagues from Dijon, and began to lead a life of the greatest austerity, practising not only the rule of St. Benedict to the letter, but also the severest observances prescribed by those of St. Pachomius and St. Basil. The monastery in which he lived had already fallen into relaxation, and the monks being averse to a reformation, St. Benedict left it and returned.

to Languedoc, where for some years he lived in a small hermitage. A number of disciples joining him, he built a monastery in the neighborhood.

The Council held under Charlemagne in 813, having decreed that the monks should all follow the rule of St. Benedict, Louis the Debonnaire in the following year committed the inspection of all the abbeys in his kingdom to St. Benedict; he also built for him the monastery at Indenear Aix-la-Chapelle, in a place now called Corneli Munster, where his body still reposes, though in an unknown grave. St. Benedict succeeded in reforming the monasteries in the kingdom. His death occurred on February 11th, 821.

It is said that from the beginning of the order to the commencement of the fourteenth century, the institute of St. Benedict had possessed more than forty thousand saints and beatified persons, of whom five thousand five hundred had been religious of Monte Casino.

This abbey was destroyed by the Lombards in 580, and the abbot, also a St. Benedict, escaped to Rome with all his monks, and built a monastery near the Lateran church. In the pontificate of Gregory II., about the year 720, they returned to Monte Casino. The abbey was again ruined by the Saracens in 884, by the Normans in 1046, and by the Emperor Frederic II., in 1239, but it was as often rebuilt. Toward the close of the last century, the order possessed thirty-seven thousand houses. Before the Reformation, all the cathedral priories of England, except Carlisle, were saved by Benedictine monks, while many of the abbots were barons and holding seats in Parliament.





WHITBY ABBEY, ENGLAND.

GLIMPSES OF BENEDICTINE ABBEYS.

MONTSERRAT.—MONTE CASINO.—WESTMINSTER ABBEY.

WHILE travelling from Saragossa to Barcelona we passed very near the famous mountain of Montserrat. Seen in the distance, it appears like one solid rock rising abruptly out of the land. Gradually gaining in proportions, it overwhelms one with its gigantic mass and its solemn aspect. As we approached the town of Manresa we obtained a magnificent view of this most interesting and world-renowned mountain. Upon it is venerated the celebrated image of the Blessed Virgin of Montserrat. It is said that the devotion to this image existed as early as the eighth century, but that it ceased during the incursions of the Moors in Catalonia, and that the image remained concealed until the end of the ninth century. At first a hermitage was built on the mountain, but it was soon after succeeded by a monastery of nuns who remained there until 966, when the monastery was given to the Benedictine monks. In 1401 it was erected into an abbey by the anti-pope, Benedict XIII., who separated it from the jurisdiction of the monastery of Our Lady of Ripoli, to which it had thus far been subject. All this was confirmed by Martin V. in 1430. A few years later, in 1493, the abbey of Montserrat was united to the Congregation of Valladolid, during the reign of Ferdinand and Isabella.

The Congregation of Valladolid took its rise from the Benedictine abbey of that city, called the Royal. Its religious had never fallen into relaxation, but they had always preserved the spirit of their holy founder in spite of the wealth which was theirs. They even added austerities which were not prescribed by the rule, and bound themselves to observe perpetual inclosure. Other monasteries followed their example and became subject to their abbey. The first superiors of this congregation bore only the title of prior, but Pope Alexander VI. conferred upon them that of abbot. The abbot of Valladolid was the general of the congregation.

The first abbot of Montserrat after the reform was Dom Garcias de Cisneros. It was to this celebrated abbey that St. Ignatius de Loyola repaired after his conversion, and before taking up his abode in the

grotto of the neighboring town of Manresa. Hélyot writes that in his time there were generally seventy choir religious and ninety oblate brothers in this abbey. Besides these, eighteen or twenty hermits lived upon the mountain, and came at stated times to the abbey. Some of these hermits took the habit with the intention of remaining hermits all their life. They made the vow of stability like the rest of the religious, and also promised never to leave the mountain, and they renounced the right to elect and be elected. They were not, however, sent off at once to the hermitage, but were obliged to spend seven years in the monastery, and only permitted to begin their solitary life if the abbot and the ancients of the community deemed them fit for it. The other class of hermits consisted of those who originally professed the Cenobitical life, but who, desirous of greater perfection, aspired to become Anchorites. This favor was accorded to them only after a long trial. All the hermits were subject to the abbot of the monastery. The Congregation of Valladolid in Spain was suppressed during the government of the queen-regent, Maria Christina, widow of Ferdinand VII. A few monks were nevertheless permitted to remain at Montserrat, and, at present, their number is about nineteen. The hermitages are at present crumbling into ruins and fast disappearing.

Far away from Montserrat, in sunny Italy, the traveller on the railroad between Rome and Naples, who has loved to delve in the history of mediæval times, will be interrupted in his reveries by the cry of *Casino*. Casino, yes, this is the station at the foot of a mountain on which stands the most celebrated abbey of the Middle Ages. Look up. There towers above your head the celebrated Monte Casino, its summit crowned by the vast pile of monastic buildings. This is the cradle of the Benedictine order. The monastery is clearly visible from the train. We might gaze upon it, perched as it was upon the summit of the mountain, but our limited time did not permit us to ascend the heights and visit the abbey. We were more fortunate in the isle of Albion, once so celebrated for its vast Benedictine abbeys. For the second time in our life, but now more at our leisure, we were permitted to walk through Westminster Abbey, to-day, alas! in the hands of those who know not St. Benedict and his rule. As we strolled through its venerable cloisters, which reminded us so much of those of the cathedral of Burgos, we could not help dwelling on the ages of faith, on the days when England was still Catholic. We seemed to behold the dark figures of the monks as they walked through those same cloisters, before the Reformation had swept over the land. The monastic buildings around the abbey church, now converted into



WESTMINSTER ABBEY.

secular uses, reminded us of some of the brightest and some of the darkest pages in England's history.

The abbey of Westminster was probably founded by the Saxon king Sebert in the sixth century, though the original plan, it appears, included only what is now the east angle. It was not long before the work done by Sebert was destroyed by the Danes, and it remained a ruin until the reign of St. Edward the Confessor, when a magnificent structure was erected in its place. The royal founder lies buried in the abbey church. He died in 1065, and he was canonized by Pope Alexander III. in 1163. A bull was issued to the abbot Laurence and to the monastery of Westminster, enjoining "that his body be honored here on earth, as his soul is glorified in heaven." Henry II., after the canonization, built a shrine to his honor, but in 1269 Henry III. erected a more costly one, that which is now seen in the chapel of St. Edward, to which the remains were then transferred. According to a record in the tower, "the jewels belonging to the body and shrine of St. Edward amounted to the value of £2,557, 4s. 8d." To-day the shrine is stripped of all its wealth, and nothing remains save the tomb. To the south of the shrine lies buried Edith, the wife of St. Edward, and daughter of Goodwyn, Earl of Kent. Here, also, are the resting places of Henry the Third, Edward I., and his queen, Eleanor of Castile, Henry the Fifth, Philippa of Hainault, queen of Edward III., and the king, her husband; Margaret Woodville, infant daughter of Edward IV.; Thomas of Woodstock, Duke of Gloucester; Richard II. and his queen, Anne, daughter of Charles IV., and John of Waltham, twenty-sixth bishop of Salisbury. In this chapel are also preserved the coronation chairs, in the most ancient one of which all the reigning sovereigns of England have been crowned since the days of Edward, first of that name after the Norman conquest.

Henry III., whose body lies in St. Edward's chapel, pulled down the ancient abbey, which he rebuilt on an enlarged plan, adding a chapel dedicated to the Blessed Virgin. Henry VII. erected the present magnificent chapel situated behind the altar, and known by his name. He designed it to be a burial place for himself and his successors. Within it the founder himself and his queen, Elizabeth of the house of York, lie buried. Around their tomb are those of Villiers and Sheffield, Dukes of Buckingham; Lodowick Stuart, Duke of Richmond, and the Duke of Montpensier. Here, too, is the royal vault of George II. The modern tomb of Dean Stanley and his wife is also in this chapel. In the south aisle lie Lady Mary, Douglas, Margaret, Countess of Richmond, Lady Walpole, and General Monck, Duke of Albemarle. Here too is the beautiful tomb of the unfortunate Mary, Queen of Scots.

It was erected by her son, James I., soon after his accession to the throne of England. Her remains had first been interred in Peterborough Cathedral, but her son had them privately removed to Westminster Abbey in October, 1612. In this aisle is also the old royal vault containing the remains of Charles II., King William III., Prince George of Denmark, and Queen Anne.

In the north aisle are buried Queen Elizabeth and her sister Queen Mary; Edward V., Mary and Sophia, daughters of James I., the Marquis of Halifax, and the Earl of Halifax.

The Benedictine monks remained in possession of the abbey of Westminster until the suppression of the monasteries under Henry VIII. Edward VI., his son, under whom England became Protestant, lies buried in the chapel of Henry VII. At the restoration of the Catholic religion under his sister, Queen Mary, whose mortal remains lie with those of Elizabeth, the abbey was given back to the Benedictine monks, and John Fekenan, who had been imprisoned in the tower, was appointed abbot. Queen Elizabeth, having succeeded Mary, endeavored to draw the abbot of Westminster to her plans of introducing Protestantism into England, and even offered him the archbishopric of Canterbury. Parliament being assembled, Dom John assisted as abbot of Westminster, and vigorously opposed the intentions of the queen, of whom he drew upon himself the indignation. He was sent back to the tower, whence he was transported to different places. He died in captivity in 1585. After his death only one monk of the ancient English Benedictine congregation remained, namely, Dom Sigbert Buckley, and he too was in prison. However, the Benedictines did not relinquish their hold on England. English members of the congregations of Valladolid and Monte Casino were sent into England, where they worked under the obedience of their respective superiors. In 1607, Dom Buckley, a professed religious of the abbey of Westminster, and as we have seen, the only surviving member of the old Benedictine congregation of England, aggregated to it several members of the Casinese congregation, with the approbation of the general chapter of the latter, and thus the English Benedictine congregation may be said to have never become altogether extinct.

BENEDICTINE NUNS.

EARLY NUNS OF THE ORDER OF ST. BENEDICT.—OUR LADY OF CALVARY.—
FONTEVRAULT.—BENEDICTINE NUNS OF THE PERPETUAL ADORATION.

THE date of the first establishment of monasteries of women following the Benedictine Rule, is uncertain, and authors who have written on this subject differ in their opinions, some asserting that nuns of the Order of St. Benedict existed during the lifetime of the holy founder, while others maintain that they were established only after his death.

In the year 544, St. Radegund, wife of Childebert I., king of France, built the Monastery of the Holy Cross at Poitiers, for women. The rule of St. Cæsarius was at first observed in this monastery, but it was superseded by that of St. Benedict. Gradually the various monasteries in France began to observe the rule of the great Patriarch of the monks of the West. The Benedictine nuns, like the monks, passed through various periods of relaxation and reformation. One of these reformations took place in the ancient abbey of Notre Dame of St. Paul, near Beauvais, by the untiring efforts of the abbess, Madeleine d'Esconbleau de Sourdis. She reëstablished the cloister, labor in common, Matins after midnight, and the Benedictine habit. This same abbess also became instrumental in the reformation of several other monasteries. She died in 1665, aged 85 years.

Another reformation was that of Our Lady of Calvary in the seventeenth century, founded at Poitiers by Father Joseph le Clerc du Tremblay, a Capuchin Friar, and according to several authorities, by Antoinette d'Orleans. The nuns of this order observed the rule of St. Benedict with great rigor. It was confirmed by Pope Gregory XV., and it may, in a certain sense, be considered a branch of the Cistercian order, as Antoinette d'Orleans belonged to the Feuillantes, who followed the Rule of Citeaux. The habit of these nuns is brown, with a white scapular. In choir they wear a black mantle. They are bare-footed from the first of May until the feast of the Exaltation of the Holy Cross in September.

One of the most singular orders in the Church was that of Fontevrault. It was founded about the year 1100, by Blessed Robert d'Arbrissel. It may be called a double order, as it consisted of both sexes, who lived

in separate monasteries. That which appears most striking is the fact that the superior of the order was a woman, the abbess of the nuns. This rule was made by the founder to honor the Blessed Virgin, to whom Christ, dying on the cross, had recommended His beloved disciple, St. John. The order was confirmed by the Holy See in 1113. The first superior was Herlande de Champagne, and the first abbess Petronilla de Craon Chenillé, widow of the baron of that name. The order was placed under the rule of St. Benedict.

The constitutions required perpetual abstinence from flesh-meat. The nuns were obliged to observe continual silence, and to go to and from the church together. Their face was always covered with a veil, and their habit was made of coarse material. No religious was allowed to leave the cloister without the permission of the abbess.

The monks led a life of community, and recited the Office in common. The reception of members into the order belonged to the abbess.

There was at one time at Fontevrault as many as four or five thousand nuns. The order acquired a great reputation, spread throughout France, and it was introduced into Spain and England.

In the course of time, it lost its first fervor, and became greatly relaxed, but several of the abbesses exerted themselves to their utmost ability to introduce a reform which finally succeeded, and which was confirmed by Pope Sixtus IV.

The nuns of Fontevrault were mostly noble ladies, and to them was entrusted the education of the royal princesses. The order of Fontevrault was suppressed during the French Revolution, but in 1803 the female branch was re-established in France for the purpose of devoting itself to the education of youth.

An order in which the Rule of St. Benedict is rigidly observed is that of the Benedictine Nuns of the Perpetual Adoration. It was founded by Mother Mechtildis of the Blessed Sacrament, born in 1614. Her name in the world was Catherine de Barrd. Her childhood having been spent in great piety, in her seventeenth year she entered the Order of the Annonciades at Bruyeres, and she was there professed, having taken the name of Sister St. John the Evangelist. At the age of 20 or 21 she became superior of her monastery. In 1635 the wars that were then raging in Lorraine dispersed her community, and, for three years, she remained among seculars, not being able to find a monastery where she might abide.

In 1639, having deliberately considered the matter before God, she left her order and entered that of the Benedictines at Rambervilliers, where the Rule was strictly observed, taking the name of Mechtildis of the Blessed Sacrament. She there made her profession in 1640.



BENEDICTINE NUNS OF THE PERPETUAL ADORATION

The troubled times and extreme desolation which prevailed in Lorraine again forced her to leave her monastery, together with other religious, and she was charitably received at the abbey of Montmartre at Paris. In 1643 her community was again assembled at Saint Maur. Some time after she became superior, first of the monastery of Caen, and later of that of Rambervilliers. Having returned to Paris, she made the acquaintance of several noble ladies, by the aid of whom she succeeded in establishing a monastery at St. Germain-des-Près, where she introduced the devotion of the Perpetual Adoration of the Blessed Sacrament, and laid the foundation of her order, in which the religious bind themselves by vow to the practice of this devotion. The sisters take turns in the performance of this act of piety. Another practice of the order is that of perpetual reparation. Every morning, before the conventual Mass, one of the sisters places herself in the middle of the choir with a torch in her hand and a rope around her neck, and remains thus during the Holy Sacrifice to repair the injuries done to the Blessed Sacrament. The one whose turn it is to make reparation also goes to the refectory with the rope around her neck and the torch in her hand, and kneeling down before her sisters, says: "Praised and adored be forever the Most Holy Sacrament of the Altar. My dear sisters, remember that we are consecrated to God as victims to repair the outrages and profanations constantly committed against the Most Holy Sacrament of the Altar. I humbly beg the assistance of your prayers in order to acquit myself worthily of this duty." She then spends the day in retreat until Vespers. Every morning after Mass the sisters lie prostrate, and one of them pronounces an act of adoration. Every hour of the day and night five strokes of the bell are given as a reminder of the benefit conferred on us by the Holy Eucharist. Their ordinary salutation to one another consists of the words: "Praised forever be the Most Holy Sacrament of the Altar." A figure of the Blessed Sacrament, made of gilt copper, is worn by each sister on her scapular or on the habit she wears in the choir. The Blessed Sacrament is always exposed on Thursdays, and the sisters remain on that day, as much as possible, in prayer.

Mother Mechtildis established the Perpetual Adoration in several other monasteries. In 1687 the order was introduced into Poland. The foundress, after a life of great virtue and eminent sanctity, died on April 6th, 1698, at the age of 83.

The constitutions of the order were confirmed in 1676 by Pope Innocent XI., having previously in 1668 been approved by the Cardinal de Vendome, Papal Legate in France. They were again confirmed in 1705 by Pope Clement XI.

MONKS OF ST. COLUMBANUS AND ST. COLUMBA.

MONASTERY OF LUXEUIL.—ST. COLUMBANUS IN LOMBARDY.—HIS RULE.—

IT IS SUPERSEDED BY THAT OF ST. BENEDICT.—ST. COLUMBKILLE.—

THE MONASTERY OF IONA.

ERE we proceed in the history of the various branches of the great Benedictine family, we deem it necessary to pause awhile at the mention of a name famous in the annals of monasticism, that of the Irishman, Columbanus. "A monk and monastic legislator like St. Benedict," says Montalembert, "he at one moment threatened to eclipse and replace the Benedictine institution in the Catholic world."¹

Ireland had been converted to Christianity without the shedding of blood. Its great apostle, Patrick, and its virgin-saint, Bridget, had enriched the island they loved so well with the monastic institutions which flourished in Erin with almost unparalleled vitality. In his own lifetime, St. Patrick could no longer number the sons and daughters of chieftains who had embraced cloistral life through his instrumentality.

Columbanus, born in the Province of Leinster in the same year that St. Benedict died, had entered the monastery of Bangor. There he seemed to find no rest, and, in spite of the entreaties of the abbot who attempted to retain him, left Bangor, with twelve other monks, crossed Great Britain, and landed in Gaul. He was then thirty years of age. He had left his native Leinster to escape from the seductions of the flesh, and it seemed to him as though he had heard the voice of God commanding him to expatriate himself entirely and seek a foreign shore.

During several years he travelled through Gaul, preaching the gospel, and giving an example of the practice of virtue. At the invitation of Gontran, king of Burgundy, he settled at Annegray, an ancient Roman castle. Here with his companions he led a most austere life of solitude, until, at the end of some years, the increasing number of his disciples obliged him to seek another residence. He found this at Luxeuil, which had also been the site of a strong castle. This place he obtained from Gontran, and established on it his monastery which was destined to become so famous. A multitude of disciples flocked around him, so that in a short time he counted them by hundreds.

¹ Monks of the West.—Book VII.

At the monastery of Luxeuil the voices of the monks arose night and day in prayer and praise of the Almighty. But prayer was not their only occupation, for all were bound to manual labor, which Columbanus himself directed. An article of his rule ordained his monks to go to rest so fatigued that they should fall asleep on the way, and to get up before they had slept sufficiently.

St. Columbanus, in spite of his sanctity, possessed certain traits of character which became for him a source of great annoyance. Though living in Gaul, he would not abandon the singularity of his costume and tonsure, which were peculiarly Irish. Neither would he celebrate Easter with the rest of the Church, but persisted, according to the Irish custom which then prevailed, in celebrating it on the fourteenth day of the moon, when that day happened to be a Sunday, instead of on the Sunday after the fourteenth day. He even, more than once, attempted to bring the Holy See over to his side. He was a man of intense zeal, which rendered him bold and fearless, even in opposing monarchs, and having forbidden women to enter within the precincts of his monastery, he made no exception even in favor of the Queen Brunehault, who seriously resented it. This, with other grievances, caused her and her grandson, Thierry, king of Burgundy, to excite a persecution against the saint, whom they conducted to Besancon, though he returned to Luxeuil in spite of them. He was finally forced to leave his monastery, which he had governed for twenty years, and, together with his brethren of Irish or Britannic origin, sent into exile. From this event of the life of St. Columbanus, we see that the persecution of religious on the soil of France does not exclusively belong to a modern period.

Having left Gaul, Columbanus labored for a while among the Sueves and Alemans, then crossed the Alps, and arrived in Lombardy. Agilulf, king of the Lombards, bestowed upon him the territory of Bobbio, situated between Genoa and Milan. Here he founded his last monastery, and devoted himself to prayer and study, disdaining not to practise poetry and write in verse to his friends. St. Columbanus died November 21st, 615.

The rule of this saint was more severe than that of St. Benedict, though agreeing with it in its essential features. It required an absolute obedience on the part of the monks. This obedience appears to have been a marked characteristic of Irish monasticism, in which it also seems that centralization of government was prominent, for St. Columbanus tells us that in Ireland as many as a thousand abbots recognized the authority of a sole superior. The rule exacted perpetual silence, except for the sake of necessity or utility. The food of

the monks consisted only of pulse, meal moistened with water, and a small loaf for each one. This meal was not taken before evening. Extreme penalties were imposed for the least infraction of monastic discipline. A monk, who should have spoken without the presence of a third person to a woman, was to receive two hundred blows or fast two days on bread and water. He who on a journey, should have slept under the same roof with a woman, had to fast three days on bread and water. Severity seems to have been characteristic of this entire rule, in spite of which it was practised by an army of religious. It was, however, not destined to last, but to be superseded by the meeker rule of St. Benedict. The spirit of St. Columbanus was like unto those tropical showers which descend like a torrent, but soon cease, while that of St. Benedict resembled more the rain that falls gently, but produces fruit more lasting.

In the fifth century monasteries had begun to obtain from Rome the privilege of exemption from Episcopal authority. This was accorded to that of Lerins by the Council of Arles in 451, to that of Agaune by the Council of Chalons in 579, and Luxeuil obtained it from Pope John IV., though Mabillon says that this was only a confirmation of previous exemptions. Colonies of the monks of Luxeuil spread far and wide, but half a century after the death of the founder of that monastery, the rule of St. Benedict had taken the place of that of St. Columbanus. At the Council of Autun, held in 670, the observance of the rule of St. Benedict is enjoined upon all religious. Montalembert sees two causes for this absolute triumph of the Benedictine rule over that of the Hibernian legislator. The first lies in the fact that it was approved and honored by the Papacy, and, in some sort, identified with the authority of Rome itself; the second, in its greater moderation. May we not find another cause in this, that the Benedictine order has always formed itself to the genius of the various nations in which it existed, and, like the Church, become all for all?

St. Columbanus must not be confounded with St. Columba or Columbkille, that famous countryman of his, who established the monastery of Iona. Born of the race of Niall of the Nine Hostages, who from 379 to 405 was monarch of all Ireland, Columba is, at the same time, the most interesting and the most poetical character in the Irish history of the sixth century. He came into the world on December 7th, 521. Having for some time practised the monastic profession, he left his native country, a voluntary exile from Erin, in expiation of the great fault of his life,—the bloodshed caused by the wars he had excited to avenge an injury which he thought had been inflicted upon him. He went forth to become the apostle of Caledonia and establish

his famous monastery. There is nothing more affecting than the grief of the exiled monk as he turns to the distant shores of the land he is never more to behold, and pours out the poetic inspirations of his afflicted soul. "What joy," he exclaims, "to fly upon the white crested sea, and to watch the waves break upon the Irish shore! What joy to row the little bark, and land among the whitening foam upon the Irish shore! Ah! how my boat would fly if its prow were turned to my Irish oak grove! But the noble sea now carries me only to Albyn, the land of ravens. My foot is in my little boat, but my sad heart ever bleeds. There is a gray eye which ever turns to Erin, but never in this life shall it see Erin, nor her sons, nor her daughters. From the high prow I look over the sea, and great tears are in my gray eye when I turn to Erin—to Erin, where the song of the birds is so sweet, and where the clerks sing like the birds; where the young are so gentle, and the old so wise; where the great men are so noble to look at, and the women so fair to wed. Young traveller, carry my sorrows with thee; carry them to Comgall of eternal life. Noble youth, take my prayer with thee, and my blessing; one part for Ireland—seven times may she be blessed! and the other for Albyn. Carry my blessing across the sea—carry it to the West. My heart is broken in my breast: if death comes to me suddenly, it will be because of the great love I bear to the Gael."

The apostle of Caledonia was never to behold his native land again; his boat was never to touch the shores of Erin. Death came to him, not suddenly, but after the preparation of a long life. He breathed his last in his retreat of Iona on June 9th, 597. The monastery he had founded survived him for a long time.

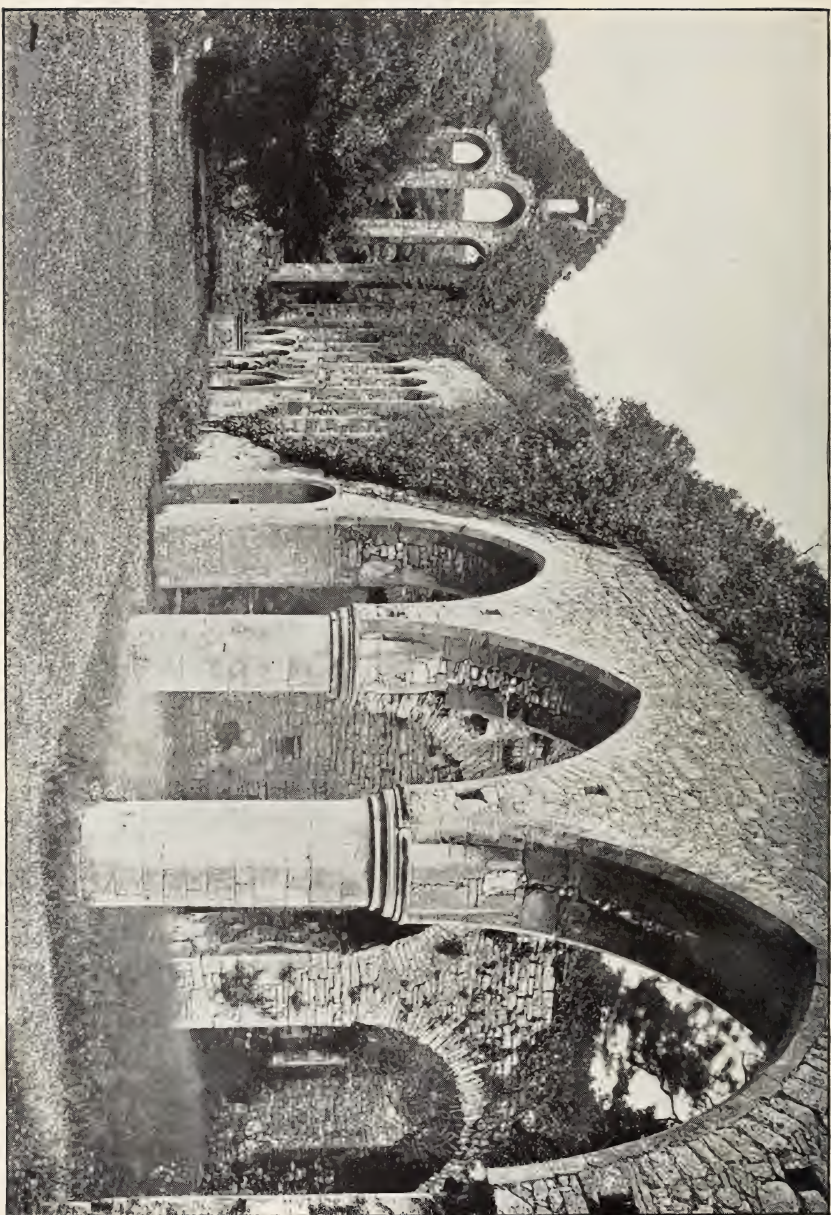
It is probable that St. Columba left no special rule for the guidance of his monks, but that the monastery of Iona was founded on the commonly accepted observances of the religious state. According to Montalembert, an examination of the monastic peculiarities of his biography reveals the fact of the existence of a vow taken by the monks after a probation more or less prolonged. The same author remarks that authorities unquestionable and unquestioned demonstrate the existence of amicular confession, the invocation of saints, the celebration of the Mass, the real presence in the Eucharist, ecclesiastical celibacy, fasts and abstinences, prayer for the dead, the sign of the Cross, and the assiduous study of the Holy Scriptures.

The monastic body of which Columba was the father, consisting not only of the monastery of Iona, but of many other communities, bore the name of the Family of Columb-Kill. It continued to live for centuries after the death of the saint, and the succession of abbots at

Iona remained perfectly regular until the period of the Danish invasions at the commencement of the ninth century, when the abbots of that monastery began to occupy an inferior position and the headquarters of the Family of Columb-Kill were transferred to one of the other foundations of the saint at Kells, in the centre of Ireland, where the Superior-General of the order resided for three centuries more.

The influence of St. Columba on the Irish Church was enormous, and his spirit seemed to live in it for centuries after his death. Ireland was then regarded by all Christian Europe as the principal centre of knowledge and piety, and its Church was then, let it not be forgotten, entirely monastic.





ARDFERT ABBEY, KERRY.

MONASTIC SAINTS OF IRELAND.

ST. BRIDGET.—ST. FINIAN.—ST. BRENDAN.—ST. KENNY.—ST. COMGALL.—
ST. MOCHUDA.

The monastic institution was introduced into Ireland by St. Patrick, the apostle of that island, who founded a monastery at Armagh, another called Domnach-Padraig, and a third, named Sabhal-Padraig. St. Bridget, who had been born in Ireland shortly after that island had received the light of faith, took the religious veil in her youth, and built herself a cell under a large oak, which gave to the place its name of Kildara, or cell of the oak. Several virgins joined her, and she established a religious community which became the source of similar institutions in Ireland. The foundations that went out from Kildara acknowledged St. Bridget for their mother and foundress. She lived in the beginning of the sixth century. Toward the end of the same century died St. Ruadhan, a native of Leinster, who built the monastery of Lathraen, of which he became abbot. He was called one of the twelve apostles of Ireland.

One of the most famous names in Irish ecclesiastical history, after St. Patrick, is that of St. Finian. He too was a native of Leinster, and he received his instructions in Christian virtue from the disciples of St. Patrick. He remained thirty years in Britain, and returned to Ireland about the year 520. He established several monasteries, and became bishop of Clonard. He died in 552. Among his disciples he counted the two Saints Brendan. The elder of these, the son of Findloga, founded, among other monasteries, that of Clu-ain-fearta. He wrote a monastic rule which was long famous in Ireland. His death occurred in 578. Another disciple of St. Finian was St. Nathy, the patron of the diocese of Achonry. St. Kieran, who had also been under the direction of St. Finian, founded a numerous monastery in the isle Inis-Avigean, and another called Cluan-Macnois in West Meath. St. Kieran was also the author of a very austere monastic rule. He died in 549. In 599, another illustrious ornament of the monastic state in Ireland, St. Kenny, a disciple of St. Finian, died. He ranks among the most glorious saints of Ireland. He was the founder of the great monastery of Achadbho, which grew up into a town that was formerly

the seat of the bishops of Ossory. The first bishop of Tuam, St. Jarlath, was the founder of a monastery, and he counted among his disciples St. Brendan, abbot of Clonfert. St. Jarlath died about the year 540.

One of the most illustrious founders of Irish monastic orders was the celebrated St. Comgall, abbot of Bangor. Born of noble parents in the north of Ulster, he was brought up under St. Fintan in the monastery of Cluain-Aidnech. He founded in 550 the abbey of Benchor, or Bangor, in the county of Down, which must not be confounded with one of the same name in Wales that was the most considerable monastery among the Britains. St. Fintan, abbot of Cluain-Aidnech in Leinster, under whom St. Comgall had laid the foundations of his saintly life, was the author of a monastic rule noted for its severity. His monks, like the Trappists, lived only on vegetables, and tilled the ground with their own hands. This saint died in the sixth century.

According to a probable opinion, the rule of St. Comgall was not unlike that of St. Basil, if not identical with it. It also appears that the first British and Irish monks very much imitated the rules of those of the East. The language in which the rule of St. Comgall was written is said to be no longer intelligible. St. Comgall, it is stated, governed three thousand monks in Benchor and other houses. All these religious were employed in manual labor. St. Columbanus, who established the monastery of Luxeuil in France, was a disciple of St. Comgall. Many abbots, bishops, and saints came out of this monastery, and all the holy men of that age sought the acquaintance and friendship of St. Comgall. The saint died on May 10th, 601.

St. Mochuda, or Carthag, a disciple of St. Comgall, and founder of the great monastery of Raithin in West Meath, and of one at Lismore, is also the author of a monastic rule. He died in 637. The most renowned of the disciples of St. Comgall, St. Lugil or Molua, is said to have founded one hundred monasteries. The principal one of these was situated in Leinster between Ossory and Lesia. It was called Cluain-Feasta, or solitude of wonders. St. Molua wrote a monastic rule which is said to have been highly commended by St. Gregory the Great. He died in 622.

St. Finian Lobhar, or the leper, founded the monasteries of Inis-Fal-er in Desmond, and Ard-Finan in the county of Tipperary, and died about the year 615. St. Keivin was the founder of the abbey of Glendeloch, and St. Colman Elo, of the monastery of Land-Elo.

The number of saintly personages in Ireland at that period was so great that Marianus Scotus writes in 674, "that Ireland was filled with saints or holy men." Of St. Columbkille, the founder of Iona, we have already spoken.

INFLUENCE OF THE EARLY MONKS.

CONVERSION OF NATIONS.—SCHOOLS AND LIBRARIES.—AGRICULTURE.

AT the downfall of the Roman Empire in the West, Europe found itself in a deplorable condition. The Franks in Gaul, the Goths, Alemanni, Saxons, and Frisians in Germany, the Anglo-Saxons in England, the Celts in Scotland and Ireland, the Scandinavians in the North, and the Danes in the East, were all pagans, while Italy itself was overrun by Arian Vandals and other barbarians. The effeminate civilization of Rome, which Christianity had just raised to a higher level, had been nearly destroyed, and the rough manners of the inhabitants of the great forests of the North threatened to take its place. Before the Church lay the task of drawing the barbarians to itself and moulding the heterogeneous elements which entered into their ranks. The conversion of the Roman world to Christianity had been effected by the general body of the clergy, before the distinction had arisen between seculars and regulars. The persecutions to which the infant Church was subject had helped to preserve its original fervor. However, everything on earth is subject to decay, and as the spirit of the world gradually encroached upon that of the martyrs, sanctity withdrew into the deserts. The seed was planted of a great tree that was to cover the world with its branches. This tree was the monastic state. Its institution was providential, for from its bosom men were to go forth, who, educated on the principles of the severest asceticism and in the spirit of the early Church, would walk in the footsteps of the apostles, and draw the heathen world to Christ, and thus to civilization.

One of the earliest monastic missionaries of whom we have a record was St. Severinus, the apostle of Noricum, or Austria. The early part of his life had been spent in the deserts of the East, but his zeal for the glory of God directed him toward the countries of the North. He successfully preached the gospel in the country along the Danube, where he established many monasteries. He died in the year 482.

St. Paternus, who had professed the monastic life in the monastery of Anson in the diocese of Poitiers, and also in Wales, and who after-

wards became bishop of Avranches, converted many idolaters in the diocese of Coutances. This saint died about the year 550.

It was in the same century that St. Gregory the Great sent St. Augustine and his companions from St. Andrew's monastery in Rome to convert the Anglo-Saxons, and that the Irish monk, St. Columbanus, with his disciple, St. Gall, preached to the idolaters on the lake of Zurich. St. Columbkille of Iona, about the same period, labored successfully at the conversion of the Picts in Scotland with their king, Bridius.

The faith had been planted among the Anglo-Saxons by the Roman monks, but the Church was far from being perfectly established in England. The work of St. Augustine was to be consolidated. St. Wilfrid, who had embraced monastic life in the monastery of Lindisfarne, and who afterwards travelled on the continent, became the apostle of the South Saxons. He founded the monastery of Ripon, where he was ordained priest in 663. He was consecrated bishop in 664, and, in 669, he was placed in possession of the See of York. The monastic state was one of the principal objects of St. Wilfrid's care, and he established it among the Midland and Northern English. On a voyage to Rome, he was driven by a storm upon the coast of Friesland, and he remained there for some time, preaching the faith and converting many of the inhabitants. It was on his return to England that he labored at the conversion of the South Saxons. St. Wilfrid died in the year 709.

The work begun among the Frisians by St. Wilfrid, was continued by his disciple, St. Willibrord. This saint was born in the kingdom of Northumberland, about the year 658, and in his tender childhood he was placed by his parents in the monastery of Ripon, which was then governed by its founder, St. Wilfrid. He landed with his companions in the country that is now the Netherlands, about the year 690. St. Willibrord became the first bishop of Utrecht, and after many years of apostolic labors, he died about the year 739.

While St. Willibrord was devoting the last years of his life to the conversion of the Frisians, St. Boniface, an English monk, labored zealously for the conversion of the heathen in Germany, whither he had been sent by Pope Gregory II. His baptismal name had been Winfrid, but the Pope changed it to that of Boniface. The saint who had been consecrated bishop, fixed his metropolitan See at Mentz. He also founded the celebrated abbey of Fulda, which became the head of a Benedictine congregation. St. Boniface suffered martyrdom in the year 755, together with fifty-two companions. In the ninth century, St. Methodius, a Greek monk, labored, together with St. Cyril, at the conversion of the

slavish nations, while St. Anscharius, a monk of Old Corbie in France, and afterwards of Little Corbie in Saxony, planted the faith in Scandinavia. Thus did the monks propagate the Christian religion throughout Europe. It was not, however, on the missionary field alone that their influence was felt; they became also the instructors of the people, and learning owes them an immense debt of gratitude.

Before the universities were established, the great monasteries had their public schools for the training of youth, and every monastery had its library and its scriptorium in which books were copied. As the rule of St. Benedict prescribed labor during certain hours of the day, most of the monks occupied themselves with this work which has saved the treasures of Christian and pagan antiquity from utter ruin, and preserved them for future ages. The monastery of Peterborough in England alone possessed one thousand, seven hundred manuscripts. The chroniclers of the monasteries also preserved from oblivion the record of public events, and thus gathered material for future historians. Without the labors of these patient inhabitants of the cloister, the construction of mediæval history might have been impossible.

Agriculture, too, is much indebted to the monks, who reclaimed waste lands, and, by their example, taught the art of cultivating the fields. The monasteries also became centres of population, for wherever one existed, a village or town grew up around it. It may, then, in truth, be said that the monks were the most potent auxiliaries of the Church in civilizing Europe.



CAMALDOLI.

ST. ROMUALD.—RULES OF THE ORDER OF CAMALDOLI.—ST. MICHAEL OF MURANO.—CAMALDOLESE NUNS.—MONTE CORONA.—TURIN AND FRANCE.

THE Order of Camaldoli, a branch of the great Benedictine tree, owes its origin to St. Romuald. This saint was born at Ravenna, in the tenth century. His youth was far from being regular, but in the midst of his worldly pleasures he found no rest, and he was tormented by remorse of conscience. An incident in his life turned the tide of his career and determined his vocation. His father, Sergius, having certain difficulties with a relative concerning property, both decided to settle the matter by combat. The result was that Sergius killed his adversary. Romuald had been obliged by his father to be present at the duel, and this event had such an effect upon him, that considering himself guilty, he determined to do penance for the crime, and retired to Monte Casino to expiate the misdeed during forty days, as murderers were then wont to do. While there grace worked so powerfully upon his heart that he begged for the religious habit and obtained it. His fervent life among the Benedictines of Monte Casino, being a reproach to several religious who had greatly degenerated from the sanctity of their state, these determined to put an end to his life. This iniquitous plot was, however, revealed to him by one of the accomplices. Having asked from the abbot and the religious the permission to leave the abbey, it was granted, for they seemed glad to be rid of him. He now abandoned Monte Casino, and placed himself under the direction of a holy hermit living near Venice, named Marinus. After leading a life of great austerity, and wandering from place to place, building monasteries and endeavoring to reform others, St. Romuald finally settled, in the year 1012, at a spot on the Apennines called Camaldoli. By this time he had become priest. Here he built five cells, separated one from the other, with a little oratory dedicated to the Saviour of the world. The first religious of St. Romuald lived separately, and assembled at stated intervals in the oratory to sing the Divine Office. Some of them, however, were recluses who never left their cells. Each one took his meals alone, and during Lent they fasted every day, except Sunday, on bread and

water. The same fast was also observed on Monday, Wednesday, and Friday throughout the year.

Saint Romuald, having founded other monasteries besides that of Camaldoli, died at Valle de Castro after a long life of penitence and sanctity. The year of his death is uncertain. The order he had founded was approved by Pope Alexander II. in 1072. At that time it possessed nine monasteries and it was governed by the prior of Camaldoli, as general of the order, an office which was held for life. The first Constitutions were given by Blessed Rodolph, the fourth general, who governed the order twenty-three years. He slightly moderated the rigor of the first monks and introduced certain modifications into the fast, allowing the religious to eat fish and drink wine on certain feasts of the year.

Blessed Rodolph built a beautiful monastery at Fontebuono, situated at the foot of the mountain, whence all that is necessary was sent up to the hermits. The mountain is covered with snow during well-nigh two-thirds of the year. To Fontebuono were attached a pharmacy, a voluminous library, and apartments for guests. The monks in that monastery lead a cenobitical life, while those on the mountain are hermits. No woman is allowed to approach the hermitages within a distance of three hundred feet.

During the administration of Blessed Rodolph, the Order of Camaldoli was greatly propagated. The female branch owes its origin to the same saintly man.

The constitutions of the religious of this order were frequently modified, and mitigations were introduced. Thus Blessed Martin, in 1254, Father Bonaventure, in 1333, and others, at various periods, wrought certain changes. The order itself was divided into five congregations, namely, that of Camaldoli or the Holy Hermitage, of St. Michael of Murano, of the hermits of St. Romuald, of Monte Corona, of Turin, and of France.

The monks of the Congregation of Camaldoli have special constitutions, which were approved by Clement X. in 1671. They eat together in the refectory on the principal feasts of the year. On the days on which they fast on bread and water, they take their meals seated on the ground, and barefooted. On the Feast of St. Martin and on Quinquagesima Sunday they are allowed to speak, and during the week preceding these two days they are sent out to take recreation. From Easter until the Feast of the Exaltation of the Holy Cross, with the exception of Wednesdays and Fridays, they receive a collation in the morning. The great fast from September 14 until Easter was made optional, Advent being excepted. On the whole, as regards

fasting, the original rule of St. Benedict had been greatly mitigated, and the hermits of Camaldoli are less severe than several other religious orders, as we shall see in the course of this work.

The hermits elect their general every two years. The hermitage, in course of time, became very rich. The monks spend their novitiate at the monastery of Fontebuono, after which they ascend to the mountain. Those who are unable to support the austerities of the hermitage live at the same monastery, where the religious lead a cenobitical life subject to the prior of the hermits.

II.

THE CONGREGATION OF ST. MICHAEL OF MURANO, AND THE CAMALDOLESE NUNS.

All the religious of this congregation are cenobites, dwelling in monasteries. Hélyot is of opinion that they were originally hermits, but that they afterwards adopted the cenobitical life. The monastery which gave its name to the congregation was founded in 1212 by three Camaldolese hermits on a little island between Venice and Murano. The monks of this monastery lived at first a very retired life, but the association with strangers, facilitated by their proximity to Venice, caused them to lose the spirit of solitude, and they adopted the cenobitical life in 1300. Their example was imitated by other monasteries which had been built in or near cities, especially that of St. Mathias de Murano, to which the general, Martin III., had given special constitutions, seeing that they were unable to follow entirely those of the hermitage of Camaldoli. The cenobites remained united to the hermits, with whom they formed the same order until 1476, when they established a separate congregation under the title of St. Michael of Murano. Until then the generalship had been alternately vested in a hermit and in a cenobite. In the first half of the fifteenth century the monasteries of the cenobites, both monks and nuns, had become exceedingly relaxed, but they were reformed by Father Ambrose de Portico, general of the order.

In the year 1513 Leo X. again united the congregations of the hermits and the cenobites. From this time the general ceased to be elected for life, and could hold his office only two years, which term was afterwards extended to three. This union lasted until 1616, when the Congregation of St Michael of Murano was finally separated from that of the hermits.

The monks of this congregation fast nearly half of the year, and observe perpetual abstinence. The Camaldolese nuns, who, as has

been remarked, were founded by Blessed Rodolph, observed the same rules as the monks.

Pope Gregory XVI. was a monk of this order, and before his promotion to the Cardinalate he had been abbot of the monastery of St. Michael de Murano.

III.

CAMALDOLESE HERMITS OF THE CONGREGATION OF ST. ROMUALD, OR OF MONTE CORONA.

In the fifteenth century, the Order of Camaldoli had, with the exception of the celebrated hermitage of that name, embraced the cenobitical life. These cenobites were divided into two separate classes that styled themselves observants and conventuals, and usurped the government of the order, which by right belonged to the hermits of Camaldoli. The observants still practised the rule and elected their superiors every three years, while among the conventuals, who were greatly relaxed, the offices were perpetual.

About this time the order possessed a man who was destined by Divine Providence to bring about an important reformation. This was Father Paul Giustiniani, born in 1470 at Venice. He entered the hermitage of Camaldoli in 1510, and soon became a perfect model of the monastic life. At the request of the general, Delphino, and of Father Giustiniani, Leo X. ordered that a general chapter should be held. It was convened in 1513. In this chapter it was decided that the monks, both observants and conventuals, should be united with the hermits. The general was to be taken by turns from the hermits and the observants; but the conventuals were excluded from any share in the government of the order, and were forbidden to receive novices. They were afterwards suppressed by Pope Pius V. Each congregation preserved, however, its peculiar constitutions. As those of the hermits were in a confused state, Father Giustiniani was deputed to regulate them.

After filling various posts of distinction in his order, Father Giustiniani obtained a brief of Leo X., permitting him to propagate the institution of the hermits of Camaldoli throughout the world, and to form a new congregation, to which he gave the name of St. Romuald of the Order of Camaldoli. It was at the same time exempted from the jurisdiction of the superiors of the order. At the hermitage there were various opinions concerning his plan, some regarding it as a divine inspiration, and others as madness. He left Camaldoli with one brother, and he was afterwards joined by a hermit of the Third Order of

St. Francis, a member of the Dominican order, and two other persons. They took up their abode in a rugged spot in the Apennines, but after some time, Father Giustiniani was abandoned by the Franciscan and Dominican, and he remained alone with his three other companions. Soon after the hermits of Camaldoli, having made offer to him of a place near them, he accepted it, and in a short time he was joined by others so that he was enabled to establish several hermitages. Giustiniani now gave a rule to his new congregation, and altered the habit of his religious so that there might be a distinction between them and the hermits of Camaldoli. They now began to live in a very austere and penitential manner. Father Giustiniani, after a very saintly life, died June 28, 1528. He was succeeded as general of his congregation by Augustine de Basciano, but the latter being taken off by the pestilence which then raged in Italy, Justinian de Bergamo, who from a Benedictine had become a Camaldolese, and from that order had passed to the Congregation of St. Romuald, was elected in his stead. During the generalship of this father, the hermitage of Monte Corona near Perugia was chosen to be the chief place of the congregation. It afterwards rivalled Camaldoli in solitude and beauty. The hermits of Camaldoli and those of Monte Corona were several times united into one body, but the union never proved lasting, and they were finally separated in 1667. The Congregation of St. Romuald obtained establishments, not only in Italy, but also in Austria and Poland. The former were afterwards suppressed by Joseph II. Each province had its own novitiate. These hermits follow nearly the same rule as those of Camaldoli. They recite Matins at midnight, and in a standing position. Their silence is perpetual, with the exception of two days in winter and three days in summer, on which they are allowed to converse. They have an hour of manual labor every day. Women are never allowed to enter their churches. Their habit is at present very much like that of the hermits of Camaldoli.

IV.

CAMALDOLESE HERMITS OF TURIN AND FRANCE.

There existed a fourth congregation of Camaldolese monks at Turin. It was founded by Father Alexander de Leva, who died in the odor of sanctity in the year 1612. It began under the protection of Charles Augustus of Savoy in 1601.

A fifth congregation was established in France in the early part of the seventeenth century by Father Boniface Anthony of Lyons, Camaldolese hermit of the Congregation of Turin. This Father

came over to France, in 1626, with the permission of his superiors, and established two foundations: one in Dauphiné, and the other in Forez. Louis XIII. allowed the religious of this order to remain in France under condition that they would be subject to no other but French superiors. Urban VIII., in 1635, erected them into a separate congregation under the title of Our Lady of Consolation, at the same time decreeing that they should live according to the constitutions of the Camaldolese of Monte Corona. They founded several monasteries in France, where they continued to live until the French revolution suppressed their order in that country.¹

¹ Bertouch—Kurzgefasste Geschichte der Geistlichen Genossenschaften.



VALLOMBROSA.

FOUNDATION OF THE ORDER.—REFORMATION OF THE CLERGY.—GOVERNMENT.—NUNS OF VALLOMBROSA.

THIS order was founded by St. John Gualbert. In his youth a relative of his had been murdered, and he determined to avenge his death. On a certain day he happened to meet his enemy in a place where there was no escape for the latter. He was about to pierce the murderer with his sword, when the unfortunate man cast himself upon his knees before him, and, with his arms extended in the form of a cross, begged him for pardon in the name of Jesus Christ crucified. His heart was touched, and he immediately forgave his enemy. If the Middle Ages were periods of great passions, they were also periods of heroic virtues, of which we have an instance in this event of the life of St. John Gualbert, an event that decided his future career. After this generous act of forgiveness, he entered a church, where God worked a miracle which impressed him deeply. While he prayed before a crucifix, the image inclined itself toward him. He now became a monk in the monastery of St. Miniatus, where he made his profession, and where he was soon after chosen abbot. Being desirous of greater solitude and higher perfection, he left the monastery and retired to Camaldoli, where he remained for some time, without, however, joining the order. From here he directed his steps to a place in the Apennines called Aqua-Bella, which afterwards received the name of Vallombrosa, on account of its being a valley overshadowed by numerous pine forests, which cover the neighboring hills. It was probably about the year 1039 that the Order of Vallombrosa began. Numerous disciples soon joined the saint, and the monastery was established in the form of a hermitage. When a candidate applied for admission into the order, his constancy was first tried by the most humiliating labors before his entering the novitiate. Having become a novice, he was expected to observe the rule of St. Benedict to the letter. After profession he was obliged to lie prostrate for three days, meditating on the Passion of Christ. The first habit of the Vallombrosians was grey,

but, four centuries later, it was changed for one of a brown color, and it much resembled that of the Franciscans. The first example we find of lay brothers, distinct from the choir religious, is given to us in this monastery. Saint John Gualbert himself received them into the order.

The saint founded several monasteries, all according to the strictest rule of poverty. He was of opinion that the money spent by religious on the building of palatial dwellings might be put to better use were it given to the poor. He was opposed to receiving gifts for his monastery if the heirs of the donor suffered thereby.

The example of the saint produced a salutary effect on the lives of the clergy. He was a declared enemy of all manner of simony, and he may be said to have been for the eleventh century an intrepid and fearless reformer. He and his religious strenuously opposed the bishop of Florence, who was accused of having bought the episcopacy, and they succeeded by their agitation in having him deposed. This same bishop was afterwards converted, and he even entered their order. Saint John Gualbert died in 1073.

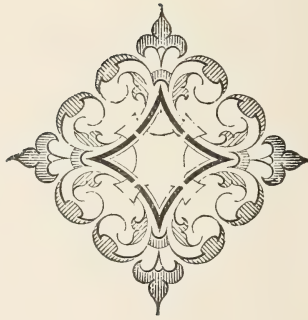
At first the generals of the order were elected for life, but, afterwards held their office only three, and finally four years. Among the charities practised by the Order of Vallombrosa was that of giving dowries to poor girls on the Feast of the Assumption of the Blessed Virgin.

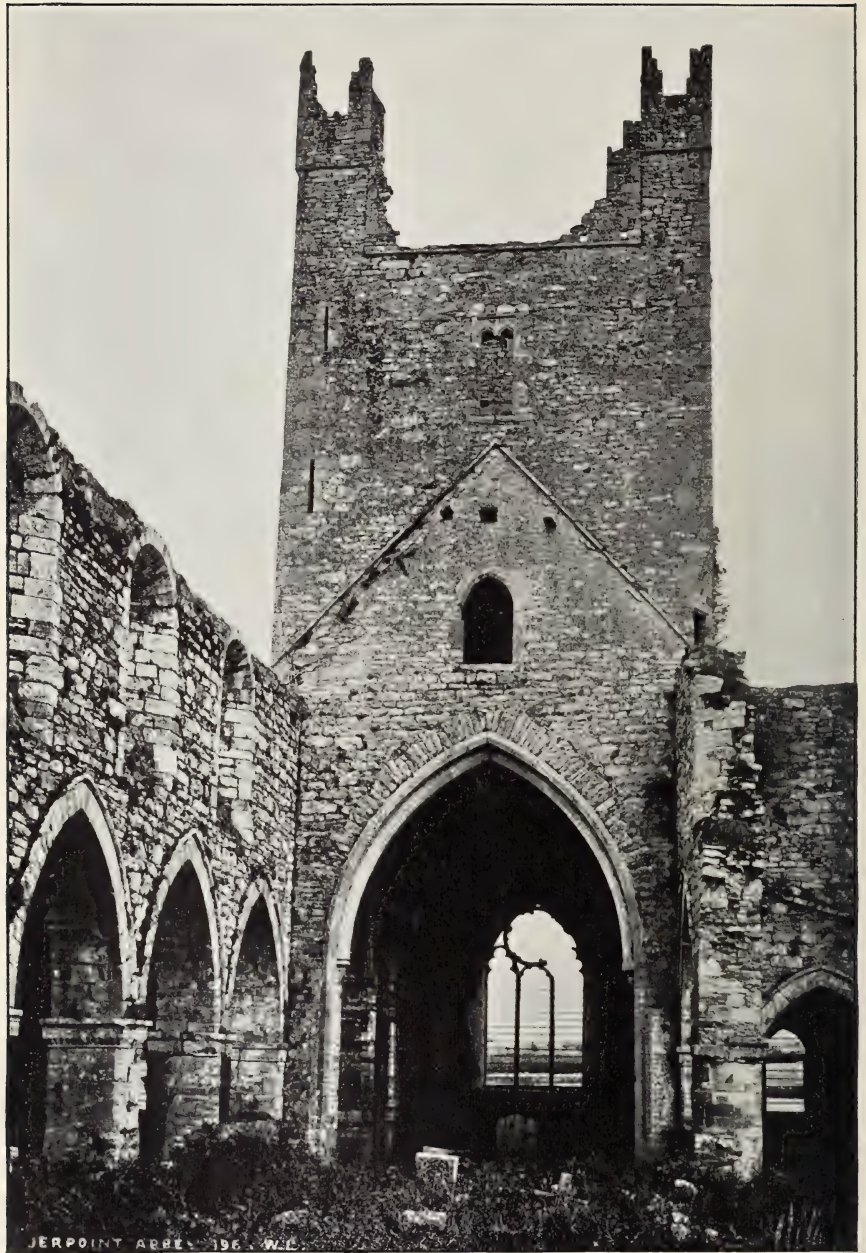
The Order of Vallombrosa produced many saints and illustrious men. At present its members wear a black habit.

The female branch of the Order of Vallombrosa was not instituted by St. John Gualbert himself, but about two hundred years after his death. Its foundress was St. Humility, who was born in 1226, and baptized Rosana. Her early life was spent in the greatest innocence and piety. After the death of her parents, she married out of obedience to her guardians, Ugolotto Caccia-Nemici. After nine years of wedded life, they separated by mutual consent. The husband entered the Order of Canons Regular of St. Mark of Mantua, and his wife became a nun among the sisters of the same order, changing her name of Rosana for that of Humility. She did not, however, remain in that monastery, but leaving it, took up her abode in a cell situated near the Church of St. Apollinaris, which belonged to the abbey of St. Crispin, of the Order of Vallombrosa. Here she lived as a recluse for twelve years, practising the greatest austerities, and spending her time in prayer and meditation. At the solicitation of the bishop of Faenza, she left her retreat and built a monastery. She caused her sisters to practice the rule of St. Benedict and the observances of the Order of Vallombrosa, and placed her monastery under the jurisdiction of the general of that order. After a few years she built another monastery at

Florence. The saint possessed the gift of miracles, which rendered her name illustrious. She died in 1310, having attained her eighty-fifth year.

The nuns of this order wear a black habit, and follow the same observances as the monks. The Order of Vallombrosa never spread outside of Italy.





JERPOINT ABBEY.

THE ORDER OF CITEAUX.

MOLESME.—CITEAUX.—ST. BERNARD.—WONDERFUL INCREASE.—RELAXATIONS.—CISTERCIAN ORDER IN IRELAND.—THE HABIT.—REFORMS.—THE FEUILLANTS.—ORVAL.—SEPT-FONS.

WE have now arrived at the most important branch of the Benedictine family, an order which, born in the midst of solitude, spread rapidly over Europe, gave to the Church one of its greatest doctors, and even to-day fills the world with astonishment at the contemplation of its exalted virtue. The Cistercians look upon St. Robert as the founder of their order. This saint was a native of Champagne. At the age of fifteen, he embraced the monastic state in the abbey of Moutier-la-Celle of the Order of St. Benedict. At the command of the Pope he took upon himself the government of certain hermits who lived in a desert called Colan. From here Robert conducted them to the forest of Molesme where they built themselves cells from the branches of trees, and a little oratory in honor of the Blessed Trinity. However, such is the inconstancy of human virtue, these hermits, having become rich by the liberality of pious persons, abandoned their first fervor and fell into relaxation. St. Robert, not being able to influence them, retired to another desert, called Haur, where certain religious lived together in great piety. A short time afterwards the hermits of Molesme invoked the authority of the Pope to force him to return to them. They had promised to live according to the rule of St. Benedict, which they nevertheless neglected. Some of them, stung by remorse, determined to amend their lives, but they were ridiculed by the less fervent. Not being able to accomplish their pious design at Molesme, six of the monks, Alberic, Odo, John, Stephen, Letalde, and Peter, together with their saintly abbot, went to Hugh, Archbishop of Lyons and Legate of the Holy See, and obtained permission to leave Molesme. They chose the most fervent among the religious of that place, and to the number of twenty-one established themselves at Citeaux, near Dijon, a dense forest in the diocese of Chalons. With the consent of the bishop and of the viscount of Beaune, to whom the lands belonged, they began to clear the place and build wooden cells. Here they took up their abode on March 2,

1098, the Feast of St. Benedict, which that year fell on Palm Sunday. At the request of the Archbishop of Lyons, Eudes, Duke of Burgundy built a monastery for them, gave them lands and cattle, and provided them with the necessaries of life. The new monastery being erected into an abbey, St. Robert became its first abbot. He was, however, once more obliged to take upon himself the government of the monastery of Molesme, at the request of the religious of that place, and by the desire of the Sovereign Pontiff. There he ended his days in 1108.

After the departure of St. Robert, St. Alberic was elected abbot in 1099. In the year 1100, Pope Pascal II. took the abbey of Citeaux under his protection. St. Alberic and his religious now drew up the first regulations for the government of their monastery, and it was decreed that they should observe the rule of St. Benedict to the letter. Saint Alberic placed his monastery under the protection of the Blessed Virgin, to whom the Order of Citeaux is especially dedicated. From this time, too, it appears, the monks of that order began to wear white, as they do at the present day. Saint Alberic died in 1109, and he was succeeded by St. Stephen Harding, an Englishman. During the latter's administration the abbey was subjected to rude trials. The great austerity of the religious was cause that they received no new accessions, while the number of those who had begun the order became greatly diminished by death. But in the case of Citeaux the darkest hour was the one that preceded the dawn. St. Stephen had almost despaired of seeing his work perpetuated, when thirty-one gentlemen applied for admission. They were headed by one who was destined to become the most illustrious ornament of Citeaux, the great St. Bernard. Their example was soon followed by others, and the number of religious became so great that St. Stephen began to contemplate the establishment of new monasteries. The first one he founded was at La Ferté in 1113; then followed Pontigni, Clairvaux, of which St. Bernard became abbot, and several others. These abbeys were united by St. Stephen into one body, and the first statutes of the order called the Charter of Charity, which prescribe the literal observance of the rule of St. Benedict, were drawn up.

The order was confirmed by Calixtus II. in 1119, by Eugene III. in 1152, and by several of their successors. It made enormous progress, and fifty years after its foundation possessed five hundred abbeys, and, a little more than a century later, this number had risen to eighteen hundred. St. Bernard alone had founded sixty from the abbey of Clairvaux. The author of this work spent once a most agreeable day in the ancient Cistercian abbey of Val-Dieu, in Belgium, where proba-

bly St. Bernard himself had sojourned. From the silent walls of its cloisters the pictures of the abbots of past centuries looked down upon their modern visitor. But the glory of the ancient abbey had waned, and the walls of its ruined church bore the mark which the hand of time had impressed upon them. Four monks dwelt there who were endeavoring to live up to the reformed rule of Citeaux.

The religious of this order were the admiration of the world, and until the end of the thirteenth century the regular observance was still kept up in its abbeys. It was in one of these abodes of sanctity, the abbey of Fossa Nuova, that the illustrious son of St. Dominic, the great St. Thomas Aquinas, ended his days, being taken sick while on his journey to the Second Council of Lyons.

In the beginning of the fourteenth century several monasteries began to relax. Pope Benedict XII., who had been a monk of the order, remedied these abuses for a time, but they again appeared, and several mitigations were introduced. Until then the order in all parts of Europe had been united, but these relaxations were the cause that several religious in Spain formed a separate congregation in 1426. This was the first reformation of the Order of Citeaux. Its author was Martin de Vargas. Regulations made for the reformation of the monasteries show that the gravest disorders had become sadly common in that order once so fervent. Several reforms were now inaugurated, and new congregations formed, such as those of Lombardy and Tuscany, the Feuillans, and that of the Strict Observance. The first of these was established in 1497.

The Cistercian order was introduced into Ireland shortly after its birth in France. In 1194 Donald, king of Limerick, founded a monastery for Cistercians at Corcumroe, in the county of Clare, which lasted until the Protestant Reformation, when the suppression of monasteries took place. There existed also foundations belonging to the Cistercian order at Abbey Mahon in the county of Cork, Astrath, county of Donegall, and Moycoscain, county of Derry. Two years before the foundation of the monastery at Corcumroe by King Donald, another called Gray Abbey, situated on Lough Strangford, had been built by the wife of Sir John de Courcy, the same who in 1177 invaded Ulster and defeated the Irish near Downpatrick. A few years previous, in 1172, a monastery of the Cistercian order had been founded at Carigilly, in the county of Cork, by Dermot M'Cormac McCarthy, king of Desmond, which lasted until the suppression. At an earlier period, in 1148 the abbey of Newry, in the county of Down, had been established; this was also one of the monasteries suppressed at the period of the Protestant Reformation. In 1380 Parliament decreed that no Irishman

should be admitted to profession in the Cistercian Abbey at Tracton, in the county of Cork. The abbot of this monastery had a seat in Parliament as a baron. There existed also Cistercian abbeys at Fermoy and Middletown, both in the county of Cork, and in other places. The Order of Citeaux has given to the Church at least two Popes, Eugene III. and Benedict XII., about forty cardinals, and a great number of archbishops, bishops, and writers. The institution of general chapters in the West began in this order, and it was borrowed from it by other religious communities. These chapters were first held at Citeaux every year, and later every three years.

The habit of the Cistercian monks consists of a white cassock and black scapular, and a white cowl, which is worn in choir. The lay brothers are clad in brown. The Cistercians in France and Belgium are also called Bernardines on account of St. Bernard, who was the principal propagator of the order. Citeaux also possesses its branch of female religious, although historians do not agree concerning the time when it was first founded, some ascribing it to St. Bernard himself, and others to St. Humbeline, sister of the saint. The color of their habit is the same as that of the monks.

II.

CONGREGATION OF THE OBSERVANCE OF CITEAUX IN SPAIN.

This congregation was founded by Martin de Vargas, about the year 1425, with the approbation of Pope Martin V., who released it from the jurisdiction of the order and gave permission to the religious of the other monasteries of the same order, to pass over to the reform even without the permission of their superiors. The monks of this reform led a fervent and austere life. In 1437 Pope Eugene IV. decreed that they should again be subject to the jurisdiction of the abbot of Citeaux.

They did not take the vow of stability, and might be changed from one monastery to the other. They were allowed to eat meat three times a week, and to converse together once in the same space of time.

III.

OTHER CONGREGATIONS.

In 1497 Pope Alexander VI. united all the Cistercian monasteries in Tuscany and Lombardy into one congregation under the title of St. Bernard, but some time after revoked his decision. It was not until the reign of Julius II. that this congregation was again formed. The

president thereof was obliged to assist at the general chapter of Citeaux.

In 1616 was formed the Congregation of Arragon, in 1623 the Roman congregation for the kingdom of Naples and the states of the Church, and in 1633 that of Our Lady of Calabria. All these were subject to the abbot of Citeaux.

Allied to the Order of Citeaux was also that of Flora in Italy.

IV.

CONGREGATION OF THE FEUILLANTS.

One of the most important reforms in the Cistercian order was that of the Feuillants, so called from the abbey of Feuillans in France, of which the founder of the congregation, Dom John de la Barrière was commendatory abbot in 1565. In 1573 he determined to abandon the world, and having entered into the order, made his vows in the abbey of St. Anne, and thus became regular abbot of Feuillans. We shall see in the course of this history that it was in like manner that the celebrated reform of de Rancé was begun.

John de la Barrière now began to experience that it is not such an easy task to reform a monastery which has fallen into relaxation, as little as it is to recall to his first fervor a religious who has lost the spirit of his vocation. The opposition the abbot experienced was so great that he resolved to abandon his abbey and live in solitude after the manner of the ancient hermits. Being dissuaded from this step by enlightened friends, he returned to his first determination to introduce a reform into his abbey. But obstacles increased around him, his religious abandoned him, and there were some who went so far as to make an attempt on his life. Nothing daunted, he continued alone to live in great austerity, until finally he gained the victory by his patience and humility, and many religious ranged themselves under his guidance. Their life grew now to be so exemplary that they even surpassed the ancient monks of Citeaux; they walked barefooted, slept on planks, and practised many other austerities. Pope Sixtus V. approved their manner of life in 1586, but left them subject to the jurisdiction of the order. When the congregation had spread in France and Italy, God permitted that the founder should become an object of persecution from the side of his own religious. He was suspended from his office, having been unjustly accused. The first chapter of this congregation was held in Italy, and the custom of adding the names of saints to their own name and abandoning those of their families was introduced. This chapter was held in 1592. About the same time the congregation was

exempted from the jurisdiction of the Order of Citeaux, and submitted directly to the Apostolic See. The chapter of 1595, at the command of the Pope, moderated the excessive austerities of the order, and among other things permitted the religious to use eggs, fish, oil, butter, and salt, with the exception of certain days of special abstinence. Besides their great fast from September to Easter, they were also to fast on Wednesdays and Fridays throughout the year.

After a long and patient suffering of years, the innocence of John de la Barrière finally came to light, his enemies were put to shame, and he was reinstated in the good graces of the Holy See. He did not long survive this reinstatement, for the saintly man died at Rome in the year 1600, and he was buried with extraordinary honors. In 1630, Urban VIII. divided the congregation into two separate bodies, one for Italy and the other for France. Those of France were called the Congregation of Our Lady of Feuillans, while those of Italy took the name of the Reformed Cistercians of St. Bernard. Each of these congregations was governed by a general of its own. The habit of the religious was white, without the ordinary black scapular of Citeaux. This order gave several eminent men to the Church, among others the celebrated Cardinal Bona.

A female branch of the order was also founded by Dom John de la Barrière, which was submitted to the immediate jurisdiction of the monks of their congregation.

V.

CONGREGATION OF ORVAL.

The founder of this congregation was Dom Bernard de Mongaillard, known in France as the *Petit-Feuillant*. Born in 1562, at the age of sixteen he entered the order of the Feuillants, which had just been founded by Dom John de la Barrière. After his profession, he began to preach in several cities of France, and became the instrument of numerous conversions. By special dispensation of Gregory XIII. he was ordained priest at the age of nineteen. His life was most exemplary, and he treated himself with the utmost rigor. However, this austere and saintly youth was brought into serious difficulties by joining the party of the League against the king, to whom the abbot of Feuillans, Dom John de la Barrière, had remained faithful. When Henry IV. entered Paris, Bernard left it. Having gone to Rome, he was kindly received by Clement VIII., who made him pass over from the Feuillants to the Order of Citeaux. He then went to Belgium where he was made extraordinary preacher at the court of the Archduke Albert. In 1605

he became abbot of Orval, which he began to reform in the midst of the greatest difficulties. Having beheld his efforts crowned with success, he departed this life in 1628.

The monastery of Orval was situated in the duchy of Luxemburg in the Ardennes, and it had been founded in 1070 by Benedictine monks, who in 1131 were succeeded by Cistercians, sent by St. Bernard himself. At the time when Dom Bernard became abbot, it had greatly relaxed from its ancient fervor. After his death, it again fell away from the observance to which he had raised it, but Charles de Bentzeradt, religious of the monastery, undertook once more to reform it. Having become abbot in 1668, he succeeded in this enterprise by dint of perseverance. The reform was introduced in 1674. The religious of Orval began to observe to the letter the rule of St. Benedict, and led a life almost similar to that of the most austere Trappists. Unfortunately, Jansenism penetrated into this monastery, and advanced to such a degree that several of the religious fled from it and formed a community of their own under the Jansenist Archbishop of Utrecht, at Ryswyck in Holland. Most of these religious were buried in the cloisters of St. Mary's church at Utrecht. The reform of Orval did not last long, and the monastery again fell into relaxation.

VI.

CISTERCIANS OF THE STRICT OBSERVANCE IN FRANCE.

The Order of Citeaux having fallen away from its ancient fervor, Dom Denis l'Argentier, abbot of Clairvaux, a man already far advanced in years, began, in 1615, a reformation of his own abbey. He removed the abuses which existed and reëstablished the ancient austerities of the order, such as the fasting and perpetual abstinence from meat, the silence and manual labor. Several monasteries affiliated to Clairvaux imitated his example, so that within two or three years the reform was introduced into seven or eight monasteries. This took place with the approbation of Dom Nicolas Boucherat, abbot-general of Citeaux. The general chapter of 1618 appeared to favor the reform, but in reality, endeavored to crush it in its infancy. It proposed a moderate and mitigated observance for the whole order, for the sake, as was said, of uniformity. The decrees enacted were, however, not carried into effect, and they remained a dead letter.

At that time, nearly all the ancient orders in France had departed from their first fervor, and they were living in great relaxation. King Louis XIII., however, obtained a brief of Pope Gregory XV., authorizing the cardinal de la Rochefoucault to begin a general refor-

mation. The Order of Citeaux took the alarm, and the general and the four chief abbots determined to submit in appearance, but to elude as much as possible the execution of the brief. Those, on the contrary, who had embraced the strict observance, were determined to enforce it. Clairvaux and the monasteries descended from it were united into one congregation, and the general of the order and the four chief abbots promised to aid the reform. Their promises, however, were not sincere, and in the next general chapter they undid all that had been effected. Those of the strict observance, nevertheless, persevered in their good resolutions. Denis l'Argentier died in 1624. After his death, the troubles between the religious of the common and those of the strict observance increased. In 1635 the monasteries of the latter were again united into one congregation, but they remained subject to the general of the whole order. Cardinal de Richelieu gave his entire protection to it. Nevertheless dissensions continued for a long time to exist.

VII.

REFORM OF SEPT-FONS.

This reform was brought about by Dom Eustache de Beaufort, abbot of the monastery of Sept-Fons, a young priest who had entered the ecclesiastical state out of ambition, and had lived in it the life of a man of the world. Having been induced by his brother to make a retreat in a convent of Discalced Carmelite Friars, he was thoroughly converted. Failing at first in his design of reforming his abbey, he wished to resign his dignity and retire to the abbey of La Trappe, where Dom de Rancé had already begun the reform of which we will treat in the following chapter. Being dissuaded from this, he returned to his abbey, where he began his work. The life of the religious that embraced his reform was very much like that led by the Trappists of the Primitive Observance of Citeaux. Dom Eustache de Beaufort, having governed his monastery forty-five years after the Reform, died October 22, 1709. His conversion had taken place in 1663. At the epoch of the French Revolution the Reform of Sept-Fons disappeared. After the restoration, the abbey passed into the hands of the Trappists.



THE TRAPPISTS.

LA TRAPPE.—DE RANCÉ.—SUPPRESSION IN FRANCE.—DOM AUGUSTIN.—
WANDERINGS.—PEACE.—THE TRAPPISTS IN AMERICA.

ALTHOUGH these religious form a branch of the Order of Citeaux, we have thought it better to consecrate a separate chapter to their history, because they are the most known and the most austere of the monks of this order, and, secondly, because they possess several monasteries in the New World, two of which are situated in our own Republic. The Order of Trappists took its name from the abbey of Notre Dame de la Maison-Dieu, of La Trappe, founded in 1140 by Rotrou, count of Perche, for monks of the Congregation of Savigny of the Benedictine order, which had been established by one of the disciples of Blessed Robert d'Arbrissel, and which might be considered a branch of the Order of Fontevrault. Serlon de Valbodon, third general of the order, united his entire congregation, that consisted of thirty-three abbeys and other dependent monasteries, with the Order of Citeaux. This union was confirmed by Pope Eugene III. in 1148. Through the instrumentality of St. Bernard the monastery was affiliated to Clairvaux. For a long time this abbey was a source of great edification, but it also, with other religious establishments, degenerated and fell away from its first fervor. At the time when persons who did not belong to the order, began, nevertheless, to hold abbeys, as was said, *in commendam*, the Cardinal of Bellai became commendatory abbot of La Trappe, and the religious were, after much opposition, obliged to yield to necessity, and accept the administration forced upon them. From that time irregularity increased within the walls of the abbey, and the religious, from being the edification, became the scandal of the country. Temporal ruin soon followed in the wake of spiritual decadence, the monastery became almost uninhabitable, and the few religious who remained only met for their diversion.

Things were in this condition, when Armand Jean le Bouthillier de Rancé became commendatory abbot of La Trappe. This celebrated man was born on January 9th, 1626. He had been destined for the career of arms, but the death of his elder brother, an ecclesiastic, caused his father to decide that Jean-Armand should leave it for that of the Church.

Thus did parents frequently, guided by a spirit of worldliness, decide the vocation of their children. By entering the ecclesiastical state, Jean-Armand succeeded to the dignities of his brother, and became canon of Notre Dame of Paris, and abbot of three different monasteries belonging to the Order of Citeaux, St. Augustine and St. Benedict, besides prior of two other monasteries. He was then about ten or eleven years of age. Deplorable abuse fraught with the most dire consequences! The young abbot made such prodigious strides in his studies that, at the age of twelve, he had edited the poems of Anacreon with a Greek commentary. Although he was living a life of utter worldliness, he received the priesthood in 1651. Finally, in 1660, after years spent in vanity and worldly glory, touched by the grace of God, he entered into himself, renounced his benefices, with the exception of the abbey of La Trappe, into which he retired. The religious of that monastery, hearing that he intended to reform them or call the monks of the Strict Observance, threatened to take his life. He nevertheless carried out his plans, and introduced the monks of the Strict Observance in 1662, while the religious whom he had found at La Trappe received a pension for their support. The abbot was then invested with the religious habit in the abbey of Perseigne of the Strict Observance. After his profession, in 1664, he obtained the abbatial benediction, and returned to La Trappe. The Strict Observance was not severe enough for him, and he determined to bring back his monastery to the first spirit of the Order of Citeaux. By degrees he introduced the most austere practices, and succeeded in reviving the ancient observances of Citeaux, with the exception of a few, which he deemed were not in accordance with the times. He himself gave the example of all that he prescribed to his religious, and kept his monastery in its state of austerity, notwithstanding all the calumnies that were heaped upon him.

Although the abbot of La Trappe was a student and learned man, he vigorously opposed monastic studies, and entered on this subject into a controversy with the learned Benedictine Mabillon, who upheld them. The Trappists were to be ascetics, not students; laborers, not scholars, though a few of them have been authors.

At length the austerities of his life brought the abbot de Rancé to such a state, that, his health being greatly impaired, and feeling that he could no longer perfectly fulfil the duties of his office, he resigned it into the hands of the king. Dom Zozimus, at the suggestion of de Rancé, succeeded him. The last years of the reformer of La Trappe were embittered by internal dissensions in the monastery, which, however, did not last long, and which arose, as the continuator of Hélyot informs us, from the excessive confidence which de Rancé had reposed

in his secretary, who was a secular. Dom Zozimus was succeeded by Dom Armand-François Gervaise, and the latter, having resigned, Dom Jacques de la Cour became abbot. The abbot de Rancé died October 20th, 1700.

During the remainder of the eighteenth century, the abbey of La Trappe continued to be the edification of the Church in France; and served as a retreat for men of all ranks who desired to spend some time in solitude.

When, in 1790, a blow was struck at the religious orders by the Constituent Assembly, there ensued a serious deliberation as to whether the Trappists should be included or not. Two commissaries were despatched to examine the monks, and, in the report, they give the following testimony to the religious: "With the exception of five or six monks, who seemed to us to be of very limited intelligence, the choir-religious have generally an energetic and strong character which has not been weakened by fasting and austerities. . . . With some, and it is easy to recognize them by the expressions of their declarations, piety is carried to the supreme degree of enthusiasm. The others, in greater number, are penetrated with a calmer and more touching sentiment of piety. These have seemed to us to love their state from the depths of their heart, and to find in it a tranquillity, a sort of rest, which, indeed, must have its charms."

The Trappists were, notwithstanding this declaration, suppressed, and the great majority remained faithful to their vocation. The monastery was at the time of the dispersion without an abbot, the last one having died a short time before. By the persevering courage in the midst of many obstacles of Dom Augustin de Lestrange, who had been master of novices at La Trappe, and, with the permission of the abbot of Cîteaux, general of the order, twenty-four of the monks were admitted into the diocese of Friburg in Switzerland, and they took up their abode at Val Sainte in a monastery which had at one time been occupied by the Carthusians.¹ The abbot of Clairvaux, to whose filiation the Trappists belonged, appointed Dom Augustin superior. To this energetic man we owe the preservation of the order of the Trappists. The remaining monks of La Trappe in France were dispersed with religious of other orders.

It was on April 26, 1791, that Dom Augustin and his companions started on their journey to Switzerland. On the way they observed the exercises of their rule and the greatest poverty. Having arrived at Val Sainte, they not only preserved the spirit of their reform, but

¹ This same monastery was, after the departure of the Trappists, inhabited for a time by the Redemptorist Fathers with their saintly superior, Rev. Joseph Passerat.

by unanimous consent decided to embrace an even stricter observance, which obtained the name of the Reform of Val Sainte.

The odor of their virtues attracted such a number of postulants to their solitude, that, after the year 1794, several new houses of the order were established in Spain, England, Belgium, and Piedmont. By a brief, dated September 30th, 1794, Pius VI. erected the house of Val Sainte into an abbey, with Dom Augustin as its abbot, having jurisdiction over all the affiliated monasteries.

The progress made by the Revolution forcing the monks to fly, the Trappists wandered about through Germany, Russia, and Poland, and Dom Augustin established several communities of men and women, until, in 1802, he again settled at Val Sainte.

About the year 1806 the Trappists re-entered France, where they enjoyed the protection of the emperor, Napoleon I. Unfortunately, the favor of this powerful man did not endure long. Finding himself thwarted by the superior of one of the monasteries, he became enraged against the entire order. Dom Augustin was obliged to fly to America, where he established two houses, which, however, did not long exist. After the fall of Napoleon he returned to France, where he purchased the abbey of La Trappe, and established the monasteries of Aiguebelle, Bellefontaine, and Meilleraye. He died at Lyons, July 16, 1827.

The Trappists were for a long time divided into two observances, consisting of those who follow the rules of the abbot de Rancé, and of those who adhere to the primitive observance of Cîteaux, which is more rigid than the original reform of de Rancé, but these two branches have lately been re-united.

In 1803 the Trappists, persecuted in Europe, determined to seek an asylum in America, and a party of them, under the guidance of Father Urban Guillet, embarked at Amsterdam for Baltimore, on May 29th, 1803, and arrived on the 4th of September following. They sojourned for a brief period at Pigeon Hills, near Conewaga, Pa., and probably in the month of June, 1805, left for Kentucky. Three years later they removed to a place, near St. Louis. A second colony, consisting of Father Vincent de Paul, superior of the house at Bordeaux, two other monks, and a Trappist nun, having, with the other members of their order, been expelled from France by Napoleon, arrived at Boston, on August 6th, 1811. Here they were joined by Dom Augustin, who had escaped from France where he was in danger of being shot, and had embarked at London. The Trappists were kindly received by Bishop Cheverus of Boston, who hospitably lodged them in his own house. Father Vincent, after travelling to several parts, settled with his brethren, probably, in St. Mary's Co., Maryland, on a

tract of land selected by the Archbishop of Baltimore and the Sulpitians. Here the Trappists began their agricultural labors, but disease forced them to discontinue their work. They then retired to Baltimore, where the Abbé Moranvillé, pastor of St. Patrick's, showed them the most generous hospitality.

Towards the close of 1813, Dom Augustin arrived at New York, and resolved to take up his abode near that city. He ordered Father Urban and Father Vincent to join him, and all the American Trappists were ere long united in one community. Dom Augustin purchased for ten thousand dollars a large piece of property, and arranged the house to suit monastic requirements. Thirty-one poor children, almost all orphans, found with the Trappists instruction and the necessaries of life. Father Vincent was deputed to go every Sunday and holiday to the Ursuline Convent, at three or four miles distance, to say Mass and hear confessions. To the Trappists was also confided the direction of a college founded by the Jesuits in 1809. Their labors in the United States lasted until 1814, when they returned to France. Among those who joined them in America was Louis Antoine Langlois Germain, born at Quebec, November 25, 1767, and ordained in 1791. In 1806 he became a Trappist at Baltimore, and on November 28th, 1810, died in the odor of sanctity.¹

When the monks embarked for Europe, Father Vincent de Paul was accidentally left on shore. He afterwards retired to Nova Scotia, where he founded the Trappist monastery at Petite Tracadie, which still exists.

In 1848 Trappists from the abbey of Meilleraye in France founded the present abbey of Gethsemani, in Kentucky. The order has also a monastery at New Meilleray, in the diocese of Dubuque, Iowa, where the Fathers attend to the spiritual wants of the faithful in the neighborhood. The Trappists possess also an establishment at Oka, on the Lake of the Two Mountanis, near Montreal, Canada.

In Ireland they have monasteries at Roscrea, and at Mount Mellerey.

Dom Augustin was the founder of a female branch of the order, which he established in 1786 at Bas Valais, in France, aided by his sister. Seeing that many nuns of various orders had been driven from their convents, he determined to gather them together in the resuscitated Cistercian order. One of the most illustrious acquisitions of Dom Augustin was the Princess Louise Adelaide de Condé, who took the name of Sister Mary Joseph. She was a granddaughter of Louis

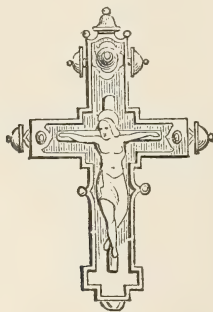
¹ See "The French Refugee Trappists in the United States," a paper read before the American Catholic Historical Society of Philadelphia by Lawrence Francis Flick,—1886.

XV. When the monks came to the United States, several of the sisters also sought refuge in this country, and formed a community at New York. They returned to France in 1814. During their stay in the United States, they had received several novices, but as these did not wish to leave the country, they joined the Sisters of Charity through the influence of Rev. M. Moranvillé. To this number belonged Sister Mary Joseph Llewellyn and Sister Scholastica Bean of Emmetsburg.¹ The Trappist nuns follow, for the greater part, the rule of the monks. There exists also a Third Order of La Trappe, in which the religious devote themselves to the education of youth. The community of Trappist nuns at Tracadie, Nova Scotia, belongs to this Third Order.

Speaking of the Trappist mode of life, Father Muard, the founder of the congregation of Pierre qui Vire, who had made his novitiate with them, says: "The most difficult point, though the least suspected in the world, is that continual death to self, that continual immolation of self-will, that obedience the most absolute it is possible to imagine—an obedience which not only regulates every act, but also the manner of performing it in minutest detail, in such a way that there is no instant in the life of a Trappist in which he can say: 'I do my own will.' There is here only one will—that of God, manifested by the voice of the superior. It is consequently a spectacle worthy of the admiration of angels to see the manner in which everything is done in the house.

"Oh! how lovely is the religious life when meditated upon at La Trappe."

¹ Catholic Church in the United States.—De Courcy.—Shea.





TRAPPIST MONK.

A VISIT TO OKA.

JOURNEY TO OKA.—THE VILLAGE.—THE MONASTERY.—FATHER ALBAN.—TRAPPIST OBSERVANCES.

IT was a beautiful morning in July. Nature was just recovering from the effects of a recent storm, and the disturbed bosom of venerable Lake Champlain was regaining its wonted composure ; a day of more than tropical heat had been succeeded by a morning of Autumnal coolness. During the night, the author, lost to conscious existence, had been carried onward on the wings of steam through the States of Massachusetts, New Hampshire, and Vermont, and he now reposed for a few moments in the old city of St. Albans, in the latter State. But in a little while the journey was resumed, and we flew onward, over the frontier into Canada, past the River Richelieu, and finally halted at Montreal. We were late, and the boat which was to convey us to Oka had already departed. There was, however, a chance of catching up with it at the village of St. Anns. No time was to be lost, and, boarding the Ottawa train, we were once more *en route*. About a half hour's steaming brought us to the picturesque little Canadian village of St. Anns. We may here remark that most of the villages around Montreal bear the names of saints. An old-fashioned country coach drove us to the steamer, and ere long we sat comfortably on the placid waters of the Ottawa River. There were a number of priests on board, attired in their cassocks.

The scenery on the river banks was magnificent. After a little steaming we found ourselves on the Lake of the Two Mountains, a basin formed by the river. An old gentleman, a typical Englishman, introduced himself to us, and gave us much information concerning the country and the Trappist monastery, which we could now discern in the distance on the hills.

The village of Oka was originally an Indian settlement, and it is still for a great part inhabited by remnants of the Algonquin and Iroquois tribes. Many of the latter have abandoned the Catholic faith for the Protestant religion. The Sulpitian Fathers have spiritual charge of the village and own extensive property in the neighborhood. The site on which the Trappist monastery stands, at a distance of three miles from

Oka, with the adjacent farm of about 1,000 acres, was a gift of the Sulpitians. The village church, a beautiful structure in classic style, overlooks the river from the banks. When the Trappists first arrived at the Lake of the Two Mountains, the country where their monastery now stands, was covered with a forest; but they have completely changed its aspect, and it presents to-day the appearance of a thriving agricultural colony.

A Trappist lay-brother, whom we met on the steamer, offered us, on landing, a place in the carriage of the monastery, an offer of which we thankfully availed ourselves. Seated beside this modest son of St. Bernard, in his brown habit, we enjoyed immensely the drive through the open country. Passing the houses of the Redskins, the Algonquins, and their neighbors, the once fierce Iroquois, and leaving the village behind us, we drove on in the direction of the monastery. In the distance lay the lake bathing the foot of the mountain, while cultivated fields smiled on either side of us. After a drive of nearly an hour we arrived in sight of the monastery, a modest wooden structure, which then served as temporary abode for the Cistercian monks, while a more spacious monastery was being built in the valley. A deep and sublime solitude reigned around us, and the very air seemed to inspire us with a feeling of the sacredness of the place. Here, far from the world and its bustle, the sons of Cîteaux pray and labor and pass to their crowns beyond the grave. One solitary novice was seen returning homeward from his labor, for the work of the morning was done. Having entered the house we were kindly received by the Guest-Master, Father Alban, an Englishman, who has spent more than forty years in the order. After a few moments spent in conversation, he led us to the oratory where the monks were reciting Sext.

Our sojourn at the monastery was brief, but while there we followed the daily routine of the monks, and even obtained permission to eat in their refectory. A description of the daily life of a Cistercian monk will give the reader an insight into what we saw.

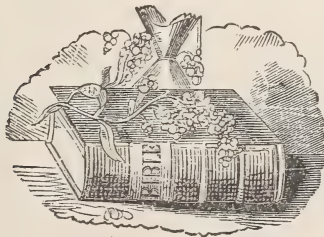
The general hour for rising in a Trappist monastery is two in the morning, though on certain days the monks are called earlier. At the sound of the bell, the religious, who all sleep in their habits, arise immediately, and proceed to the church, where they recite the Office of the Blessed Virgin, spend a half hour in meditation, and say Matins and Lauds in choir. After the Divine Office the priests say Mass, and a short interval of free time is then allowed. Next follows Prime, at the end of which all assemble in the chapter room, where a discourse is delivered by the abbot or one of the monks, and where, on certain days, the accusation of faults takes place.

After the recitation of "*Terce*," the conventual Mass is sung, and the daily work begins. The entire community, not excepting the abbot, proceed to their respective labors in the field or elsewhere. At eleven o'clock the community again assembles for "*Sexte*." This is followed by dinner that consists entirely of vegetables, the preparation of which is by no means calculated to tempt the appetite of an epicurean. After dinner the monks are allowed a *siesta* in Summer. Then follows work in the fields, and, at half-past four, Vespers are recited, after which follows a light collation. Before retiring, the monks recite "*Compline*," and chant the "*Salve Regina*."

The hours of the daily exercises vary according to the season of the year. In Lent the only meal of the day is taken at half-past four in the afternoon. It is needless to add that the life of a Trappist monk is one of perpetual silence.

At present, as we have learned, the Trappists of Oka have exchanged their temporary dwelling for the monastery which, at the time of our visit, was being constructed. Since then we once met our hospitable guest-master, Father Alban, who was travelling for the affairs of his monastery.

We had the pleasure on another occasion of meeting Trappist monks at their monastery on the Appian Way, outside of Rome, at the catacombs of St. Calixtus, of which they have charge. It was one of those pious sons of St. Bernard who guided us through the subterranean passages of the cemetery of the saints hallowed by the blood of martyrs. We knew hardly which to admire most, the martyrs of the faith with whose memory the place is fraught, or those living martyrs of penance who give to our self-indulgent nineteenth century such admirable lessons of self-denial.



ORDERS OF MONTE VERGINE, WILLIAMITES, AND SYLVESTRINS.

ST. WILLIAM.—DISSENSIONS IN THE NEW INSTITUTE.—GREAT AUSTERITY.—ST. WILLIAM OF MALEVAL.—SYLVESTRINS.—THEIR RULES.—

I.

MONTE VERGINE.

THE founder of this order, St. William, was born in Piedmont about the beginning of the twelfth century. At the age of fifteen he determined to abandon all things for the love of God, and clothing himself in the habit of a hermit, set out barefooted on a pilgrimage to St. James in Galicia, one of the famous shrines of the Middle Ages. Having returned to his country, St. William retired into solitude, which at that particular epoch seemed to possess a peculiar charm for God-fearing souls. It is remarkable that most of the orders founded at this time were institutions where solitude was one of the predominant features, as we have seen in those of Camaldoli and Vallombreuse, and we shall see in that of the Carthusians. St. William established himself in a place called Mount Virgil, as it was supposed that the poet of that name had sojourned there; but, after the saint had built a church in honor of our Lady, the name was changed into that of Mount Virgin, or Monte Vergine. It was situated between Nola and Benevento, in the kingdom of Naples. Among the many persons whom the sanctity of St. William attracted to this spot were several secular priests, who, touched by his exhortations, besought him to allow them to dwell with him. He granted their request, had cells built for them, and thus laid the foundation of the Order of Monte Vergine in 1119, during the pontificate of Calixtus II.

In the beginning these hermits lived entirely on alms, and led a very austere life of prayer and contemplation, united to manual labor. After some time, however, the priests complained of being obliged to perform works so menial, and forced the saint to build a church where they might say Mass and assist at the Divine Office. Calixtus II. then approved of this congregation, and granted many indulgences to those who would visit Monte Vergine. By this time the

number of religious had greatly increased. Another source of complaint against the Holy Founder arose from the fact that he distributed all the superfluous gifts which were brought to him as alms to the poor. The religious also complained that the rules he gave them were too severe. Being unable to satisfy them without introducing relaxation, he appointed Blessed Albert to succeed him, and left Monte Vergine in company with five religious. Blessed Albert calmed the agitation which had arisen. Saint William founded other monasteries, both for men and women, where the most austere observances prevailed. During his lifetime he beheld his order increase with great rapidity in the kingdom of Naples and Sicily. He died at the monastery of Guliato, on June 25, 1142. Blessed Albert became the second general of the order, and he was succeeded by Blessed Robert, who somewhat mitigated the great austerities which had been practised, and, by the authority of Pope Alexander III., placed the order under the rule of St. Benedict. It continued to increase as long as the religious lived together in peace and observed their rule faithfully. But when they grew relaxed, the spirit of discord was introduced among them, and the different monasteries separated, leaving the order without a head. In 1349, however, the abbot of Monte Vergine became general. In the early part of the fifteenth century this abbey came into the hands of commendatory abbots until 1515, when it fell under the control of the hospital of the Annonciade at Naples. The deplorable state of affairs which then began to exist brought the order to the very brink of ruin. During the reign of Pius V., the religious were again released from their connection with the aforementioned hospital, and Clement VIII. succeeded in introducing a reform into the order. The habit of the religious of Monte Vergine is white.

We may here, in passing, mention another branch of the Order of St. Benedict, that of Monte Pulsano, founded by St. John of Matera, a friend of St. William of Monte Vergine. This order exists no longer.

II.

WILLIAMITES AND SYLVESTRINS.

The first of these orders was founded by St. William of Maleval, who died in 1157, and who is supposed to have been a Frenchman. He established his order at Maleval, in the territory of Sienna. It spread throughout Italy, France, the Netherlands and Germany. Pope Gregory IX. gave to it the rule of St. Benedict. It is also an order of hermits, and its members wear a habit similar to that of the monks of Citeaux.

The Congregation of the Sylvestrins received its name from St.

Sylvester Gozzolini, born in 1177 at Osmo, in the March of Ancona. Having entered the priesthood, he incurred the displeasure of his bishop by representing respectfully to the latter the scandal he was giving his flock by the irregularity of his life. The sight of the corpse of one of his relations, who had been known as the handsomest man of his time, as it lay in a state of corruption, touched his heart and moved him to abandon the vanities of the world. He left the city in the year 1227, at the age of forty, and took up his abode in a desert. Some time later he laid the foundations of his order and built a monastery at Monte Fano, in 1231. He gave to his disciples the rule of St. Benedict, which he caused them to observe in all its rigor, and he even added other austerities to it. The Order of St. Sylvester was approved by Pope Innocent IV. in 1247. The saint, after having founded other monasteries for monks and nuns, died on November 26, 1267, at the age of 90 years. His order, which had at first borne the name of Monte Fano, took that of Sylvestrins after his death, and continued for some time to make progress and to spread. Its generals were first elected for life, but a decree of Paul III., in 1543, made their office triennial. The order was united with that of Vallombrosa in 1662, but the union did not last. After their separation, the general of the Order of Sylvestrins became eligible for four years.

The monks of the order arise at night to recite Matins, but the hour varies according to the season of the year. They hold a spiritual conference after Vespers, and spend an hour in mental prayer after Compline, before retiring to the dormitory. They hold chapter every day, take the discipline twice a week, and three times in Advent and Lent, and observe perpetual abstinence from meat. The abbot-general, after his election, is obliged to swear that he will have the constitutions observed, and not dispense from them except in cases of extreme necessity. The habit of these monks is blue, and in form it resembles that of the Benedictines. Their general wears violet. The Order of St. Sylvester has been rendered illustrious by the lives of several saintly personages.



THE ORDERS OF CELESTINIANS AND OF MONTE OLIVETO.

ST. PETER CELESTINE.—HIS ELEVATION TO THE PAPACY.—HIS RESIGNATION.—PROPAGATION OF HIS ORDER.—MONTE OLIVETO.

I.

CELESTINIANS.

THE founder of this congregation, which belongs to the Order of Saint Benedict, was born in the kingdom of Naples, about the year 1215. His name was Peter. Having first led the life of a hermit, he received Holy Orders at Rome, and again retired into solitude. About the year 1254 he formed a community with a few disciples who had joined him. Ten years later his order was approved by Pope Urban IV., who incorporated it into that of St. Benedict, as Lelio Marini relates in his life of the holy founder. Gregory X. exempted it from the jurisdiction of the bishops. In 1286 the saint resigned his office of superior in order to enjoy greater solitude, but, a few years later, in 1294, he was elected Sovereign Pontiff on account of his great sanctity, and was forced, against his inclinations, to accept the dignity of head of the Church. He took the name of Celestine V., from which name his religious have borne that of Celestinians. He remained only five months and a few days on the pontifical throne, for in the same year he solemnly resigned his dignity. The saint was badly treated by his successor, Pope Boniface, who had him imprisoned in the citadel of Fumone. He bore this last trial with the greatest resignation, and died on May 19, 1296.

After his death, his order increased rapidly in Italy and in France. The constitutions of the Celestinians prescribe austerities which, to a great extent, resemble those of the Trappists. Their habit is white, with a black scapular and hood. The lay-brothers are clad in brown. Since the French Revolution, which suppressed it in France, the order has greatly decreased. It must not be confounded with that of the Celestinian hermits of the Order of St. Francis, which was authorized by St. Celestine V., and named after him, but which long since has ceased to exist.

II.

MONTE OLIVETO.

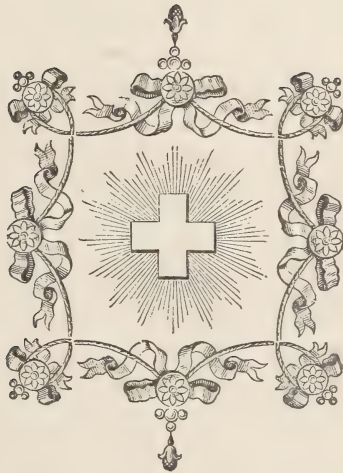
In the beginning of the fourteenth century there lived at Sienna, in Italy, a gentleman called John Tolomei, a professor of philosophy. Touched by the grace of God, he abandoned the world and retired into solitude with two companions, Ambrose Piccolomini and Patricio Patrici, both senators of Sienna. They took up their abode in a place called Acona, belonging to Tolomei, situated at a distance of about fifteen miles from Sienna. It was a spot full of hills and precipices, yet charming in its solitude. The renown of the virtue and the austerity of the life of these saintly men soon attracted other disciples. Pope John XXII. having examined into their manner of living, ordered the Bishop of Arezzo to give them one of the rules approved by the Church. The Bishop, after invoking the guidance of the Holy Spirit, went himself, in 1319, to the valley of Acona, gave white habits to Tolomei and his companions, ordered them to follow the rule of Saint Benedict, and placed their congregation under the protection of the Blessed Virgin.

The valley of Acona he called Mount Olivet, whence the order has come to be designated as that of Monte Oliveto. Tolomei now changed his baptismal name of John for that of Bernard. The religious chose their founder for their first superior, but he, refusing this office out of humility, their choice fell on Patricio Patrici, who, the following year, 1320, was succeeded by Ambrose Piccolomini. In 1321 Simon of Thure was elected, and after his year of office, blessed Bernard Tolomei yielded to the desires of his brethren, and accepted the charge which he afterward retained for twenty-seven years, constantly, however, renewing his instances to be released from it. In the beginning these religious were exceedingly fervent, and their austerities, which went beyond what is prescribed by the rule of St. Benedict, were so great, that they all fell sick, and they were obliged to moderate their rigor.

Bernard Tolomei founded monasteries at Sienna, Arezzo, Florence, Camprena, Volterra, and other places. The order was again approved by John XXII., in 1324, and later confirmed by other sovereign pontiffs. The religious of Mount Oliveto proved to the world that they were not only fit for contemplation, but that when charity called, they could leave the mountain of prayer and descend to the plain of activity, for when in 1348 the pestilence raged in Italy, they exposed their lives in assisting those who had been stricken down. Several of these religious

fell victims to their charity, and among them was the saintly founder himself, who died of the disease at Sienna, on August 20, 1348.

After the death of the founder, the order continued to enjoy the esteem of the Church, and several of its religious were at different times chosen to reform other monasteries. Gregory XI. exempted it from the jurisdiction of the bishops. Julius II. and Pius II. allowed religious of other orders except Carthusians, to pass over to that of Monte Oliveto. In course of time, the original practices of the monks underwent mitigations, and they were allowed, among other things, to eat meat on certain days of the week. The order has been rendered illustrious by the saintly lives of several of its members, and the high ecclesiastical dignities conferred upon others. A female branch of the order was also instituted, but it is uncertain at what precise epoch. The Order of Monte Oliveto still exists in Italy.



THE ORDER OF GRANDMONT.

RULE OF THE ORDER.—DISCORD.—MONASTIC HOSPITALITY.—RELAXATION AND REFORMATION.

IT has been a disputed question whether the order which bears this name belongs to the monks or to the regular canons, whether it was a branch of the Order of St. Benedict, or of that of St. Augustine. Father Jean Levêque, religious of the order, having been of the opinion that it was under the rule of the latter saint, finally retracted, and came to the conclusion that it was a particular order which, from eremitical, had become cenobitical, and finally mixed. The founder, St. Stephen, being asked by a cardinal whether he was a canon, a monk, or a hermit, replied: "We are none of these; we are sinners whom the mercy of God hath conducted into this wilderness to do penance."

Its founder was St. Stephen, born in 1046 at Thiers in Auvergne. After a youth spent in piety, he was ordained deacon by the Archbishop of Benevento. A few years later he retired into a solitude near Limoges, where he led a most austere life, and where a few disciples placed themselves under his guidance. He died on February 8th, 1124. After his death his disciples moved to a desert one league distant, called Grandmont, whence the order took its name.

It was not until after the year 1141 that the order possessed a written rule, compiled by the general, Stephen de Lisiac, from the words and deeds of the holy founder. During the government of this general the order spread rapidly, so that in less than three years more than sixty houses were founded. These became subject to the house of Grandmont, and obtained the name of cells.

The rule was confirmed in 1188 by Pope Clement III., having been approved by Adrian IV. and other popes. Clement III. also canonized the founder, St. Stephen, in 1189. This rule was at various intervals modified by several Sovereign Pontiffs.

Trouble was introduced into the order by dissensions, which arose between the clerics and the lay-brothers, the latter being in the majority. We also infer that it must have grown relaxed from the fact that about the year 1228, under the generalship of Elias Arnaudi, Pope

Gregory IX. decreed that during three consecutive years two religious of the Order of Carthusians, and two of that of Cîteaux should be present at the general chapters to be held at Grandmont, and introduce whatever reform they thought proper, without there being any appeal from their decision. The prior was denounced to the Pope by his religious, and the apostolic commissaries, having found him guilty, deposed him. He then went to Rome, but fell under excommunication for having done so without the permission of the Sovereign Pontiff. Internal dissensions continued for a long time to agitate the order, into which at various epochs reformatiions were introduced. In 1643 more than a hundred and thirty years had elapsed since a general chapter had been held; but in that year one was convened under George Barry, abbot of Grandmont. In the beginning of the order, the use of flesh-meat was strictly forbidden, even to the sick, and the religious fasted from the Feast of the Exaltation of the Holy Cross until Easter. They observed a silence as rigorous as that of the Carthusians. Seculars were received outside of the enclosure, into which they were seldom admitted. Monastic hospitality was, however, practised to such an extent that an entire house was built for the reception of strangers. Hospitality has always been one of the most characteristic of monastic virtues, and its decline, in our opinion, can belong only to a period of decadence in a religious order, for it would indicate an increase of that selfishness which is diametrically opposed to the spirit of the religious life.

This original austerity of the Order of Grandmont had in course of time been greatly diminished by certain mitigations conceded by the Sovereign Pontiffs. Thus in the general chapter of 1643 the statutes show that the rules of fasting and abstinence had been considerably lightened. The habit of the religious of Grandmont, since the time of Pope Clement V., consisted of a black cassock, with scapular and hood. In the choir they wore a surplice and a biretta. The Order of Grandmont in neither of its branches existed outside of France, and ceased to be at the period of the Revolution.¹

II.

REFORMED RELIGIOUS OF GRANDMONT.

This reform was effected by Dom Charles Frémont, religious of Grandmont, born in 1610. Although the order was greatly relaxed, he nevertheless observed the primitive rule. Having, in 1635, become prior of the abbey of Grandmont, he began his reform, in 1642, under

¹ Bertouch. Geistliche Genossenschaften.

the protection of Cardinal de Richelieu in the priory of Epouisse near Dijon. Like every work of God, this reform had to pass through the crucible of persecution, which arose principally from the side of the religious of the order. Nevertheless it prospered and obtained several houses, but, after the death in 1689, of the holy man to whom it owed its origin, it continued stationary. Its members were subject to the general of the order, and did not form an independent body.



THE CARTHUSIANS.

THE GRAND CHARTREUSE.—FIRST CONSTITUTIONS.—DIVISION OF THE ORDER.—RE-UNION—LIFE OF THE CARTHUSIAN.—CHARTER-HOUSES IN ENGLAND.—CARTHUSIAN NUNS.

THE foundation of this wonderful order was laid in the year 1086 by Saint Bruno, born at Cologne, a little after the middle of the eleventh century. Having studied theology, the Holy Fathers, and ecclesiastical law, he was appointed canon of the church of St. Cunibert, in his native city, by St. Aimon, his bishop. After the death of the latter, he became canon of the church of Rheims. However, disgusted with the world by serious meditations on the false pleasures of life, he renounced his benefice, and determined to spend his days in solitude. He persuaded six of his friends to accompany him: these were Landwin, Stephen of Bourg, Stephen of Die, a priest named Hugo, surnamed the chaplain, he being the only priest among them, and two laymen, Andrew and Guerin. They presented themselves to Saint Hugo, Bishop of Grenoble, who received them kindly, and assigned to them as their abode the desert of Chartreuse, to which he himself conducted them. Bruno and his companions immediately built an oratory and cells on the plan of the ancient lauras of Palestine. They lodged at first by twos, as they believed this to have been the custom of the ancient solitaries of Egypt, bound themselves to perpetual silence and led lives of prayer and manual labor. Their favorite occupation was the copying of books, by which they endeavored to gain a livelihood.

Saint Bruno himself, however, was not long to enjoy the sweets of contemplation, for Pope Urban II. summoned him to Rome less than six years after he had established himself with his disciples in the desert of Chartreuse. Having received the blessing of Saint Hugo, he set out for Rome in company with his disciples, who would not be separated from him, leaving his hermitages in care of Seguin, abbot of the monastery of Chaise-Dieu. The Pope received him with marks of sincere esteem and affection, and retained him near his own person while his companions obtained a dwelling in the city, where they continued to practise the same exercises they had followed in the desert of Char-

treuse. However, Rome with its noise and bustle could never take the place of the silent desert they had left, where the most profound tranquillity prevailed. No wonder that their heart returned longingly to it, and that the six servants of God who had come to Italy with St. Bruno did not remain there, but again sought the wild mountains where their hermitages stood. But to Bruno himself, this consolation was not awarded, as he could not obtain permission to leave Rome. He appointed Landwin prior of Chartreuse, and wrote to the abbot of Chaise-Dieu in favor of his companions, to whom the abbot, in virtue of a papal brief, surrendered their former dwelling. They took possession of the premises in presence of Saint Hugo, Bishop of Grenoble, and of Hugo, Archbishop of Lyons, and legate of the Holy See.

Saint Bruno kept up a loving correspondence with his disciples, and sent them many salutary instructions. The world, however, did not fail to lay siege to them in their solitude, and used the same argument it employs to-day. They were told that they were not guided by the spirit of God, that it was temerity to leave the beaten tracks of the religious life and endeavor to surpass the forces of nature, thus ruining their health. With the grace of the Holy Spirit they conquered this temptation, and persevered in the state of life they had chosen.

Finally, Saint Bruno was enabled to leave Rome. He would have returned to Chartreuse, but, fearing lest the Pope, who was himself going to France, would again engage him in outward affairs, he resolved to seek a solitude in Calabria. Followed by a few disciples who had joined him at Rome, he settled in the desert of Torre, and there began, with renewed fervor, the exercises of a solitary life. Roger, Count of Sicily and Calabria, discovering his retreat, built for him a church, which was dedicated to the Blessed Virgin and St. Stephen. Saint Bruno died October 6th, 1101, having, in the presence of his religious, first made a public profession of faith in the mysteries of our holy religion, especially in that of the Blessed Eucharist, which, during his time, had been attacked by Berengarius, the predecessor of certain so-called reformers who were to live several centuries later.

After the death of the saint, the monastery of Torre declined, and in course of time fell into such relaxation that it was given to the Order of Citeaux, and afterwards to that of Flora. In 1513, however, Leo X. restored it to the Carthusians, as it was the resting-place of the relics of their founder. Strange to say, Saint Bruno was not canonized until 1514, when Leo X. placed him among the saints.

In the beginning, the Carthusian order made but little progress, for in 1137 it possessed only three monasteries, besides that of the Grande Chartreuse. The prior of that monastery was, even during the life-

time of St. Bruno, and he has always remained general of the order. Landwin, the first prior after St. Bruno, was succeeded by Peter le Franc, John I., and Blessed Guigo. The last named may be called the second founder, for he gave to the order its first constitutions, which were written about forty-four years after its establishment, and to which was given the name of *Custom of the Grande Chartreuse*. Blessed Guigo was succeeded by Hugo I., who having resigned in order to apply himself more freely to contemplation, was followed by Saint Anthelm, who introduced into the order the practice of holding general chapters, and who afterwards became Bishop of Belley. He was succeeded, in 1151, by Dom Basil, who added several points to the constitutions of Blessed Guigo.

A century later Dom Bernard de la Tour, general of the order, compiled all the decrees of the preceding general chapters, and formed what now bears the name of the *Ancient Statutes*. The order at that time possessed fifty-six houses. Dom William Rainaldi, prior of the Grande Chartreuse, who refused the dignity of Cardinal, offered to him by Urban V., made new statutes in 1368.

In 1378, the Carthusian order felt the effects of the great Schism of the West, for it became divided into two parts, of which one recognized Clement VII. and the other Urban VI. as the lawful Pope. The latter, which consisted of the Italians and Germans, were governed by Dom John de Barri, who took up his abode at Florence. Union was, however, re-established at the accession of Alexander V. to the pontifical throne. Both the generals resigned their office, and Dom John de Griffomont was elected to preside over the entire order.

A third compilation of statutes was made by Dom Francis du Puy, who died in 1495, and another, in 1566, by Dom Bernard Carrasse.

In the Order of St. Bruno, contrary to what we find in many others, the rule, instead of becoming more mitigated, rather increased in severity. Thus, for instance, the Office became longer, vigils were rendered more austere, and silence grew more exact. This order has formed a glorious exception in the Church, and never needed a reformer nor a reformation; it is to-day as fervent as when its holy founder died.

The Carthusian monk arises before midnight and repairs to the choir to sing Matins with his brethren. After Matins, which are very lengthy, he again retires to rest until morning, when the priests celebrate Mass. The life of the Carthusian is one of great solitude, and is mostly spent in his cell. Each monk has a suite of apartments, consisting of a bedroom, study, dining-room, and loft. To each one is also allotted a small garden. The cells are built around the large cloister, and the monks leave them only three times a day on ordinary days to assist at Matins,

the Conventual Mass, and Vespers. Their meals are passed to them through an opening in their apartments. At least once a week they are obliged to fast on bread and water. Under no circumstances are they ever allowed to eat meat, and they fast from the Feast of the Exaltation of the Holy Cross until Easter. In the intervals between their spiritual exercises, their time is spent in study or manual labor. On feast days they recite all the canonical hours in choir, and take their meals together in the common refectory. On certain special days they are allowed to converse, and they take a walk, once a week, within the limits of the monastic grounds.

At the time of the dissolution of the monasteries in England, there were nine charter-houses in that country. Amongst all the clergy, the Carthusians distinguished themselves in refusing to take the oath of supremacy, and several of them forfeited their lives in consequence.

The French Revolution suppressed them in France, but the Order was again revived after the restoration. The Grande Chartreuse, where St. Bruno first laid the foundations of the order, is still the mother-house. There is also a Carthusian monastery in England, among the hills of Sussex.

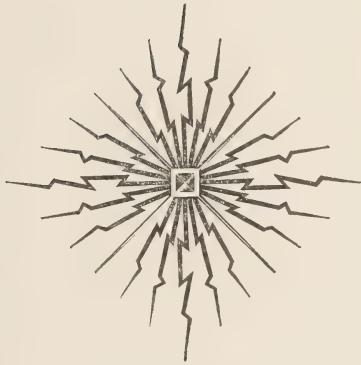
The fabrication of the liqueur known as *Chartreuse* is a great source of revenue and means of support for the monks, but the surplus of their income is distributed in charitable works. The habit of the Carthusians is white, but a black mantle is worn when they leave the monastery. Out of the spirit of penance they constantly wear a hair-shirt.

This order has given to the Church several distinguished men, among whom Saint Hugh, Bishop of Lincoln, and the celebrated Dennis Rikkel, surnamed the Carthusian, besides several holy bishops and cardinals. The monastery in which Dennis the Carthusian lived, at Roermond in Dutch Limburg, is now the grand seminary of the diocese. We had the pleasure of several times visiting its spacious cloisters. The head of the celebrated monk is preserved in the Cathedral of Roermond.

There exists also a female branch of the Carthusian order, the first monastery of which, says Hélyot, was probably founded by Guigo, the fifth general. The customs of the nuns are the same as those of the monks, except that the former take their meals in common. They have preserved the ancient custom of the consecration of virgins, which ceremony is always performed by the bishop, who invests the candidate with the stole, maniple, and black veil. They attach the maniple to the right arm, and wear it, together with the stole, on the day of their consecration and when they celebrate the fiftieth anniversary of their profession. They are also buried with these ornaments. The nuns are

never allowed to speak to seculars, not even their nearest relatives, except with the face covered by a veil, and in presence of one or two religious of the community.

At the period of the French Revolution there were but four monasteries of Carthusian nuns, and these were swept away by the storm that burst so violently over France. In 1820 a few surviving female members of the order again re-assembled and established themselves in the diocese of Grenoble, about five leagues from the Grande Chartreuse, in the chateau of Beauregard.



THE CARTHUSIANS AND HENRY VIII.

LONDON CHARTER-HOUSE.—ROYAL COMMISSIONERS.—IMPRISONMENT.—
MARTYRDOM OF BLESSED JOHN HOUGHTON.—LONG TRIALS.—FALL.—
CONSTANCY.—MARTYRDOM.

IN the early part of the sixteenth century, when all England was in commotion on account of the religious revolution which was taking place under the leadership of King Henry VIII., the sons of St. Bruno, assuming no active part in the affairs of the kingdom, continued in their exercises of contemplation and prayer, when the storm burst upon them. The charter-house of the "Salutation of the Most Blessed Mother of God" in London was a subject of great edification. Twenty of the community were not yet thirty-eight years of age. Its superior was Blessed John Houghton, and he had served God twenty years in the cloister.

In April, 1534, the convent was visited by Lee and Bedyll, the commissioners appointed by the king. Neither the prior nor his brethren would say aught in favor of the divorce of Henry from Katherine of Arragon. The result was that the prior and Humphry Middlemore, the procurator of the convent, were committed to the tower. They remained there a month, suffering from the dirt and pestilential atmosphere of the dungeon, and from want of food. After this time they agreed to comply with the king's desires in so far as the question of the succession was concerned, and they were permitted to return to their monastery. The brethren, being intimidated, took the oath required of them, with the clause "so far as it was lawful." However, this availed not to save them. Henry, advancing step by step in his rupture with Rome, had assumed the title of "Supreme Head of the Church." To this the Carthusians and the rest of the faithful could not submit. The prior, foreseeing what was coming, said to his brethren: "Very sorry am I, and my heart is heavy, especially for you, my younger friends, of whom I see so many round me. Here you are living in your innocence. The yoke will not be laid upon your necks, nor the rod of persecution. But if you are taken hence, and mingle among the Gentiles, you may learn the works of them, and, having begun in the spirit, you may be consumed in the flesh. And there may

be others amongst us whose hearts are still infirm. If these mix again with the world, I fear how it may be with them; and what shall I say, and what shall I do, if I cannot save those whom God has trusted to my charge?"

They all, bursting into tears, cried out: "Let us die together in our integrity, and heaven and earth shall witness for us how unjustly we are cut off." The prior, bidding his religious prepare for the worst, allowed each one to choose his confessor, and gave them power to absolve each other. Kneeling before each of the brethren, he begged his forgiveness for any offence he might have committed against him.

Maurice Chauncy, then a member of the community, relates that when the Mass of the Holy Ghost was being celebrated, at the moment of the elevation, "there came, as it were, a whisper of air, which breathed upon our faces as we knelt. Some perceived it with the bodily senses; all felt it as it thrilled into their hearts. And then followed a sweet, soft sound of music, at which our venerable Father was so moved, God being thus abundantly manifested among us, that he sank down in tears, and, for a long time, could not continue the service, we all remaining stupefied, hearing the melody, and feeling the marvellous effects of it upon our spirit, but knowing neither whence it came nor whither it went; only our hearts rejoiced as we perceived that God was with us indeed."

This Maurice Chauncy had not the happiness of dying with his brethren; in a moment of weakness he succumbed, but afterwards seriously repented of his infidelity. To him we are indebted for the account of the trials of the Carthusians in their monastery.

At this time, Robert Laurence, prior of the Charterhouse of Beaufort in Nottinghamshire, and Augustine Webster, prior of Archolme in Lincolnshire, came to consult with their brethren of the London house. They agreed to anticipate the coming of the royal commissioners and visit Cromwell, to obtain, if possible, a mitigation of the king's demands. The wretch refused to listen to them and had them at once imprisoned in the tower. On April 20th, 1535, Webster and Laurence were examined, and both refused to take the oath. On the 28th of the same month, all three, together with Father Reynolds, a Brigittine, were indicted before the jury on the charge that they had declared "that the king, our sovereign lord, is not supreme head on earth of the Church of England." The jury could not agree, but finally condemned the monks, being intimidated by Cromwell.

The three priors, Houghton, Webster, and Laurence, together with the Brigittine Reynolds, and John Hale, vicar of Isleworth, were ex-

ecuted at Tyborne on May 4th. For what? Because they had the courage not to yield to the depraved will of the royal pig called Henry VIII.; because they believed, as millions had done before them; because they preferred to die rather than sacrifice their conscience.

The religious were drawn to the place of execution in their habits. To each, as he mounted the scaffold, a pardon was offered if he would obey the king and parliament. Each in turn rejected the offer. Chapuys, the ambassador of the emperor Charles V., wrote to his master the day after the execution: "It is altogether a new thing, that the dukes of Richmond and Norfolk, the earl of Wiltshire, his son, and other lords and courtiers were present at the said execution, quite near the sufferers. People say that the king himself would have liked to see the butchery, which is very probable, seeing that nearly all the court, even those of the privy chamber, were there, his principal Chamberlain, Norres, bringing with him forty horses, and it is thought that he (the king) was of the number of five who went thither accoutred and mounted like borderers, who were armed secretly, with vizors before their faces, of which that of the duke of Norfolk's brother got detached, which has caused a great stir, together with the fact that while the five thus habited were speaking, all those of the court dislodged." However, some days later, the same Chapuys wrote that the king was not present at the execution.

As Houghton mounted the scaffold, he spoke briefly to the people, calling God to witness that he died, not through a rebellious spirit, but because he feared to offend God. The martyrs were put to death in the most cruel manner. It is said that whilst still living, they were ripped up in each other's presence, their limbs torn off, and their hearts cut out.

On June 19th, three other Fathers of the Charterhouse of London, Humphrey Middlemore, William Exmew, and Sebastian Newdigate, suffered death at Tyborne for the same cause, having endured incredible tortures while in prison.

For two years more, all means were tried to move the rest of the Carthusians who were left in their monastery, which was, for them, turned into a prison, and where they were made to undergo great hardships.

On May 4th, 1536, four of the brethren were sent to the North of England and placed in houses which were known to be true to the king, and eight were transferred to the Brigittine Convent of Sion, which was then governed by a prior of the king's party.

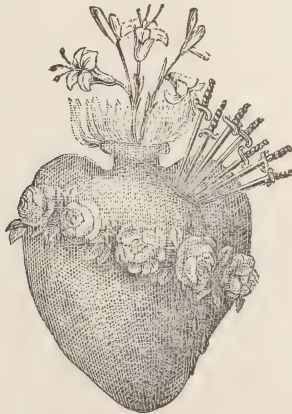
The pressure brought to bear upon these suffering Carthusians had been immense, and finally, several succumbed. On May 18th, 1537,

the prior, William Trafford, who had succeeded Houghton, and twenty of the monks took the oath. Ten obstinately refused. These were removed to Newgate. They were three priests, Richard Bere, Thomas Johnson, and John Green; one deacon, John Davy; and six lay-brothers, William Greenwood, Thomas Scryven, Robert Salt, Walter Peerson, Thomas Reding, and William Horne. Their treatment in prison was most cruel. They were tied so that they were unable to stir. A pious lady, Margaret Clement, disguised as a milkmaid, managed to obtain access to them, and for some days she fed them, putting meat into their mouths. The king, finding that they were not yet starved to death, commanded a stricter watch to be set on them. Even then she succeeded in continuing her charitable work by letting meat down in a basket through the ceiling, and approaching it as much as possible to their mouths. All of these heroic men died in prison of their privations, except William Horne, who was hung at Tyborne on August 4th, 1540.

Two of the Fathers who had been sent to the North of England died the martyr's death. The unfaithful monks who had taken the oath surrendered their monastery to the king.

These twenty, who had taken the oath and signed away their monastery, remained in it until 1539, when they were forcibly expelled. Thus ended the London Charterhouse.¹

¹ Henry VIII. and the English Monasteries.—Gasquet, Vol. I Chapt vi.



A VISIT TO THE CARTHUSIAN MONASTERY OF BURGOS.

BURGOS.—MONASTERY OF MIRAFLORES.—ITS HISTORY.—PRESENT CONDITION.

MANY years since we had visited an ancient Carthusian monastery in the city of Roermond, in Holland, where the celebrated Denis the Carthusian had lived. Long since it passed from the hands of the monks and it is now the diocesan seminary. Still it bears the impress of a Carthusian house, with its bare cloisters, though the cells of the monks no longer exist. We had often wished to see a monastery still occupied by the sons of St. Bruno, and had determined on ascending the mountain of the Grande Chartreuse near Grenoble, but time and opportunity were not granted. However; though we were unable to see the mother-house of the order established by the holy founder himself, we were consoled for this privation by a visit to the Carthusian monastery of Burgos. Of all the cities of Spain, Burgos is one of the most interesting on account of its strongly mediæval character. Built on the banks of the Arlanzon, it contains a population of thirty-eight thousand souls. Well-shaded and pleasant walks are laid out everywhere along the banks of the river, which, like so many Spanish rivers, is nearly dry in the summer months. Its celebrated Gothic cathedral is one of the finest in Spain, and it was founded by Ferdinand the saint, in 1221. Burgos, once the capital of Castile and Leon, was the residence of St. Ferdinand, of Alonzo the Wise, and the home of the Cid, whose grave is still seen in the town hall of the city.

Crossing the Arlanzon, and following in an easterly direction the wide avenue called La Isla, which leads West to the noble monastery of Las Huelgas, and passing the convents of the Trinitarian, Augustinian, and Discalced Carmelite nuns, the last of which was founded by St. Teresa herself, we reached the ancient Carthusian monastery of Miraflores, situated at a distance of two miles and a half from the city. It is surrounded by high walls, and a large gate gives entrance to the church within the enclosure. No woman is allowed to enter the church of a Carthusian monastery, but, by special dispensation of the Pope, an exception is made at certain hours of the day for that of

the monastery of Miraflores. It was founded in 1441 by King John II., to comply with the wishes of his father, Enrique III., who, in his testament, had expressed the wish of having a monastery erected. The design was encouraged by Don Alonso de Cartagena, bishop of Burgos, and Don Alonso de Madrigal, known as Tostato, bishop of Avila. The king ceded for this purpose his palaces of Mira Flores, called thus from their facing the castle of Flores. The estate was granted in 1442 to the Carthusian order, and the church was finished in 1467 by Isabel the Catholic. In spite of political agitations and the revolutions to which the Iberian Peninsula has been subject, the monastery of Miraflores is to-day in possession of its first owners, though so many other monasteries have passed away from the order.

The church, like those of other Carthusian monasteries, is divided into three parts, the outer one for the people, the middle one for the lay-brothers, and the inner one for the choir religious. During the Divine Office there is a complete separation between these three portions.

The choir where the Office is recited is situated in the middle of the church, with stalls of late Gothic carving. Before the altar is the splendid tomb of the founder, Don Juan II., and his wife, Isabel of Portugal. It is one of the most elaborate specimens of rich and varied sculpture in Europe. Above the tomb are seen the recumbent effigies of the king and queen in their robes of state.

The large cloister of the monastery was begun in 1454, and it contains twenty-four cells. We were admitted into the enclosure by a Spanish lay-brother. The hour of Vespers was approaching, and the monks were beginning to gather in the choir, some in the prime of manhood, others bent under the weight of years, but all apparently indifferent to the presence of the visitors from the outside world who, at the beginning of the Divine Office, were required to withdraw. Passing through the lofty and silent cloisters, we reached the door of the prior's cell, to whom the brother was about to introduce us. The Vesper-bell had rung, the door of the cell opened, and a stately religious, a man in the prime of life, walked out; it was the prior. Replying to our greeting in a hurried manner, and without waiting to converse with us, he hastened on to the choir to join his brethren in reciting the Divine Office. When the figures of the monks in their white robes had glided past us and disappeared within the sanctuary, and the echoes of their footsteps had ceased to vibrate beneath the lofty ceilings of the cloisters, all was again the silence of the tomb, interrupted only by our suppressed interchange of words with our monastic guide. We were allowed to inspect a suite of unoccupied apartments, which gave us an idea of the manner of living

of a Carthusian monk. The little dwelling consists of two stories of four or five rooms, a bedroom, study, and dining-room, with other apartments. An opening in the wall admits the repast of the monk. A garden is attached to every dwelling. The religious leaves his cells only to assist at the Divine Office, to take his meals once a week in the common refectory, and join in the weekly walk with his brethren.

As we referred to the hardship of their life, the brother who accompanied us pointed upward as if he would say: "Our reward is there." Not for anything in Spain, he said, would he exchange his condition, which he had voluntarily chosen, that of a simple lay-brother. These men are hidden to the world; their very names are unknown, but the all-seeing eye of Him who one day will reward penetrates the hidden recesses of their cells, and beholds the virtues of which the world knows nothing, and which it hardly appreciates. Our companion, a young Frenchman, we know not whether he was Catholic or Protestant, though we believe the latter, seemed to think it the height of folly and fanaticism that men should adopt such a life, and thus bury themselves alive. And, undoubtedly, this, at first sight, appears true; when we consider matters from a mere human standpoint, but looking at them in the light of eternity, before which time fades into insignificance, the conduct of these monks is the highest wisdom. The world may laugh and scorn, but, let us remember, that he who laughs last, laughs best.



PART III.

REGULAR CANONS.

General History of Regular Canons.

THE TITLE OF CANON.—COMMUNITY LIFE OF THE CLERGY.—RULE OF AMALARIUS.—ST. PETER DAMIAN.—RULE OF ST. AUGUSTIN.—THE HABIT.

THE name of canon had, in a remote antiquity, been given by the Greeks to ecclesiastics, monks, and virgins. It may have originated from their observance of the canons of the councils, or from their names being inscribed in the canons or catalogues of communities, or, according to others, from the word *canon*, which meant the measure of the necessities of life that was dealt out to each one. In the beginning of the Christian era, the clergy did not live in common. According to Father Thomassinus, the introduction of a community life among clerics is due to St. Augustin, the great Bishop of Hippo in Africa, who lived in the fourth and fifth centuries. The saint did not, however, give to his clergy any particular rule, but placed before them the example of the apostles. The conduct of Saint Augustin was imitated by most of the prelates, and thus was introduced into the Church the community life of the clergy.

In the ninth century, Louis the Debonnaire, successor of Charlemagne, who devoted much of his attention to the reformation of the clergy, had a rule composed by the deacon Amalarius, and approved by the Council of Aix-la-Chapelle, in 816. It was almost the same as the rule which had been prepared by St. Chrodegand, Bishop of Metz, and which was taken from the canons, the works of the Fathers, and especially the rule of St. Benedict.

In course of time, an almost universal relaxation of morals prevailing among the Canons, particularly in the West, Pope Nicholas II. assembled, in 1059, at the solicitation of St. Peter Damian, a council at Rome, composed of one hundred and thirteen bishops, in which it was decreed that the clergy should dwell together and place in common whatever revenues should accrue to them from their ministry. This

step was taken to remedy the great evil of Simony which then prevailed. The Council of Aix-la-Chapelle had left to the Canons the use of their patrimony, but St. Peter Damian desired to see private property entirely banished from among them. The Council of Rome, however, seems to have contented itself with enacting the decree mentioned, besides exhorting them to imitate the community-life of the Apostles, and to possess no private property. The same decrees were enacted by Alexander II., in another council, held in 1063. Two discourses of Saint Augustine were cited to authorize this method of life, and the name of rule was given to them. Strictly speaking, however, the rule of St. Augustine, as recognized by those who follow it, is nothing else than his 109th letter, which was addressed to religious women.

This reformation of the Canons was not universally accepted, and relaxation continued to prevail among many of them, though several particular reforms were introduced. Thus, in the same century, the Congregation of St. Rufus was instituted by Canons of the church of Avignon, and those of Saint Quentin of Beauvais were reformed by Yvo of Chartres. In the eleventh century we begin to hear of Canons who follow the rule of St. Augustine. According to Father Chaponel, the institute of Canons Regular of St. Augustine dates only from the twelfth century, for it was then that the Canons began to bind themselves by solemn vows. In 1139 Innocent II., in the Council of Lateran, decreed that all Regular Canons should follow the rule of St. Augustine. From this period dates the name of Regular Canons of the Order of Saint Augustine, and henceforward the order became a flourishing institution in the Church, and branched off into different congregations.

The habit of these Canons, in the commencement of their history, that is, the end of the eleventh and the beginning of the twelfth centuries, at which time they took the name of *Regular*, and placed themselves under the patronage of St. Augustine, consisted of an alb, which descended to the feet, and which they wore at all times. On their shoulders they were clad with an amice in the guise of a mantle, and over the alb and amice, with a cape and hood, with which they covered their head. This cape was originally closed on all sides, leaving only an opening for the hands, but in course of time it was opened in front. The form of habit worn by the Canons of the twelfth century gives us a clue to the development of that which is still worn by bishops and other ecclesiastical dignitaries. There was no uniformity of color, some wearing white, others black, red, or violet; but Pope Benedict XII., in 1339, decreed that Canons Regular

should wear only white, brown, or a color approaching to, if not entirely, black. The surplice now worn by clerics is nothing else but an abbreviation of the original alb, which was once common to all the clergy. The use of the biretta was introduced as early as the eleventh century. Its form was originally round, but it became square about four centuries since. It is probable that the Canons Regular made no use of it before the year 1339.

The order of Canons was once very powerful in England, where they bore the name of Black Canons to distinguish them from the congregations of which the members wore white. In 1519 they were reformed by Cardinal Wolsey, in virtue of a brief of Leo X., although it has been surmised that this reformation was rather a scheme of the ambitious cardinal. Nevertheless he enacted several useful decrees, which were soon to be neutralized by the schism into which Henry VIII. plunged the kingdom.

The special statutes of Wolsey are eighteen in number, providing for the assembly of a general chapter every three years, and for other points of religious discipline, such as the observance of purity and obedience. The abbots are charged to watch diligently over their subjects, to be constantly at their posts, to correct by daily chapters whatever might be amiss, and to provide in each monastery a "prison, where, if it shall be necessary, the more notable and graver offences may be punished."

Regular Canons were also very numerous throughout Ireland. Their monastery at Kells, four miles north of Antrim, lasted until the Suppression. A priory of Regular Canons, founded at Leighlin, County Carlow, in 616, existed until the year 1060, when Leighlin was destroyed by fire. There were many other monasteries of the kind throughout Ireland, for instance, those of Mullin, County Carlow; Killachad, County Cavan; Inchyeronam, and Inireganagh, in the county of Clare; Ballybeg, County Cork; at Denny, and at Coleraine in Derry. A monastery of Regular Canons following the rule of St. Augustine existed until 1557 in the city of Armagh, and it was said to have been founded by St. Patrick himself. Nuns of the Order of St. Augustine possessed a priory at Alhaddy, in the county of Carlow, about the year 1151.

The Order of Regular Canonesses was established in Ireland by St. Bridget in the fifth century. Its principal monastery was at Kildare, where the saint herself generally resided. This institution remained in existence until the time of the Suppression. It is supposed that the nuns who belonged to it wore a white robe and black mantle. It must not be confounded with the Order of the Bridgettines, founded by St. Bridget of Sweden, and of which we shall treat in a following chapter.

THE LATERAN AND OTHER CONGREGATIONS.

ST. LEO THE GREAT.—CANONS OF LATERAN.—DECLINE OF THE ORDER.—
RE-ESTABLISHMENT.—BLESSED BARTHOLOMEW COLONNA.—CANON-
ESSES.—ST. VICTOR.

HUMAN nature is always the same in all ages of the world, and it remains prone to evil, whether it be decorated with the insignia of royalty, or of ecclesiastical dignity, or whether it belong to the humbler walks of life. Although the clergy were destined to be the salt of the earth, that salt has too frequently been corrupted. But, unlike human institutions, the Church carries along in its bosom a principle of life which repairs its losses, and reforms the abuses that too frequently enter into it. Read the history of the Church, and you will read the history of a constant combat against relaxation. That history is not only a formation, but also a continued reformation. While the Church, in fulfilling its destiny, builds up, it is, at the same time obliged unceasingly to repair, and thus its work becomes double: that of edification and of reparation. We must not imagine that it was only in the Middle Ages and in modern times that these reformations were needed, for as early as the year 383 Saint Jérôme complains of disorders among the clergy of Rome. Saint Leo I., the Great, about the year 440, determined to bring about a reformation among the clerics of his Church of St. John Lateran, and made use of Gelasius, who afterwards became Pope, and who had been a disciple of St. Augustine, to establish this great work and cause them to live according to the rules which the Holy Doctor had made for his Church of Hippo. During the reign of this Pope community life was established among the clergy of the afore-mentioned Church. This Basilica had been erected by the great Constantine himself, and it bore the name of the Holy Saviour, to which was added that of St. John. It was recognized as the first in rank among all the churches of Christendom, and was considered by the Sovereign Pontiffs as their Cathedral.

The Canons of St. John Lateran persevered for some time in the good dispositions to which they had been brought by the zeal of St. Leo, but afterwards they again fell into relaxation. Alexander II., in 1061, brought to Rome certain Canons of St. Frigidian of Lucca to reform

those of Lateran, and having in a council held at Rome in 1063 enacted decrees for their guidance, he established the Congregation of Canons Regular of Lateran, of which the church of that name became the chief. The Basilica remained in possession of this congregation until the reign of Boniface VIII., who became Pope in 1294, and gave it to seculars. From that period the congregation began to decline, and finally disappeared.

It was re-established in 1445 by Pope Eugene IV., who brought to the church of St. John Lateran Canons of another congregation, and established them under the name of Canons of the Holy Saviour of Lateran. They did not, however, continue in possession of the Basilica, but after great troubles, left it, finally, in 1471, in the hands of seculars.

This congregation acknowledges as its Father and reformer Blessed Bartholomew Colonna, and it has given to the Church several illustrious men. Peter Martyr, one of the sixteenth century Protestant reformers, had been a member of this order. It exists to the present day. Its members take a fourth vow not to accept any benefice without the permission of the general chapter. Their habit is white, and they wear a black mantle when they leave their monastery. Several other congregations of Canons Regular have at intervals been united to those of the Holy Saviour of Lateran, and the order was also introduced into Poland and Moravia. A word must here be said concerning the female branch of this order. Regular Canonesses existed as early as the ninth century, though it is probable that they were not originally established as such, but that they became thus by neglecting the rule of St. Benedict, which they had at first professed, and by imitating the lives of the Canons. The first rule followed by these Canonesses does not appear to have been that of St. Augustine, but to have been taken from the works of other Fathers. The Council of Aix-la-Chapelle, held in 816, permitted them to possess their property, the administration of which, however, was to be left to a third person. They were also allowed to have servants, but this practice was condemned in the Council of Rome, in 1060, under Nicholas II.

It was probably about the middle of the twelfth century that the Canonesses were subjected to the rule of St. Augustine. Although the Canons of Lateran had determined not to take upon themselves the direction of nuns, the solicitations of the Sovereign Pontiffs and of noble lords who had founded monasteries of Canonesses, forced them to depart from their resolution, and consequently many monasteries of Canonesses became subject to their congregation. The habit adopted by these Canonesses consisted of a white robe with a rochet, over which they wore a surplice when in choir. They have continued to

exist down to the present time, and they are now under the direction of secular ecclesiastics.

II.

CONGREGATION OF ST. RUFUS.

In the year 1039 four Canons of the cathedral of Avignon, desirous of leading a more fervent life, separated from their brethren and took up their abode near a little church dedicated to Saint Rufus, thus laying the foundation of the congregation of that name which became renowned in France, Italy, and Spain. The spirit of poverty and the austerity of these Canons was very great, and after the Council of Lateran, in 1139, they embraced the rule of St. Augustine, in virtue of decrees of the council which imposed it upon all Regular Canons. Their monastery of St. Rufus being destroyed by the Albigensians in 1210, they built another at Valence in Dauphiné, and dedicated its church to the same saint. This monastery then became the mother-house of the order. It was ruined by the civil wars in 1560, and a priory which existed within the walls of Valence took its place as mother-house. Three popes, Anastasius IV., Adrian IV., and Julius II., were members of this order, which was in great esteem during the twelfth century. Its members wore a white habit and a black cincture with a mantle of the latter color. It continued in existence until the latter part of the preceding century, when strange to say, its members at their own desire were secularized by Clement XIV., in 1773, and the order thus became extinct.

III.

CONGREGATION OF ST. VICTOR.

This congregation derived its name from a monastery built at Paris in 1113, in which William of Champeaux and his disciples, adopted in the same year the rules and habit of Canons Regular. This William of Champeaux was a famous doctor who taught philosophy, and who in this occupation was afterwards succeeded by other celebrated religious of the abbey. Foremost among these were Hugh and Richard of St. Victor.

Several communities embraced the observance of this monastery, and thus formed a congregation of Regular Canons. Their rules, particularly of abstinence and silence, were very rigorous. Although the congregation was several times broken into various fragments, the monastery of St. Victor always persevered in its regular observance. The religious of this order wore a white habit. The congregation has ceased to exist, being suppressed at the French Revolution, and at the

present day not a trace of the venerable abbey of St. Victor remains.

The Congregation of St. Victor was not limited to France only ; it had extended beyond that kingdom. Among its foundations abroad we may mention the monastery of Muckamore, in the county of Antrim, in Ireland.¹

IV.

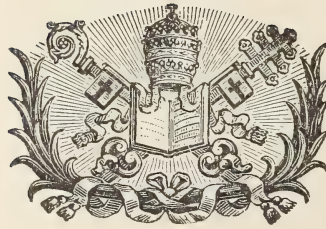
CONGREGATION OF ST. GENEVIEVE.

The cradle of this congregation was the abbey of St. Vincent de Senlis, founded, in 1060, by Anne of Russia, wife of Henry I., king of France, for Canons living in common. It had gradually fallen into a state of relaxation, until, in the beginning of the seventeenth century, it had become but the ghost of its former self. In the year 1614, it received into its community a young man who was destined to revive its spirit. Born in 1594, near Paris, Charles Faure entered into the monastery of St. Vincent de Senlis to follow the desire of his mother. All that he witnessed on the very day on which he received the habit of religion was far from edifying, and rather calculated to stifle within his breast every sentiment of religious fervor. He began his novitiate surrounded by the bad examples given by the other religious, but he himself shone as a light in the midst of darkness. Did we not behold in this singular vocation the finger of Divine Providence, it would be impossible to understand how a young man, so desirous of perfection, could have persevered in such a place. He made his vows, nevertheless, in this monastery, on March 1st, 1615. Having finished his studies at Paris, he returned to his monastery, desirous of reforming it. Two religious joined him, in spite of the opposition of the others, who were headed by the prior. The tragic deaths of five of the religious, followed by that of the prior, within less than a year, did more than anything else to cause the reformation of the community. The religious were touched, and by the advice of Charles Faure, who was not yet a priest, regulations were drawn up for the government of the monastery. In September, 1618, Faure was ordained priest, and soon after, chosen superior. As much as the monastery had been a subject of disedification, it now became a model of sanctity. The reform extended to other monasteries, and it was first introduced into that of St. John of Chartres, and, afterwards, into that of St. Genevieve du-Mont at Paris, which, under the patronage of the Cardinal de la Rochefoucauld, became the mother-house of this new congregation, to which it gave its name. This monastery had received its first regular Canons from the Congregation of St. Victor. Father Faure was made

¹ Monasticon Hibernicum.

its superior, and was, some years after, canonically elected abbot-general of the entire congregation, which at that time had become very numerous. This saintly man died, on November 4th, 1644. After his death the congregation increased to such an extent that it became the largest of all the congregations of Canons Regular. The habit worn by the religious was white.

There have been several other congregations of Regular Canons, to which we may devote only a passing notice. We thus make mention of the Congregation of Marbach, founded by Manegold of Luttenbach, towards the close of the eleventh century; of that of Arouaise, established about the same time; of that of Grunthal, founded about 1339; and that of Windesheim, established about the year 1386. It was to this last mentioned congregation that the celebrated Thomas à Kempis, who died in 1471, belonged.



THE PREMONSTRATIENS.

ST. NORBERT.—GREAT POVERTY OF THE ORDER.—MITIGATIONS.—REFORMED PREMONSTRATIENS.—

THIS order of Regular Canons, of which St. Norbert was the founder, came into existence a short time after the formation of the three great monastic orders of the twelfth century of which we have already spoken, namely, those of Chartreuse, Cîteaux, and Grandmont. St. Norbert was born at Santen, in the Duchy of Cleves, in the year 1082. After a brilliant education, he entered the ecclesiastical state, obtained a canonry in his native place, and he was ordained subdeacon. Following the courts of the emperor, Henry V., and of Frederick, archbishop of Cologne, he abandoned himself to a life of pleasure until God opened his eyes to the danger of his condition by a stroke of lightning, which rendered him insensible for the space of an hour. The reflection which followed this accident entirely changed his conduct. He now gave a public example of a penitential life, and, having been admitted to the priesthood, he first exercised its sacred functions at Santen. He especially gave himself to the ministry of preaching the word of God, although he had to experience much opposition, which finally obliged him to leave the diocese of Cologne, and retire into Provence, where he obtained from the Pope himself the permission to preach.

St. Norbert attracted great multitudes and effected numerous conversions by the example of his austerity and mortifications. The permission granted him by Pope Gelasius to preach the Gospel everywhere was confirmed by Pope Calixtus II. about the year 1119. Finally he settled in the diocese of Laon, where he founded his order of Prémontré in the same year, in the reign of Louis the Fat, king of France. It owed its beginning to the suggestion of Bartholomew, Bishop of Laon. The saint and his companion, Hughes des Fossés, received a white habit from the Bishop, on Jan. 25, 1120. His companions, having in course of time increased to the number of thirteen, he gave to them the rule of St. Augustine, and established them as Regular Canons. They made their profession on Christmas day,

1122. In 1126 the order was confirmed by Pope Honorius II., and many privileges were at various periods conferred upon it.

In the beginning of their institution, the Premonstratensians were noted for their great poverty. The order spread rapidly, so that, thirty years after its foundation, nearly a hundred abbots were present at its general chapter. Their primitive fervor lasted nearly 120 years. During that time they observed rigorous abstinence. Their holy founder had also imposed a perpetual fast upon them.

In 1127 St. Norbert became Archbishop of Magdeburg. He died on June 6, 1134, and he was canonized by Innocent III.

The order persevered in its primitive fervor until the year 1245, although relaxations had crept into several houses since 1220. The rule of abstinence became gradually more mitigated, so that in 1460 the religious were obliged to abstain only in Advent, from Septuagesima to Easter, and on all Wednesdays and Saturdays of the year, and to fast on Fridays.

This order was at one time very powerful, and it has given to the Church a number of saints and illustrious men. According to Lécuy, last abbot of Prémontré, and General of the order, the Institute of St. Norbert began to decline at the period of the Anglican schism and the Protestant Reformation, which suppressed many of its houses. About 1573 the abbeys of Spain separated from the body of the order and formed a congregation of their own, preserving at the same time the habit and the statutes. In the reign of Joseph II. of Austria other suppressions followed. At the period of the French Revolution the monasteries of the order were suppressed in France and Belgium. In 1805 it still possessed ten abbeys. It has continued to exist down to the present day, especially in Austria, Belgium, and Holland. In the diocese of Bois-le-Duc in the last named country, several parishes are served by members of the order. The habit of the Premonstratensians is white.

In the 16th and 17th centuries congregations of Reformed Premonstratensians were established in Spain and France.

St. Norbert had also founded a female branch of his order. Blessed Ricovere was the first to receive the veil from his hands, and her example was imitated by so great a number that it is said that during the lifetime of the saint, there were more than ten thousand religious women who followed his rule. Their life, in the beginning, was very austere, and they observed a strict silence. They were not accustomed to sing in choir, but they recited their office in private. They were never allowed to leave the monastery, nor were they permitted to speak to a man, no matter how nearly related to them, but in presence

of two Sisters. In course of time the number of nuns belonging to the Order of St. Norbert became greatly reduced, so that but few monasteries remained.

The Premonstratensians possessed an abbey at Drum la Croix in Ireland, which had been founded from that of Drieburgh in Scotland, and one at Lough Oughter in the county Cavan, which continued to exist until the period of the suppression of monasteries.



THE TRINITARIANS.

SAINTS JOHN OF MATHA AND FELIX OF VALOIS.—REDEMPTION OF CAPTIVES.—RELAXATION.—DISCALCED TRINITARIANS.—NUNS OF THE ORDER.

THIS order began in 1198, during the pontificate of Innocent III., and it was founded by Saints John of Matha and Felix of Valois. The former was born in France in 1160, and from his earliest infancy he showed signs of his future sanctity. Having studied theology at Paris, he was ordained priest. Several persons present at his first Mass had a vision in which they beheld an angel attired in a white robe, with a red and a blue cross on his breast, his arms crossed before him, and his hands resting on the heads of two captives. Soon after this the saint retired into solitude, and joined a holy hermit named Felix of Valois, who lived in the diocese of Meaux.

One day, as these two saints conversed together, they beheld a white deer with a red and blue cross between its horns. Connecting this with the apparition which had been seen on the day of the first Mass of St. John of Matha, they concluded that God desired something special of them. Hereupon they redoubled their prayers and austerities. Soon after an angel appeared to them three times in a dream, and commanded them to go to the Sovereign Pontiff, from whom they would learn their mission.

Having arrived at Rome, they assisted at the Mass of the Pope, and the same apparition that had been seen at Paris was again rendered visible. Innocent III., recognizing in this the finger of God, permitted them to found a religious order for the redemption of captives who were in the power of the infidels. On February 2d, 1198, he invested them with a habit consisting of a white robe with a red and blue cross. The new order received the name of the Holy Trinity, and of the Redemption of Captives.

The two founders returned to France with letters from the Pope to the bishop of Paris and the abbot of Saint Victor, the latter being commanded to give them a rule and provide them with a convent. They established their first monastery, and the order began to increase, and among those who presented themselves to be received into it were



TRINITARIANS

men distinguished by their science and their merit. The rule composed by the abbot of Saint Victor was approved by the Pope, who gave to the order the convent of Saint Thomas, called *della Novicella*.

The special work of the order was now begun with the happy result that the first brethren sent to Morocco succeeded in liberating eighty-six captives in the year 1200. In the same year a house of the order was established in Flanders, and other monasteries were successively founded in Provence and in Spain. St. John of Matha himself went to Tunis, where he redeemed many prisoners.

Saint Felix meanwhile continued to extend the order in France. He died on November 20th, 1212. He was followed to the grave, the year after, by St. John of Matha, who breathed his last at Rome on December 21st, 1213, or 1214, according to some authors.

The original rule was mitigated by the authority of Pope Urban IV., and thus approved by Clement IV. in 1267. This order is founded on the rule of St. Augustine. It is considered by its members to belong to the orders of Regular Canons. The religious are allowed, under certain restrictions, to take charge of parishes. Their habit varies in different countries.

Before the Reformation the order possessed fifty-two houses in Ireland. In 1688 the religious of Spain separated from the others, and elected their own General, but in 1705 they were again united.

We have seen during the course of this history how religious orders, which had been fervent in the beginning, gradually underwent the fate of human institutions and declined. The Trinitarians formed no exception to the rule. Their general chapters, held in 1573 and in 1576, endeavored to reform the order, but unsuccessfully. What the chapters had failed to do was, however, effected by two saintly religious, Fathers Julian of Nantonville and Claude Aleph, who, notwithstanding many oppositions, succeeded in introducing a reform, which, however, did not extend to the entire order. The rule followed by the Reformed Religious requires continual abstinence from flesh-meat, except on Sundays and certain feasts of the year. They are also obliged to rise at midnight for Matins.

In 1596 was founded the Congregation of Discalced, or barefooted Trinitarians, at Valdepeñas in Spain. The religious of this congregation wear sandals. Father John Baptist of the Conception is considered the founder of this reform. He had studied with the Discalced Carmelites, whose example exercised a great influence over him, and it had been his desire to enter their order, but his parents prevented him. He became a Trinitarian at Toledo in 1580, and seventeen years later joined the Fathers, who had taken up their abode at Val-

depeñas, and he was appointed their Superior. He had much to suffer from the other religious, but persevered in spite of all obstacles, and died on February 14, 1613.

Paul V., in 1609, had permitted these religious to be governed by a Vicar-General, subject to the General of the order. In the same year they were admitted to the number of the Mendicants. In 1636 Urban VIII. separated them from the jurisdiction of the order, and permitted them to elect their own General. The reform spread to Poland, Germany, Austria, and Italy.

While the Congregation of Discalced Trinitarians was being founded in Spain, Father Jerome Halies of the Blessed Sacrament was working at a similar establishment in France. He also succeeded in spite of opposition, and obtained the confirmation of his institute from Pope Urban VIII. in 1629. He spent some time in Spain to study the practices of the Discalced Trinitarians in that country. After a life full of merit, he died in his monastery of Saint Dennis at Rome, on January 30th, 1637. The houses of this reform were united into a separate province in 1670. Their observances very much resemble those of the Discalced Trinitarians of Spain, but the habit is slightly different. They both wear white, with a blue and red cross on their scapular. From 1688 until about the year 1714 the Discalced Trinitarians of Spain, faithful to the spirit of their vocation, had obtained the release for more than two thousand captives.

Saint John of Matha had also established a branch of his order for nuns, whose object it was to assist the brethren by their prayers. The first community of these pious women was founded in Spain. It was not until 1236 that they bound themselves by vows and became in the proper sense religious. In the beginning of the 17th century the Instituté of Discalced Trinitarian Nuns was founded in Spain. They afterwards also obtained a foundation at Lima in Peru. There exists a Third Order of Trinitarians for people living in the world. The white scapular worn by many pious persons represents the habit of the Trinitarians. From the time of its foundation the order succeeded in releasing an incalculable number of captives. The religious of France alone obtained the liberty of about forty thousand, and the provinces of Spain of more than one hundred thousand. The order has thus certainly worked faithfully in the past, at the accomplishment of the task imposed upon it by Divine Providence.

According to their modified constitutions, Trinitarians are bound to fast every day in Advent and on all Fridays of the year which are not a double feast or octave. They are not bound to perpetual abstinence. During meals reading at table must not be dispensed with, not even



TRINITARIAN NUNS



NUNS OF THE PRESENTATION

when seculars are present. On Friday the constitutions are read. No one is allowed to leave the monastery without permission. Matins and Lauds are recited at half-past five in the morning, and are followed by a quarter of an hour's meditation. Another quarter of an hour is devoted to the same exercise after Compline in the evening. At present the General of the entire order is a Discalced Trinitarian, while those of the common observance are governed by a Vicar-General. The *Gerarchia Cattolica*, an annual directory of the hierarchy, published at Rome, places the Trinitarians among the mendicant orders.



THE ORDER OF MERCY FOR THE REDEMPTION OF CAPTIVES.

ST. PETER NOLASCO.—CONSTITUTIONS.—SCHISM.—GOVERNMENT.—DISCALCED RELIGIOUS.—NUNS.—THIRD ORDER.

AN order similar in its object to the one of which we treated in the preceding chapter is the Order of Mercy, founded under the protection of the Blessed Virgin Mary by St. Peter Nolasco. This saint was born at Languedoc, in France, about the year 1189, when St. John of Matha was nearly thirty years old, and nine years before the foundation of the Order of the Holy Trinity. Although attached to the court of King James of Aragon, he led the life of a saint. He was especially touched by compassion at the thought of the Christians who were held captives by the Moors. In 1218 the Blessed Virgin appeared to him and told him that God wished him to found an order in which the religious should bind themselves by a special vow to redeem captives. His confessor was St. Raymond of Pennafort, at that time canon of Barcelona. He consulted him, and he was surprised to learn that St. Raymond had had a similar vision. At that period St. John of Matha had already visited Spain, and his order was consequently known in that country. King James entered into their plans with great zeal, for he, too, had been favored with a celestial vision on the same subject. The bishop of Barcelona, however, made objections on the plea that a recent council of Lateran had forbidden the establishment of any religious order without the approbation of the Holy See, but reflecting that an indult of Gregory VII. and of Urban II. had made an exception in favor of King Sanchez and his dominions, he finally consented. A congregation already existed in Spain, which had been founded under Alfonso V. for a similar purpose, and most of its members now joined the institute of St. Peter Nolasco. The Order of Mercy was at first instituted as a military order, for the laymen who joined it also obliged themselves to defend the faith by armed force. It was solemnly established on August 10th, 1218, in the Cathedral of Barcelona, in presence of the king and his court. Saint Peter Nolasco received the habit from the bishop, and in turn gave it to his companions.

They bound themselves, besides the three vows of religion, by a fourth one, in virtue of which they were even to deliver themselves up, if necessary, and remain in captivity in order to obtain liberty for others. The habit of the priests consisted of a white tunic with scapular and mantle, while the laymen wore the secular dress, but of a white color, with a small scapular. Most of these first religious, thirteen in number, were born in France. They soon began their work with marked success, and Gregory IX. approved the order in 1230. Their first monastery had been a quarter of the king's own palace, but in 1232 they established a separate convent at Barcelona. In 1235 Gregory IX. gave to them the rule of St. Augustine, and confirmed their order anew. St. Peter Nolasco was the first grand-commander of the order. He died on Christmas night, 1256.

Before his death he had resigned the government of the order, and William de Bas was elected by the religious to succeed him. At that time the order possessed houses in France at Montpellier, Toulouse, Valence, and in other places. The new commander convoked a general chapter at Barcelona, and four definitors-general were elected, two priests and two knights, to serve as consultors to the Superior of the order. The king of Aragon conferred upon this General and his successors the title of Baron of Algar, granting them at the same time a deliberative voice in the assembly of the states of the kingdom. During the period of his administration, William de Bas and his religious redeemed fourteen hundred Christian slaves. Having added several monasteries to his order, he died in 1269, being more than eighty years of age, and he was succeeded by Bernard of St. Romanus. Seeing that the convents of his order nearly all followed different observances, the new General collected all the decrees of the preceding general chapters and gave them to the different monasteries as constitutions, in order to introduce uniformity among them. He governed the order only two years, and he was succeeded by Peter d'Aymeri, who died in 1301. After the death of the latter the order was divided by a schism. The commander of the convent of Barcelona, the Vicar-General of the order, had summoned the chapter to meet at his monastery, while the Vicar-Perpetual at Our Lady of Puch also on his side convoked a chapter at his convent. Peter of Fourny was elected General at Barcelona, and the same office was conferred upon Arnaud d'Aymeri at Puch. The authority of Pope Boniface VIII. was invoked to settle the difficulty, but the death of Peter of Fourny, which took place four months later, restored harmony, and Arnaud d'Aymeri was universally accepted. This General showed himself a man of great prudence, and did much to restore the regular observ-

ance, which had begun to wane. Divisions and schisms exist wherever humanity exists, even in the holiest institutions, nor ought they ever to be a cause of scandal to the faithful, for we must remember that besides the divine element in the Church, there exists also the frail, fickle, ever-changing human element, with all its imperfections.

Thus far laymen had been elected to govern the order, and Hélyot believes that even the first General, St. Peter Nolasco, was never raised to the priesthood. A great change in its government, however, took place after the death of Arnaud d'Aymeri. As the number of priests exceeded that of the knights, Father Raymond Albert, one of the former, was elected General about the year 1308. The knights, refusing to acquiesce in this election, withdrew from the chapter to Valencia where they elected Arnold Rossignol. Pope Clement V. annulled this latter election, but nevertheless afterwards appointed Arnold Commander-General for the temporalities of the order, leaving all spiritual jurisdiction in the hands of Father Raymond. The Pope at the same time decreed that henceforward only a priest should be elected General.

After the death of Arnold Rossignol, Father Raymond Albert was elected General. John XXII. confirmed the election, and imposed silence upon the knights, which displeased them so much that the greater number left the Order of Mercy to enter that of Montesa, which had been recently established by the king of Aragon instead of the Templars, lately suppressed. This step obtained, however, the approbation of the Sovereign Pontiff.

During the pontificate of Pius V. visitors were appointed to reform the monasteries of the order. Religious of St. Dominic spent five years in visiting the different communities, after which they convoked a general chapter, which elected Father Francis Torres as Superior-General. The apostolic commissaries decreed that the General, who had hitherto been elected for life, should henceforward hold his office only for six years, and that the commander of the several monasteries should remain in office only three years.

The Order of Mercy spread extensively in South America, where at one time it possessed eight provinces. It has given to the Church several cardinals, archbishops, bishops, and distinguished writers, and a number of saints.

The religious of the order wear on their scapular the arms of Aragon.

II.

DISCALCED RELIGIOUS OF THE ORDER OF MERCY.

In reading the history of religious orders we may have noticed that the important reforms which were at different periods introduced among them originated frequently from subordinates in the order; but it was not thus in the institution of St. Peter Nolasco. Its reformation emanated from the highest authority within it. Towards the close of the sixteenth century, Father Alphonsus de Monroy, General of the order, being desirous of introducing a reform, destined seven convents of the province of Castile for that purpose, in order that those religious who desired to practise a stricter observance might there find what they longed for. This permission was granted only on condition that they would not change their habit and would remain subject to their superiors. Father John Baptist Gonzalez was appointed director of the reform, and he took up his abode in the convent of Hueta. However, the General did not continue in these dispositions, and an opposition having been raised against Father Gonzalez, he relegated him to a convent in Asturia, and thus almost destroyed the good work he had himself begun.

Father Gonzalez, a man of eminent virtue, being afterwards sent to Madrid, made the acquaintance of the countess Beatrix Ramirez de Mendoza, to whom he spoke of his designs of introducing a reform into his order. The lady entered into his views, and offered to found two convents for him. The General, however, would not give his consent. Hereupon the countess applied to Clement VIII., who by brief established a Congregation of the Order of Mercy, and appointed as its General Father Bartholomew of Alcalá, a religious of the Order of St. Jerome, under the condition that he would quit the habit of his order to adopt that of the Order of Mercy. The Pope also ordered that Father Jerome should govern the congregation until it possessed eight convents, and that if he desired to remain in the Order of Mercy, he should exercise the office of General six years longer. All this was done without the knowledge of Father John Baptist, who was much surprised on learning what had taken place. He represented to the countess that he had never intended to separate himself from the jurisdiction of the order, and that the religious desirous of embracing the reform would not consent to place themselves under the guidance of a stranger. The countess, approving of his reasons, showed the papal brief to the General, and convinced him of the attachment of Father John Baptist to his order. The General, touched by this, promised to favor the reform, and framed the constitutions its members were to observe.

Father John Baptist and five companions immediately embraced the reform, at the same time renouncing their family names. The countess, faithful to her promise, built two convents for the reformed religious, who had much opposition to encounter on the side of those of the common observance, though many members of the order joined them. The reform spread rapidly in Spain and in Sicily, in which latter country a separate province was afterward formed. The reformed religious adopted the habit of the Discalced Carmelites, with the mantle somewhat longer, and sandals like those worn by the Capuchins. They still continued to wear the arms of Aragon.

Paul V. approved the reform in 1606, and Gregory XV., in 1621, separated them entirely from those of the common observance.

III.

NUNS OF THE ORDER OF OUR LADY OF MERCY.

The second Order of Our Lady of Mercy, or that of the female religious, was established at Seville in 1568 by Father Antonio Velasco. Its first members were Maria Capata, Beatrix de las Roelas, and Francisca Martel, three ladies of great virtue who had placed themselves under the direction of Father Antonio. Having obtained the necessary authorization from the Vicar-General of the Archbishop of Seville, and from the Provincial of Castile, they also applied to the Sovereign Pontiff, Pius V., who approved of the institution by a bull dated in 1568. Father Velasco prepared the constitutions to be observed by the nuns and submitted them to the general chapter. A monastery having been completed, Father Velasco gave the habit to the new religious, and thus began the institution of nuns of the Order of Our Lady of Mercy.

After the reform introduced by Father John Baptist, of which we treated in the preceding number, had been begun, monasteries of discalced nuns were also established. They wear the same habit as the men.

The Third Order of Our Lady of Mercy, in imitation of those of St. Francis and St. Dominic, was established about the year 1265 by Blessed Bernard of Carbaria, religious of the Order of Mercy, with the permission of the General, William de Bas, and the general-definitors. Its members seem to have lived in community. At present it is but little known.

BRIGITTINES.

CHARACTERISTICS OF THE ORDER.—RULES.—SION-HOUSE.—BRIGITTINES IN SPAIN.

THE foundress of this order, St. Bridget, was a Swedish princess, born about the year 1302. In obedience to the wishes of her father she married Ulpho, prince of Nericia. Both before and after her marriage St. Bridget led a life of great virtue. Her husband, with her consent, entering the Order of Citeaux, in which he died during his novitiate, she divided her goods among her children and gave herself up entirely to exercises of piety.

It was probably about the year 1344 that she founded the monastery of Wastein, in the kingdom of Sweden, and thus laid the foundations of the order which bears her name, and which is also called the Order of the Holy Saviour. It is said that Our Lord Himself revealed to her the constitutions which were to be observed in it.

According to these the order was especially founded for women, although there were also attached to it men, whose duty it became to attend to the spiritual wants of the Sisters. Its object was a special veneration of the Blessed Virgin. Each monastery was to possess sixty nuns, and in a separate inclosure, thirteen priests, four deacons, and eight lay-brothers. The priests represented the thirteen apostles, and the deacons the four doctors of the Church,—Saint Ambrose, Saint Augustine, Saint Gregory, and St. Jerome. The entire community consisted of the number of the thirteen apostles and seventy-two disciples of Christ. The age fixed for the reception of the nuns was eighteen, while that for the men was twenty-five. The Sisters remained a year as postulants before receiving the habit. Both Brothers and Sisters were received into the order with imposing ceremonies, at which the bishop of the place presided. In the church, which was for the use of the religious of both sexes, though they were separated and could not see one another, there were thirteen altars.

The members of this order were permitted by their constitutions to eat meat four times a week at dinner. They were obliged to fast from the feast of All-Saints until Christmas, from the day after Ascension until Pentecost, and from the feast of the Exaltation of the

Holy Cross to Michaelmas, besides every Friday and Saturday of the year, and on the vigils of certain feasts.

The habit of the Sisters was to consist of a grey tunic, over which a mantle, lined in winter with lamb's wool, was to be worn. The habit of the men was of the same color. The priests wore on the left side of their mantle a red cross in memory of the Saviour's Passion, in the centre of which was a white circle, to remind them of the Holy Sacrifice they offered daily. The deacons wore a white circle, to represent the wisdom of the doctors of the Church, and the lay-brothers a white cross, the symbol of innocence. It was also decreed that towards the end of every year all the superfluous money and provisions of each monastery should be distributed to the poor, so that there might be no accumulation of wealth. The monasteries were to be subject to the jurisdiction of the bishops in whose dioceses they existed.

Silence was to be observed until after the High Mass, which was celebrated in honor of the Blessed Virgin, also during meals, from Vespers until after supper, and from the end of the evening recreation until the next morning.

Like in the Order of Fontevrault, the abbess was the Superior of the entire community in so far as the temporal administration was concerned. It was of her province to choose the confessor of the monastery from among the thirteen priests. Such were the constitutions given by St. Bridget to her religious who followed the rule of St. Augustine.

The order was approved by Urban V., Urban VI., John XXIII., Martin V., and Gregory XV. The Reformation, in destroying the monasteries in Sweden, Germany, the Netherlands, and other countries, rendered the entire observance of the constitutions, especially regarding the number of religious in each monastery, impossible, and several points were modified by Clement VIII. and Gregory XV. In some monasteries there were only men, in others exclusively women. The monastery of Sion in England, rebuilt in 1556 by Queen Mary, and again suppressed by Queen Elizabeth, belonged to this order.¹

Saint Bridget herself, who had never entered into the order she had founded, died on July 23, 1773. The infamous Oecolampadius, who apostatized in the beginning of the Lutheran agitation, and of whom Luther was an enemy, had been a member of this order.

¹ Sion house, situated near the Thames in Middlesex, about ten miles from London, was founded by Henry V. in 1413. Being very rich, it was one of the first monasteries suppressed by Henry VIII. Edward VI. granted it first to Edward, duke of Somerset, and after his attainder to John, duke of Northumberland. Queen Mary restored it to the order, but it was again dissolved by Elizabeth.—Note to Alban Butler's *Lives of the Saints*, Oct. 8.

The Brigittines were introduced into Spain by Marina Escobar, who founded a monastery at Valladolid in the beginning of the seventeenth century. The foundress was a woman of great sanctity. She modified the constitutions of St. Bridget and accommodated them to the times in which she lived. In this work she was aided by Father Louis de Ponte of the Society of Jesus. Her constitutions were approved by Urban VIII. This branch of the Order of St. Bridget bears the name of the Recollection.



THE CROISIERS OR CROSS-BEARERS.

FATHER THEODORE DE CELLES.—ORIGIN OF THE ORDER.—SIMILARITY WITH THE DOMINICANS.—UNSUCCESSFUL ESTABLISHMENT IN THE UNITED STATES.

UNTIL the year 1656 there existed in Italy an order of this name, divided into the five provinces of Bologna, Venice, Rome, Milan, and Naples. Its origin seems shrouded in obscurity, and all that can be stated with certainty is that it existed before the year 1169, when Alexander III. gave to it a rule and constitutions, and took it under his protection. By the year 1656 it had degenerated to such an extent that Alexander VII. suppressed it entirely.

Another order bearing the same name exists to the present day in the Netherlands. Leaving aside all that appears fabulous in its origin, we follow Hélyot in giving our readers its history. According to this author it was founded in 1211, under the pontificate of Innocent III., by Father Theodore de Celles, son of the baron of Celles, in the country of Liege in Belgium. He was born in 1166, and he grew up in learning and piety. After completing his studies he was admitted to the court of Radulphus of Zeringen, prince-bishop of Liege, where, in the midst of distractions, he preserved the innocence of his soul, especially through his devotion to the Blessed Virgin. About the year 1188, at the age of twenty-one, he followed his prince among the crusaders, under the command of Frederick Barbarossa, to the Holy Land. After the death of Barbarossa and of his successor, Frederick of Suabia, the bishop of Liege, together with other crusaders, returned home. Seeing the piety of the youthful baron of Celles, he deemed him more fitted for the church than for the life of a soldier, and bestowed a canonry upon him in the church of St. Lambert. He was probably raised to the priesthood by Albert of Louvain, successor of Radulphus in the see of Liege. The successor of this bishop, Albert of Cuyck, chose Father Theodore as his spiritual director. The holy man, profiting by the occasion, persuaded the bishop to reform the canons of the cathedral, whose life was far from being regular. Aided by the authority of Guy, cardinal and legate of the Holy See, the bishop obliged the canons of St. Lambert and those of the collegial

churches of his diocese to lead a community life. Shortly after, however, the legate dispensed these same canons from the obligation of living in common. Theodore then persuaded four canons to join him in forming a separate community. In the year 1211 Hugh de Pierre-Pont, bishop of Liege, approved of their manner of life, and gave to them the church of Saint Thibaut, near the city of Huy. In course of time Father Theodore obtained the confirmation of his order from Pope Honorius III. The founder died on Aug 7, 1246, or, according to others, in 1244.

He had sent some of his religious to Toulouse, and these, joining St. Dominic in combating the heresy of the Albigensians, conformed greatly to the Order of Preachers in the observance of the rule of St. Augustine and in the constitutions. This conformity to the Order of St. Dominic was soon imparted to the whole body of Cross-Bearers, so that the second General, Father Vauclourt, obtained anew the confirmation of his order from Pope Innocent IV., together with this feature, which had been added to it. After this confirmation the order spread in France.

In 1318 Pope John XXII. took it under his protection, forbidding the ordinaries of the dioceses to interfere with its affairs, and confirming the privileges granted to it by previous popes. It is said that an attempt was several times made, and once successfully, to unite this order with that of the Cross-Bearers of Italy, but the union did not last.

The original habit of these religious consisted of a black cassock with a grey scapular, over which they wore a black mantle and hood. In virtue of a bull of Clement VIII. they exchanged their black cassocks for a white one, and they finally adopted for their habit a white habit and black scapular, with a red and white cross on their breast.

The mother-house of the order at present is at St. Agatha in the Netherlands. Some years since these religious endeavored to establish themselves at Bay Settlement, Wisconsin, in the diocese of Green Bay, but the foundation did not continue in existence. The Cross-Bearers possess the privilege of attaching very special indulgences to the Rosary. The General of the order is allowed to wear pontifical vestments, and he may confer the four minor orders on his subjects. Its members consider their order as canonical, military, and hospitaller, and regard Father Theodore de Celles as its reformer and not its founder. They maintain, as did those of Italy and of Bohemia, that it was founded by St. Cletus about the year 78 of our era.

The Cross-Bearers of Bohemia are a distinct body from those in the Netherlands, and it appears that they were founded by Blessed Agnes of Bohemia in the thirteenth century. About the year 1847 they still possessed seven houses in the Austrian Empire.

CONGREGATION OF NOTRE DAME.

BLESSED PETER FOURIER.—ALICE LE CLERC.—REGULAR CANONS OF OUR SAVIOUR.—THE CONGREGATION IN FRANCE, BAVARIA, AND THE UNITED STATES.—MOTHER CAROLINE.

ON February 2d, 1576, was born at Remiremont, a small city of Lorraine, the woman who, under the direction of Blessed Peter Fourier, was to establish the Congregation of Notre Dame. From her childhood Alice Le Clerc attracted to herself the respect of those who knew her, on account of the modesty which shone upon her face, although she gave herself over, in a great measure, to earthly vanities. After some years she made the acquaintance of Blessed Peter Fourier, parish priest of Mataincourt, to which parish her family had removed.

Blessed Peter Fourier was born on November 30th, 1565, at Mirecourt, in Lorraine, and from his earliest years he evinced great inclination for piety. After his course of philosophy he entered the Order of Regular Canons, which at that period had grown very relaxed. It required then money and influence to be received into the order, but God permitted that Peter should be admitted without either into the abbey of Chaumonsey. It may easily be understood that his regularity of life excited against him numberless persecutions on the side of those for whom his conduct was a reproach. However, he remained in the midst of these trials until he was thirty years old, when, through the influence of his relatives, he was appointed to the parish of Mataincourt, a place where religion was almost entirely neglected. He had been there but a short time when the parish underwent a complete change for the better. Finding that the source of all the evil lay in the bad education of the children of the place, he concluded that it would be a very desirable thing to introduce religious men and women, bound by vow, who would undertake to instruct these children gratuitously. Divine Providence came to his assistance by bringing him into relation with Alice Le Clerc.

She assisted at his sermons, but they produced at first little effect upon her heart. It is related that on three consecutive Sundays she heard in church the sound of a drum. As she was a great lover of

music and dancing she listened very attentively. On the third Sunday she seemed to see a devil beating the drum and a number of young people following him. This made such an impression on her heart that she at once changed her life and even took a vow of chastity. She next made a general confession to Father Fourier, and placed herself under his direction. Discovering her desire to become a religious, he proposed to her several orders in which regular observance prevailed. She felt, however, no attraction to any of them, for it seemed to her that God required that she should establish a new one. Father Fourier at first opposed her design, as every prudent priest naturally would, but they both by degrees recognized the will of God. Three young women having spontaneously offered to join her, the confessor allowed them to live together. She laid the foundation of her congregation at Poussey in 1597, and the new Sisters began to devote themselves to the education of young girls.

About this time the cardinal of Lorraine and the bishop of Toul, Jean de Maillane des Porcelets, authorized by a brief of Gregory XV., were working hard at the reform of the Order of Regular Canons in France. Father Fourier became the soul of this undertaking.

Those who embraced the reform separated from the rest of the order, and placed themselves under the direction of Fourier, thus establishing the Congregation of Our Saviour, to which the saintly man gave the constitutions he had framed. These reformed religious, as well as the Sisters of Notre Dame, undertook the gratuitous instruction of children.

The Sisters soon removed to Matincourt and established a house, of which Alice became Superior. They did not remain long at this place, but went to Saint-Mihiel, and took up their abode in a large house given to them by Madame d'Apremont, their benefactress. They entered into possession of their new dwelling on March 7th, 1601. The first four Sisters of the congregation were Alice Le Clerc, Gante André, Jeanne de Louvroir, and Claude Chauvenel, and this number soon increased. The austerities they practised during the first six years were incredible, and these were augmented by the poverty which they endured. They desired to practice perpetual abstinence from meat, but the Fathers of the Society of Jesus convinced Father Fourier that such an austerity would be incompatible with the instruction of youth.

In 1603 Mother Alice began a new foundation at Nancy, and this was soon followed by several others. Paul V. approved the institution in 1615, allowing the nuns to take solemn vows and observe the enclosure, but limiting their activity to the education of boarders. A sec-

ond bull, however, of the following year, permitted them also to teach externs. Mother Alice now spent some time with the Ursulines in Paris in order to study their method of uniting the enclosure with the instruction of externs.

In 1617 Father Fourier completed the constitutions of the congregation, and obtained for them the approbation of the bishop of Toul, Jean de Maillane des Porcelets. The first Mother received the habit at Nancy from the hands of Cardinal de Lenoncourt, on the feast of the Presentation of Our Lady. A year after, the Sisters pronounced their solemn vows in presence of Blessed Peter Fourier, on December 2d, 1618.

Meanwhile the Congregation of Regular Canons of Our Saviour had obtained several houses, and it was regularly established by Urban VIII. in 1628. Father Fourier had delayed his profession in the congregation for fear of being elected General, but in spite of his reluctance he was chosen in 1632 to succeed Father Nicholas Guinet, who had filled that office. Blessed Peter Fourier occupied this position until his death, which occurred in 1640. He was beatified by Benedict XIII. on Jan. 10, 1730.

At the time when Hélyot wrote, that is, about the middle of the seventeenth century, the Congregation of Notre Dame had increased to a great extent, and it possessed more than eighty houses in France, Germany, and Saxony. In several of these monasteries the original constitutions of Blessed Peter Fourier had been modified.

The Sisters of this congregation follow the rule of St. Augustine and wear a black habit. Some class them among the Regular Canonesses. The object of their institute is similar to that of the Ursulines, namely, the gratuitous instruction of young girls. They recite the Office of the Blessed Virgin, and fast on certain prescribed days of the year.

A branch of the Congregation of Notre Dame, founded by Blessed Peter Fourier, exists in the United States in a most flourishing condition. It came originally from Bavaria, where the order had been suppressed during the period of the Napoleonic wars. It was resuscitated in 1833 by the saintly Bishop Michael Wittman and the Rev. Sebastian Job, confessor to the Empress Caroline of Austria. It assumed, like the Congregation of Blessed Peter Fourier, the rule of St. Augustine, and for its domestic arrangements the constitutions of the Blessed Founder, while in its external relations it resembled the Sisters of Charity. Its first mother-house was at Neuburg Vorn Wald in the Regenkreis, birth-place of Sebastian Job, who had established it with his own means. In 1841 the mother-house was removed

to Munich, the capital of Bavaria, where it still exists. The constitutions of Blessed Peter Fourier were followed until 1859, when distinct and proper constitutions were given to it, which were approved for six years by Pius IX., on July 13, 1859, and definitely on Aug. 26, 1865. By decree of March 20, 1880, His Holiness, Leo XIII., sanctioned certain modifications for the work of the congregation in the United States. The Institution bears the title of "Congregation of Poor School-Sisters of Notre Dame."

The re-establishment of the School-Sisters of Notre Dame in southern Germany is thus related in a memoir which is in possession of the author of this work. There had existed a convent of the Congregation of Notre Dame at Stadtamhoff, which was suppressed in the year 1809. The saintly Michael Wittman, who was then in charge of the church of that place, and who had been for a time extraordinary confessor to the Sisters, deeply grieved at the suppression, continued the school under the direction of one of the former Sisters and several young girls. This tried and faithful teacher, Caroline Gerhardinger, was destined by Divine Providence to effect the transition of the Congregation of Notre Dame into the later Institute of School-Sisters of Notre Dame. Having become bishop-elect of Ratisbon, Michael Wittman labored hard to establish a community, but it was only shortly before his death that he beheld his wish about to be fulfilled. On his death-bed he recommended the affair to Rev. Mathias Siegert, who promised to devote his life and labors to its accomplishment, and who faithfully kept his word; for he remained the benefactor of the Sisters until his death in 1879. Through the liberality of Father Sebastian Job the community was finally established at Neuburg Vorn Wald. Caroline Gerhardinger, in religion Mother Teresa, died on Aug. 9, 1879.

This congregation was introduced into the United States in 1847. "On the feast of St. Ignatius of Loyola, July 31, 1847, six ladies in plain secular dress landed in New York from the steamer 'Washington,' after its first trip across the Atlantic. They were the first School-Sisters of Notre Dame, coming from their mother-house in Munich, the capital of Bavaria. Two of them, the Venerable Mother-General M. Theresa of Jesus, and Sister M. Emmanuela, a novice and the Mother's companion, were to return to Europe; the other four had been selected, upon their own free choice, to remain in America. These were Sisters M. Seraphina, M. Magdalena, M. Barbara, and M. Caroline, the latter the youngest of them all, but destined to be for forty-two years a Mother and Superioress whose equal is not often found in any community. All have gone to their reward, Sister Emmanuela dying only a few days after their arrival in the new world,

at Harrisburg, Pa., on their way to St. Mary's, Elk County, Pa., their first destination in this country.

"The School-Sisters had been invited to America by the learned and zealous Michael O'Connor, D. D., first bishop of Pittsburg, Pa., at the request of the Redemptorist Fathers. On the feast of the Assumption, Aug. 15, 1847, after a long and tedious journey from New York by rail, stage, canal boat, and wagon, the little band of pioneer School-Sisters reached St. Mary's in the dense forests of Pennsylvania. Here the Redemptorists had established one of their missions, expecting it to grow into a large congregation and a strong centre for their missionary work in the country around. In this, however, they were entirely disappointed, the site for the settlement not having been well chosen. To the keen eye of Mother Theresa it was clear at first sight that St. Mary's was not the place for a permanent location of her community, least of all for its mother-house in America, as the Fathers had intended it to be. Therefore in a quiet but determined way she began at once to look for a more suitable location.

"With the assistance of Very Rev. John N. Neumann, then Superior of the Redemptorists, later on bishop of Philadelphia, and now a candidate for canonization, she selected Baltimore as the location of the future mother-house. Leaving three Sisters in charge of the mission at St. Mary's, she took Sister Caroline to Baltimore, where she secured a house near St. James' church, Aisquith Street, the present mother-house of the eastern province. This was in October, 1847. She took charge of St. James' parish school, and having her staff of teachers reinforced by eleven Sisters who arrived in Baltimore, March 25, 1848, she soon opened also the schools of St. Alphonsus' and St. Michael's parishes.

"When the success of the Sisters' work in Baltimore became known, invitations from various parts of the country began to pour in upon them. It soon became an acknowledged fact that the School-Sisters were a corps of able, well-trained teachers, following a regular method of instruction in a carefully-arranged plan of studies. In connection with the ordinary school branches they gave a thorough training in sewing, crocheting, embroidery, and other branches of useful knowledge, which were quickly appreciated by the parents of their pupils. Their deficiency in English they supplied conscientiously by engaging the services of competent young ladies, many of whom soon joined their order and studying the language under their direction, so that in a comparatively short time they were highly esteemed as a body of teachers in every way accomplished and efficient.

"Mother Theresa, seeing the favorable impression made by her Sis-

ters, resolved to make a personal inspection of the places already offered and likely to be offered to them. On this important tour she took with her young Sister Caroline, whose extraordinary abilities became daily more evident. The saintly Father Neumann volunteered to act as guide and protector on the long and laborious journey. Towards the end of April, 1848, after a most successful public examination of St. Alphonsus' school, the little party set out from Baltimore for Pittsburg, where arrangements for the opening of a school were made with Bishop O'Connor. From Pittsburg they came west to Detroit and to Milwaukee; on their way back to Baltimore they stopped again at Detroit, after which they visited Cleveland, Buffalo, Rochester, and Philadelphia. To Milwaukee they came upon the urgent invitation of its first bishop, the lamented John Martin Henni. Before their arrival, however, the bishop had had to leave for Europe, in consequence of which no definite arrangements for the establishment of a house in the young city could be made. On the last day of June they arrived in Baltimore, and soon Mother Theresa started on her home journey to Europe, never to see America again. As Superioress of the American community she appointed the senior Sister, Mother M. Seraphina, but the management of the already-existing and the foundation of future schools she placed in the hands of Sister Caroline, though she was not yet 24 years old. This was in July, 1848.

"As already indicated, Bishop Henni was particularly anxious to secure the School-Sisters for his new diocese (erected in 1844). The ambition of the energetic bishop was to have them establish their American mother-house in his episcopal city. On his way to Rome he arrived at Munich before Mother Theresa returned from America. At once he began to plead his cause so well with Archbishop Reisach—later on cardinal and cardinal-protector of the Sisters—King Louis I., their generous patron, and Father Siegert, the Spiritual Director of the mother-house, that upon the return of the Mother-General the matter was quickly decided in Bishop Henni's favor,

"Accordingly instructions were sent to Baltimore directing Sister Caroline to go to Milwaukee. However, before carrying out these instructions, she was sent to Europe by her Superior, Mother M. Seraphina, to settle a very important question concerning the "enclosure" (clausura) of the order. Experience showed that the peculiar circumstances of America required a considerable modification of the rule on this point, if the order was not to be hampered in many ways. The rule, as it then stood, required the church, school, and convent buildings to be so connected with each other, or at least so near each other that the Sisters would not have to leave their enclosure in order to

fulfil their duties towards the children in the school, or to satisfy their own spiritual wants in church. In Europe, with its large number of old, spacious convents, this restriction certainly worked well, but here in America it proved to be a grave obstacle to the extension of the Sisters' work. Not even the largest parishes could have furnished such accommodations as this point of rule would have necessitated. It would seem, then, that the decision of this question were an easy matter, if the Sisters intended to stay and spread their work in this country. Still, as religious are naturally and justly tenacious of their rule, a diversity of opinion arose among them, some believing it better to accept only such few places as would suit the requirements of the rule, even though the growth of the order would be very slow, others judging that the educational wants of the country fully warranted the modification in question. What embarrassed the Sisters still further was the fact that their spiritual advisers also differed widely on the matter. In the mother-house at Munich Sister Caroline found the same difference of opinion; nevertheless she fully succeeded in obtaining the absolutely necessary modifications.

"The impression she made on her superiors was so favorable that they concluded to place her at the head of the whole community in America, in spite of her own strong remonstrances against the appointment. By a decree of Oct. 10, 1850, she was named 'Vicar-General' of America, and directed after her return to Baltimore to go directly to Milwaukee and establish the mother-house in Bishop Henni's episcopal see. Thus it was that the principal seat of the order was transferred from the east to the west.

"On Dec. 14, 1850, Mother Caroline, then a little over twenty-six years old, arrived at Milwaukee, accompanied by Sisters M. Emmanuela and M. Aloysia (sisters to each other), Sister M. Zita, and one candidate. Of these only Sister Zita survives, the revered senior of the mother-house. With money donated by King Louis, Bishop Henni had bought a house for the Sisters at the southwest corner of Knapp and Milwaukee streets. Though small, it had four large chimneys, and therefore was generally known as the house with the four chimneys. It had belonged to a Presbyterian minister, and stands to-day, though entirely absorbed in the huge pile of buildings called Notre Dame Convent. As the Sisters arrived a few days before the bishop had expected them, they found their new home not yet ready for occupation. The kind Sisters of Charity offered their hospitality, which Mother Caroline gratefully accepted and remembered to her dying day. Mother Caroline, with that wonderful pluck and energy which afterwards made her so famous and successful, began at once, on the

very day of her arrival, to fix and furnish her new little convent. One of its few rooms she arranged for a chapel, and on Christmas eve the whole house was ready for the bishop's blessing. On Christmas day he celebrated the second of his three High Masses in the sanctuary of the happy community, and the Congregation of the School-Sisters of Notre Dame was fairly started in its career of faithful and efficient work in the great cause of education. From the smallest beginnings, both east and west, it has grown into one of the foremost teaching orders of the union—in fact the very largest order *exclusively* devoted to teaching.

"On the second day of January, 1851, Mother Caroline opened the first parish school of the order in the west, at St. Mary's church, of which Dr. Salzmann was the rector. Bishop Henni urging her to build a select day-school, she had at once, in spite of her extreme poverty, began to build an addition to the small convent, along Knapp street. The select school was given in charge of Sister Emmanuela, a niece of the celebrated Canon Schmidt, famous as a writer of beautiful tales and stories for young people. Sister Emmanuela was a most accomplished Sister and lady, to whom the first families of Milwaukee soon began to send their daughters. The Juneaus, Furlongs, Hathaways, Flynnns, Baasens, Hoffs, and many others frequented this first day-school, the forerunner of St. Mary's Day and High School on Jefferson street and Ogden avenue, which in its long course of existence has given a Christian and solid useful education to thousands of young ladies of Milwaukee. For pupils from afar St. Mary's Institute was opened as a boarding-school. The growth of these schools, together with the constant increase of the religious community, obliged Mother Caroline, especially during the first fifteen years of her work in Milwaukee, constantly to acquire property and extend the buildings, until Notre Dame Convent became one of the largest in the land, covering three sides of one entire block on "St. Mary's Hill," as the Sisters reverently called it. The hill was rather a wilderness in the midst of the young city when the Sisters began to occupy the two lots of it on which "the house of the four chimneys" stood. It was still a "forest primeval," dotted with a few small frame houses, separated from each other by knolls and ravines. Its rugged surface lay so high over the street level that 16,000 loads of dirt had to be carted away in order to get the present convent-garden fairly level. When Milwaukee street was graded, the convent buildings looked as if they were suspended in the air. In spite of these expensive difficulties, Mother Caroline was determined that "St. Mary's on the Hill" should become forever the mother-house, though other sites on which suitable

buildings could have been reared with less expense were offered her in and near the city. The present beauty and fitness of the location of the mother-house, right in the heart of the city, and still remote from its noise and tumult, clearly shows the correctness of her judgment. Taking into consideration that the period during which "St. Mary's Hill" was acquired, lot for lot, and gradually built upon, was a time of great poverty for the order, one cannot but admire the indomitable pluck and energy of Mother Caroline and her young community. It is but fair, however, to add that the business men of the city, the late Alexander Mitchell at their head, were always ready, by loans, to help the School-Sisters in bridging over their financial difficulties. The able and careful manner in which they managed their temporal affairs gained for them the fullest confidence of the public.

"In the year 1887 St. Mary's Institute was closed; this year (1892) witnessed also the closing of St. Mary's Day and High School, leaving the convent doors open only to pupils of the music and art departments. Of the boarding-pupils there remain only the aspirants, that is, pupils who show signs of a religious vocation and express their desire to become members of the order, though they are by no means obliged to do so. The closing of these two well-patronized schools caused considerable surprise and regret, as also some unfavorable comment. It would be entirely incorrect, and not a little injurious to the Sisters to charge this action to a spirit of independence on their part, as if they had closed their schools because they did not care for the patronage of their friends any more. It is true, after forty years of hard work and careful management the School-Sisters are over their financial distresses; still as it is not their vocation, nor ever has been or ever will be their ambition, to make money, they are to the present day not in a condition to be indifferent about a suitable remuneration for their services. An entirely different reason prompted them, five years ago, to close St. Mary's Institute, and caused Mother Caroline on her death-bed to direct also the closing of St. Mary's Day and High School. This reason was: *want of room*. The growth of the sisterhood has been so great that accommodations are needed for one hundred candidates, one hundred novices, and, above all, for a very great number of Sisters. The mother-house is not only the training-school of the young religious, but it must also afford a good, comfortable home for those Sisters who have worked for years in the hard field of their vocation, growing old and feeble in their missionary work. As their number increases from year to year, it is simply a matter of justice and charity to give them a good home in their declining days, even though such an arrangement is attended with considerable pecuniary loss to the order.

“The growth of the community has been great, indeed, a real source of gratitude for all those interested in the order. In 1850, when the Sisters came to Milwaukee, the congregation had about thirty members, with hardly 1,000 children in their charge. Never, during these forty-two years, has there been any recruiting from Europe; all the members of the congregation have entered here in America. Hardly had the Sisters established themselves in Milwaukee when candidates from many parts of the country began to flock to the convent on ‘St. Mary’s Hill.’ The cities of Baltimore, Pittsburg, New York, Buffalo, Rochester, and other eastern cities furnished a large contingent; New Orleans and Louisville sent a goodly number. When the west began to develop, especially since the beginning of the Sisters, the states of Illinois, Missouri, Iowa, Minnesota, and Michigan did not remain behind Wisconsin in sending many of their daughters to the ‘Notre Dames.’ At present the congregation numbers over 2,000 Sisters and novices, whilst more than 300 candidates are passing through their first probation for admission into the order. This growth of the religious community presupposes a corresponding increase in the sphere of its work. From seven houses in 1850,—three in Baltimore, and one each in Philadelphia, Pittsburg, Buffalo, and Milwaukee,—the number of houses in 1876 was ninety-six. In the year 1876 the whole congregation was divided into an eastern province (Baltimore) and a western province (Milwaukee). A further sub-division of the western province is now under contemplation. At present the eastern province numbers 50, and the western province 153 houses.

Of the 200 houses of the order, by far the greater number are devoted to parochial school-work. Almost 70,000 children frequent these schools, which are distributed among the following dioceses: In the east, Baltimore, eighteen; Pittsburg, two; Philadelphia, four; New York, six; Buffalo, one; Rochester, six; Newark, two; Trenton, one; Boston, three. In the west: Milwaukee, thirty-six; La Crosse, eleven; Green Bay, twenty-one; Detroit, three; Grand Rapids, three; Marquette, two; New Orleans, two; Natchez, two; Mobile, one; St. Louis, fourteen; Belleville, five; Alton, nine; Chicago, eleven; Peoria, three; Dubuque, two; Davenport, three; Louisville, two; Fort Wayne, four; Winona, seven; St. Paul, fifteen; and Hamilton, Canada, eight. In their select day and boarding-schools the Sisters have about 2,000 pupils. The principal boarding-schools are: Govanstown, near Baltimore; Fort Lee, N. J.; Quincy, Ill.; Longwood, near Chicago; Prairie du Chien, and Marinette, Wis. A large and warm place in the work of the order is held by the orphan asylums, of which the two largest

are in New Orleans and New York. In the New York asylum alone over 600 children are cared for. Upon the request of the Most Rev. Archbishop of New Orleans, the Sisters this year took charge of the deaf mute institute of his diocese at Chinchubah, La.

"The religious community of the School-Sisters is of a truly cosmopolitan character, as American as it is Catholic. Our country's motto, '*E pluribus unum*,' finds an admirable illustration in this sisterhood and its work. For though of German origin, and principally composed of German-American members, it contains also a good number of Americans, Irish, and Poles, with a little sprinkling of French, Dutch, and Bohemians. The greatest number of its schools belong to German-American parishes; though also some of the largest and most important English parishes have their schools conducted by the School-Sisters, viz.:—The Cathedral of Baltimore, Our Lady of Perpetual Help, Boston; St. Mary's, Malden, Mass.; St. Gall's and Holy Name, Milwaukee; St. Patrick's, Peoria; St. Stephen's, Steven's Point; Our Lady of Lourdes, Marinette; the Cathedral of Winona, and many others. Quite a number of applications from English pastors had to be declined for want of subjects. The government of the congregation is in the hands of a Commissary-General, with her four assistants. This Commissariate is elected for a term of six years. All professed Sisters of the teaching grade have a vote in this election. The whole congregation is divided into districts. All the voting Sisters in each district choose one chapter-sister. These chapter-sisters, together with the provincials and their assistants, elect the Commissary-General and her assistants. The last election was held Nov. 12, for the purpose of choosing a successor to the lamented Mother Caroline. The election is done by strictly private ballot, and its results have to be confirmed by the Mother-General and the Cardinal-Protector.

"At the head of each province there is a Mother-Provincial, elected, with her two assistants, by the Sisters of the respective provinces for the term of three years.

"The Milwaukee house, being the headquarters of the Commissary-General, whose government extends through the whole order, is the principal mother-house.

"This rapid sketch would be still more incomplete if the writer did not add a word concerning her, who spent forty-two years of her life and all of her extraordinary qualities of mind and heart in rearing the Congregation of the School-Sisters from its small beginning to its present prosperity—the late Mother Caroline, first Commissary-General of the order. It seems next to impossible to overrate her merits, for it is exceedingly difficult to find a person that had greater clear-

ness of mind, energy of will, love of heart, nobility of character, ability of government to bestow upon a great cause, such as the formation of a great religious community certainly is, and bestowed them as entirely and generously as Mother Caroline has done. The eulogies spoken and written in her honor on the occasion of her death, only five months ago, are still fresh in the hearts of thousands all over the land; her memory will never die, certainly not in the hearts of her daughters. They will forever continue to thank Divine Providence for having given them a Mother Caroline, so eminently qualified to put the vast structure of their order on such solid foundations, that though deprived of her guidance, at once so firm and gentle, so courageous and wise, they look with confidence into the future of their congregation. The work of a Mother Caroline, so able, so good, so saintly, cannot but be the work of God, and therefore sure of His further blessing and protection.¹"

P. M. A. in "The Catholic Citizen," December 24, 1892.



PART IV.

MILITARY ORDERS.

Knights of Malta.

THE CRUSADES.—HOSPITAL OF ST. JOHN.—ORGANIZATION OF THE ORDER.—WARS AGAINST THE INFIDELS.—RHODES.—FOULQUES DE VILLARET.—ZIZIMUS.—MALTA.—LEPANTO.—EXPULSION OF THE JESUITS.—FALL OF MALTA.—PRESENT CONDITION OF THE ORDER.—NUNS.

ABOUT the time of the crusades, when all Europe felt within itself a spontaneous movement that urged it onward to the conquest of the land that had been watered by the sweat and blood of the Redeemer, there arose within the Church religious orders which combined the military spirit and the use of arms with the practise of the evangelical counsels. The Order of Mercy, which we placed among the Canons Regular, was in reality a mixed order, especially during the first centuries of its existence, as it consisted not only of ecclesiastics, but also of knights who pledged themselves to the defence of the faith by force of arms. One of the oldest of these orders of knighthood is the one which forms the subject of the present chapter.

Its first name was that of Hospitallers of St. John of Jerusalem, and its origin was humble. About the year 1048 certain merchants of the city of Amalfi, in the kingdom of Naples, who were wont to traffic in Syria and to visit the holy places in Jerusalem, were desirous of obtaining a church where the divine office might be celebrated according to the Latin rite, as the other Christian churches in the east were in possession of the Greeks and of various other sects. By tact and by means of presents they gained the favor of the caliph of Egypt, Romensor of Mustesaph, who permitted them to build a church in Jerusalem in the Christian quarters before the church of the Holy Sepulchre. They dedicated it to the Blessed Virgin, and founded with it a monastery of the Order of St. Benedict, the monks of which were destined to take charge of the pilgrims. This church was called St. Mary's of the Latins. Later on a hospital was built near the same church for the reception of male pilgrims, and a chapel was founded

in honor of St. John the Baptist. The revenues of the hospital having in course of time greatly increased, the Brothers Hospitallers separated from the abbot and the religious of the monastery of St. Mary of the Latins, and formed a distinct congregation in honor of St. John Baptist. From this time forward they were called Hospitallers, or Brothers of the Hospital of St. John of Jerusalem. The director of the hospital, a certain Gerard, obtained from Pascal II., by a bull of 1113, the confirmation of the donations that had been made to the institution. By the same bull the hospital was placed under the protection of the Holy See, and it was decreed that the rectors should be elected by the brethren.

The successor of Gerard, Raymond du Puy, gave the brethren their first rule, and obliged them to take the three solemn vows of poverty, chastity, and obedience. In virtue of this rule the religious were forbidden to go out alone. They abstained from meat on Wednesdays and Saturdays, and also from Septuagesima until Easter. Various punishments were prescribed for transgressions against the vows and the rule. A public sin against chastity was punished by a scourging, to which the guilty one was subjected in presence of the assembled brethren, and by dismissal from the order. Suffrages for the departed were also prescribed by this rule, which was approved by Calixtus II. in 1120, and confirmed by Honorius II., Innocent II., Eugene III., Lucius III., Clement III., Innocent III., Boniface VIII., and other Sovereign Pontiffs. As several points of the rule were taken from that of St Augustine, the Order of Hospitallers of St. John of Jerusalem has always been classified among the religious who follow the rule of that saint.

Raymond, considering that the revenues of the order far surpassed its necessities, decided to use the surplus for the expenses of the war which was being carried on against the infidels, and moreover offered his religious to the king of Jerusalem to bear arms in defence of the faith. He now divided those under his jurisdiction into three classes, consisting of the nobles who were destined to bear arms in defence of the faith and for the protection of pilgrims, the priests who were to perform clerical functions in the conventual church, and the brother-servants, not noble, who were also to bear arms. They still continued to be known by the name of Hospitallers of St. John of Jerusalem, and did not receive that of Knights until after the conquest of the island of Rhodes. They finally obtained the title of Knights of Malta when that island was given to them by Charles V. The first proof of valor they gave was when, under the command of their Grand-Master, Raymond, they defended Baudouin II. against the Caliph of Egypt.

They several times after this fought valiantly for the same monarch and for his successor, Baudouin III. By the favor of princes the order continued to increase in wealth, and by that of the popes in privileges. The patriarch of Jerusalem and the other bishops of Palestine were nevertheless opposed to it from the fact of its having been exempted from their jurisdiction, and in consequence of this these prelates resisted these religious in every respect. The differences between the bishops and the Hospitallers went even so far that the latter had recourse to arms. To the great dissatisfaction of the patriarch and the bishops, the court of Rome upheld the Hospitallers, and refused to withdraw the privileges which had been granted them.

Raymond du Puy, after governing his order for 42 years, during which he had led its religious to many a glorious battle, died in 1160. After his death these chivalrous men continued to devote their energies to the same cause, uniting their forces to France, Spain, and the Republic of Venice. After the fall of Jerusalem their convent and hospital were transferred to Margat, in Phenicia, which they lost in 1285. In 1293 the convent and hospital were removed to Ptolomais, or Acre, almost the only city that remained in the power of the Christians. When Ptolomais had also surrendered, the Hospitallers and their Grand-Master retreated to the island of Cyprus, where the king, Henry de Lusignan, gave them the city of Limisson. Andronicus, the Byzantine emperor, having conferred the investiture of the island of Rhodes, then in possession of the Saracens, upon Foulques de Villaret, Grand-Master of the order, the Pope, Clement V., confirmed this act, and furnished the means to ensure its execution. Foulques captured it on August 15, 1309. From this period the Hospitallers assumed the title of Knights of Rhodes.

About the same time the Knights of the Order of St. Sampson of Constantinople and of Corinth were united with that of St. John of Jerusalem. Not long after this event serious disturbances arose within the bosom of the order itself. His great successes had filled the heart of the Grand-Master, Villaret, with pride, and taking a despotic turn in the government of his religious, he rendered himself odious to them, so that they even made an attempt to seize him. On his retreating to the castle of Lindo, the Knights laid siege to it. They afterwards held a chapter, before which they cited him. He refused to be present and appealed to the Pope. Hereupon they deposed him and elected Maurice of Pagnac in his stead. The Sovereign Pontiff now despatched commissaries to Rhodes to investigate the matter, and cited both Grand-Masters to appear before him, appointing, at the same time, Gerard of Pins as Vicar-General of the order.

The Mahometans, beholding these divisions among the Knights, attempted to recapture the island of Rhodes, but they were repulsed with great loss by the quick action of the Vicar-General. After the death of Maurice of Pagnac, which occurred a short time later, Foulques of Villaret was re-instated in his office by Clement V., but he resigned two years later.

From this time until the year 1482 Rhodes was at various intervals besieged by the infidels, but always unsuccessfully. A division among their enemies gave a long period of rest to the Knights. Bajazet and Zizimus, or Zain, sons of Mahomet II., were engaged in war against each other. The latter, being the weaker of the two, placed himself under the protection of the Grand-Master of Rhodes, who received him as a king. This obliged Bajazet to make peace with the order, and even to become its tributary. The Knights of Rhodes, having thus become the custodians of the person of Zizimus, transferred him to Pope Innocent VIII., their benefactor, on condition that Knights of Rhodes should always remain with him. The Mussulman prince was received at Rome with all the honors due to his rank. Alexander VI., successor of Innocent, began his pontificate with what we may call an act of treachery towards the Knights, of whom as Cardinal he had been the protector. He seized upon the person of Zizimus, and imprisoned him in the castle Sant Angelo, in charge of his nephews, one of whom was a Knight of Rhodes. The pretext for this arbitrary act was the protection of the person of the prince. The Pope afterwards granted Zizimus to Charles VIII., king of France, but the unfortunate prince died a few days after, with the suspicion of having been poisoned. His death was the signal for fresh assaults on the side of the Mahometans, and the war between them and the Knights began again. A league was formed among Christian princes under the presidency of the Grand-Master, but divisions among the Christians, to which the Pope himself contributed by favoring the party of Spain, frustrated its object.

After a series of victories, and having been in possession of Rhodes for 213 years, the Knights were finally forced to surrender it to Soliman II., on December 24, 1522. They had been betrayed by one of their own number, Andrew of Amaral, who was greatly incensed for not having been elected Grand-Master. His treachery was discovered, and he suffered the penalty, being decapitated before the surrender of the island. With Rhodes a bulwark of Christendom had fallen.

A few years after this loss the order obtained from the Emperor Charles V. the gift of the island of Malta. This was in 1530.

From this period dates the title of Knights of Malta, which they have

borne to the present day. The island was more than once unsuccessfully attacked by the Turks, but the battle of Lepanto gave a crushing blow to the power of the Crescent. In this famous naval engagement the Knights of Malta acquired fresh laurels, nor did Moslem ever have to encounter such determined antagonists as these men. To their credit it must be stated that in the midst of the din of battles, they remained faithful to their primitive institution, and continued to practise the hospitality for which they had been founded. They fed the poor, attended to the sick, buried the dead, and even took charge of foundlings.

The order lost by degrees most of its possessions, until in the eighteenth century it retained the sovereign possession only of the island of Malta, which was entirely subject to the Grand-Master of the order, who exercised the authority of a monarch over the entire island and its dependencies. Moreover, he had jurisdiction over the Knights of the entire order, who were bound to obey in all that was not contrary to the rule and the statutes.

The order was divided into various languages, according to the different nationalities to which its members belonged. In the last century it possessed eight languages, or provinces, namely: Provence, Auvergne, France, Italy, Aragon, Germany, and Castile. Each language had its chief or superior at Malta. The chief of the language of Provence was grand-commander, the one at the head of the language of Auvergne, grand-marshal, and the chief of the language of France was grand-hospitaller. The office of grand-admiral was filled by the Italian; that of general of infantry had before the Reformation been exercised by the English chief. Each language was divided into grand-priories. It appears that a strict regular observance was constantly kept up by the Knights of Malta, and we suppose that their military discipline and constant activity contributed no little hereunto, as much, perhaps, as a life of great monotony may have been the occasion of relaxation in certain orders. The novitiate was made at Malta, with the exception of the Germans, who made their novitiate with the grand-prior of Germany, while the Bohemians were obliged to make a novitiate of only six months at Malta. The habit and the order of Knighthood were received with great ceremony. After their profession the Knights were obliged to wear either on or beneath their outer garments a white cross, made of cloth, with eight points, which is the distinctive badge of the order.

During the eighteenth century the Order of Malta rendered great service to Christianity by the liberation of many captives and by its victories over the Algerian pirates. But the order had also its weaknesses. Be-

sides several acts of its members in France which were not edifying, we mention that in 1768 the Grand-Master, acting under the influence of fear, banished from Malta the Society of Jesus, which had already been proscribed by France, Spain, and the kingdom of the two Sicilies. Their own expulsion followed soon after, and it was the treachery of some of the Knights which contributed hereunto. In 1798 Bonaparte invaded the island. Several of the Knights, unfaithful to their duty, caused the island to capitulate. Thus did Malta, which had withstood the fiercest assaults of the Mahometans, fall into the hands of a Christian. Ferdinand Von Hompesch, the Grand-Master, who by his weakness had let things follow their course, could only submit. His cringing humility in presence of the conqueror did not save his order, which now beheld its last day on the island whose name it bore. At first he protested against the capitulation, but it was too late. A few months later, ceding to the instances of the court of Vienna, he abdicated in favor of Paul I., the schismatical emperor of Russia. At the death of the latter, in 1801, his successor, Alexander, nominated Field-Marshal, Count Soltikoff, as lieutenant of the mastery. A council of the Knights was held at St. Petersburg, and the nomination of a Grand-Master was left to the Pope, who appointed John de Tommasi. This Grand-Master resided until his death in Catania, Sicily, and when he died, in 1805, the Pope refused to appoint a Grand-Master, but named Guevera Luardo as lieutenant. The order continued to be governed by lieutenants, who resided first at Catania, then at Ferrara, and finally in Rome until, in 1879, Leo XIII. appointed Giovanni Battista Ceschi Grand-Master. In the years 1826 and '27 three instruments of convention were signed by the languages of France, with the consent of those of Spain and Portugal, authorizing a re-organization of the language of England. In pursuance of this convention, on January 29th, 1831, a chapter of the Knights then forming the English language was held, at which an envoy-extraordinary of the continental languages was present. Sir Robert Peat was elected grand-prior of England, and the language was regularly organized, which, however, the authorities of the order at Rome refused to recognize as an integral part of the order of St. John.¹

The property of the order has in many countries been in part restored, and in some, as Bohemia, it was never confiscated. At Vienna an ambassador and a secretary of legation belonging to the order have continued to exist.

About the same time that the Order of Hospitallers of St. John of

¹ A History of the Knights of Malta,—Porter. The History of The Holy, Military, Sovereign Order of St. John of Jerusalem,—John Taaffe.

Jerusalem was founded, a similar community was established for women. A famous convent of this order was founded by Queen Sancha, daughter of Alfonso, king of Castile. In 1470 it withdrew from the jurisdiction of the Grand-Master, and became immediately subject to the Holy See. The order was reformed in France by the saintly Mother Galliotte de Gourdon Genouillac Vaillac, of the monastery of Beaulieu. She was born in 1589.



KNIGHTS TEMPLARS.

FOUNDATION.—COUNCIL OF TROYA.—ACCUSATIONS AGAINST THE ORDER.—PHILIP LE BEL.—TRIALS.—JACQUES DE MOLAI.—SUPPRESSION.

THIS order, which ended in a most tragic manner, and concerning which history has probably not yet pronounced its final decision, originated at Jerusalem in 1118, a little more than fifty years after the foundation of that of the Hospitallers of St. John. Hugh de Paganis, Gotfrid de Saint-Amour, and seven others whose names history has not recorded, formed among themselves a society for the protection of pilgrims against the persecutions of the Mussulmans, for the ensuring of safety on the highways, and for the defence of religion. They decided that in order to devote themselves entirely to these works of charity it would be advisable to bind themselves by vow, and for this purpose they called on Guarimond, patriarch of Jerusalem, who approved of their purpose, and received the three vows of poverty, chastity, and obedience which they took. Baudouin II., king of Jerusalem, beholding their zeal, gave to them, for their temporary use, a house near the temple of Solomon, from which they received their name of Templars, or Knights of the Warfare of the Temple. They afterward removed to a place given to them by the Regular Canons of the Holy Sepulchre. As in the beginning they lived on alms, they were called the Poor Knights of the Temple. Had they always continued to practice the same spirit of poverty, it no doubt would have been better for themselves and for the Church; they might have preserved a greater regularity, nor would the covetous eye of princes have rested upon their enormous wealth.

At the Council of Troya, held in 1128, Hugh de Paganis and five of his companions asked and obtained a rule, which was composed for them by St. Bernard, Abbot of Clairvaux, also present at the council. They thus became, in a certain sense, affiliated to the Order of Citeaux. After the reception of this rule the Knights assumed a white habit, to which Eugene III., in 1146, added a red cross. Their number and also their wealth now increased to a vast extent, but this accumulation of riches became their misfortune. They grew so proud that they re-

refused to submit to the patriarch of Jerusalem, attacked princes, and pillaged indifferently the territories of both Christians and infidels. They went so far as to attempt to betray Frederick III. to the Sultan of Babylon. The irregularity of their life led to the suppression of the order. The immediate cause of this were two of its own members. The prior of Montfaucon, in the province of Toulouse, had been condemned by the Grand-Master to perpetual imprisonment on account of heresy and for having led a wicked life, and an Italian named Nossodei, in punishment of his excesses, had been sentenced by the provost of Paris to undergo rigorous chastisements. Both these criminals, in order to escape the punishment inflicted upon them, decided to reveal secrets of their order hitherto unknown. Philip le Bel, king of France, although an enemy of the order, appeared incredulous concerning the enormous crimes of which the Templars were accused. He spoke of the matter to Pope Clement V., who refused to believe in the accusations, which the Grand-Master of the order rejected as entirely false. The king, instead of waiting a judicial procedure, immediately seized upon the persons and goods of the Templars in his kingdom. This displeased the Sovereign Pontiff, who, to the dissatisfaction of the king, reserved the entire affair to himself. The Pope, being at Poitiers, interrogated more than seventy members of the order, who all admitted the truth of the accusations brought against them. The substance of these accusations was: that they obliged all those who entered the order to deny Jesus Christ and to spit three times on the crucifix; that they permitted indecencies and unnatural vice, while at the same time forbidding intercourse with the female sex, and that they were guilty of idolatry. Hereupon the Pope permitted the bishops to proceed against the Templars, reserving the sentence against subjects to the provincial councils, and procedure against the superiors to the Holy See. In each diocese two canons, two Dominicans, and two Franciscans were to assist at the process. The king, seeing that the processes were neglected, placed the matter in the hands of the inquisitor, William of Paris, a Dominican friar. Most of those interrogated, including the Grand-Master, Jacques de Molai, pleaded guilty. The Pope, having appointed three cardinals to interrogate the accused once more, the Grand-Master and other prominent members of the order admitted that at their reception the Knights denied Jesus Christ and spat upon the crucifix. However, the Pope was not satisfied, and he believed that there had been too much interference in the matter on the part of the secular powers, and as there was question of an order which existed not only in France, but throughout Christendom, he named other commissaries to begin a new process against the Tem-

plars. The commissaries cited the order to appear before them at Paris in 1309. The Grand-Master obeyed the summons on November 22d. He at first played the fool, but, three days later, being asked if he desired to defend his order, he replied that it seemed strange that they proceeded with such levity against such a great society, while sentence against an emperor, Frederick II., had been delayed for thirty-two years. Having heard the reading of the confession he had once made before the three cardinals deputed by the Pope, he appeared to be greatly surprised, and prayed that God would punish the liars who thus accused him. Others declared that their confession had been extorted from them by the fear of death alone. Ponzard of Gyziaco offered to defend the order, and requested for his colleagues and counsellors, Renaud of Orleans and Peter of Boulogne, both priests of the order. Seventy-four Templars stated that the accusations brought against them were entirely false, that they would present themselves before the council if they were set at liberty, and that the brethren who had deposed against the order had done so only through fear or through bribery.

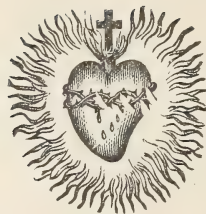
The defendants of the order maintained that members received into it took the vows of poverty, chastity, and obedience, and that of exposing their life in the service of the Holy Land, that they were received with a fraternal kiss, and that the white habit and red cross were given to them, that the rule approved by the Holy Fathers was then shown them, and that all said to the contrary had emanated from false brethren. This process lasted from 1309 to 1311, and during that time two hundred and thirty-one witnesses were examined.

Meanwhile particular processes had been at work. The Provincial Council of Sens had sentenced several members of the order, some to light, and others to severe punishments. Among the latter, many were burnt, but they proclaimed their innocence to the end. The Council of Ravenna asserted that the order should not be suppressed if the greater part was found to be good. At Boulogne it was shown that some had led good lives, while in Lombardy and Tuscany the Templars were convicted of horrible crimes. In Castile they were all arrested and their goods siezed upon. Salamanca declared them innocent and remanded them to the Pope. In England King Edward II. caused all the Knights to be apprehended on the same day. Dr. Lingard says that if it be fair to judge from the informations taken in England, "however we may condemn a few individuals, we must certainly acquit the order."

In Provence the Templars were all condemned to die. In the kingdom of Cyprus they took up arms in their defence, but they finally sub-

mitted. In Aragon they defended themselves, but their castles were taken. Finally, after these various processes, at the Council of Vienne in 1311, the Bull of condemnation was promulgated, but not in the form of a definitive sentence. Their property was transferred to the Hospitallers of St. John, with the exception of their goods in Castile, Aragon, Portugal, and Mayence, of which the disposition was reserved to the Holy See. Jacques Molai and one of his companions were burnt, protesting their innocence. Although the goods of the order had been given to the Knights of St. John, nevertheless Philip le Bel and Ferdinand II. of Castile managed to obtain their share. Thus ended the Order of Templars, concerning which the day of judgment will have the last word to say. They continued, nevertheless, to exist for some time in the diocese of Mayence, while they were propagated under different names in various other orders of knighthood. It may, perhaps, be admitted that there is a mysterious connection between them and certain branches of our modern Freemasonry.

The Knights Templars had possessed several foundations in Ireland, and among others one near Clongall, and a second at Killarge. The latter was, after the suppression of the order, given to the Knights of St. John, in whose possession it remained until the Reformation. The Templars had also a monastery at Cork.



THE TEUTONIC ORDER.

ORIGIN OF THE ORDER.—ITS POWER.—INFLUENCE OF THE GRAND-MASTER.—PRUSSIA AND LIVONIA.—THE MARQUIS OF BRANDENBURG.—PRESENT STATE.

ACCORDING to Peter of Dusburg, priest of this order, it originated in the year 1190, through the piety of certain persons from the cities of Bremen and Lubeck, who at the siege of Acre by the Christians converted their tents into a hospital, where they received the sick and the wounded, to whom they attended with much charity, and thus drew upon themselves the esteem of Henry, king of Jerusalem, of the patriarch, of other prelates, and of the Knights of St. John and the Templars. Through the influence of these persons and of other distinguished men they obtained from Pope Celestin III. the approbation of their institute as a hospitaller and military order under the rule of St. Augustine. They were at the same time commanded to observe the statutes of the Knights of St. John in the performance of their works of charity, and those of the Templars for their military and ecclesiastical affairs. Their habit was to consist of a white mantle and black cross, and they were to partake of the privileges granted to the Orders of St. John and of the Temple.

Other historians believe that the order had been established at Jerusalem before the siege of Acre. At all events, after the approbation of Pope Celestin, it became canonically erected, and its first members, forty in number, were solemnly received as Knights at Jerusalem. Henry of Walpot was elected first Grand-Master, and the Knights assumed the title of Hospitallers of Our Lady of the Germans, as its members were to be exclusively of that nationality. Every candidate for admission into the order was obliged to swear that he was a German, of a noble and stainless family, that he had never been married, that he was resolved to observe chastity all his life, to be subject to the rules of the order, to obey the master of the hospital, to consecrate himself to the service of God, the sick, the poor, and the defense of the Holy Land, and to renounce all property, while the order obliged itself only to give him bread, water, and a habit. In the beginning their nourishment consisted of nothing else but bread and water, and they slept on beds of straw.

After the capture of Acre by the Christians in 1191, Henry of Walpot bought land outside of the city and built a church and hospital. During his administration the Knights began with marked success their wars against the Saracens.

After the year 1210, during the government of Herman of Salza the fourth Grand-Master, the order grew to be very powerful, subjugated Prussia and Livonia, and rendered itself formidable to its enemies. The prestige of the Grand-Master was such that he was chosen arbiter between Pope Honorius III. and the Emperor Frederick II., and in reward for his services the dignity of Prince of the Empire was conferred upon him and his successors. He was permitted to add the imperial eagle to his coat of arms, and in 1250 Saint Louis allowed him also to assume the lilies of France. At the time of its conquest by the Teutonic Knights, Prussia was inhabited by a barbarous and idolatrous people. In addition to this territory the order also acquired possessions in Sicily, the Romagna, Armenia, Germany, and Hungary.

In 1238 or 1234 the Order of Knighthood of the Sword-Bearers, founded in 1204 by Albert I., bishop of Livonia, was united to that of the Teutonic Knights. In 1291 the order was obliged to abandon Palestine, Acre having fallen into the hands of the Mussulmans. The city of Marburg in Hessa then became their chief residence until 1306, when it was transferred to Prussia. It was not only against the heathen that these Knights bore arms, for until 1341 they were frequently engaged in war against the bishops of Livonia, who endeavored to exercise authority over them. Several misdeeds were also imputed to them, so that the Pope appointed a commission to investigate these charges.

In 1510 Albert, Marquis of Brandenburg, was elected Grand-Master to the misfortune of the order, for having afterwards embraced the heresy of Luther, he drove from Prussia the Knights who had remained faithful to the Church, took possession of the goods of the order, gave up his dignity of Grand-Master, and violating his vow of celibacy, married Dorothy, daughter of the Danish king. It is remarkable that the flag of Prussia is white with a black cross, the habit of the Teutonic Knights. After this event the Knights of Livonia separated from those of the Teutonic order. Their institution ended when their Grand-Master, Gothard Kettler, fell into heresy, and, like Albert of Brandenburg, took a wife unto himself. After the apostasy of the Marquis of Brandenburg, the Teutonic Knights transferred the seat of their order to Marienthal in Franconia. At the present day a remnant of this order, once so austere, so observant, and so illustrious,

is found in Germany. A female branch of the order is still in existence in some places.

By a decree of March 16th, 1886, Leo XIII. permitted the Knights to take only simple vows, though the body to which they belong still continues to be numbered among the religious orders.



VARIOUS ORDERS OF KNIGHTHOOD.

ALCANTARA.—CALATRAVA.—ST. JAMES.—AVIS.—ORDER OF CHRIST.—ST. LAZARUS.—MOUNT CARMEL.

AMONG the many military orders which took their rise at the time of the crusades, that of Alcantara deserves especial mention. According to Manrique in his annals of Citeaux, it was founded in the year 1156 by two brothers, Suarez and Gomez, on the frontiers of Castile, in the diocese of Ciudad Rodrigo. Its object was to resist the enroachments of the Moors. Odo, archbishop of Salamanca, of the order of Citeaux, gave it a rule. Hélyot says that the order was confirmed by Alexander III. in 1177. In 1183 Lucius III. commanded the members of this order to follow the mitigated rule of St. Benedict. Having entered into possession by donation of the castle of Alcantara, they took its name instead of that they had originally borne; for at first they had been called Knights of St. Julian of Peyrero. Unfortunately they became mixed up in the intestine wars of Spain, and bore arms against Christians, while divisions were introduced into the order itself. Pope Alexander VI. united the dignity of Grand-Master to the Spanish crown, and in 1540 the Knights obtained permission to marry.

Closely connected with the Order of Alcantara was that of Calatrava, founded about the year 1158 by religious of Citeaux in the fortress of Calatrava. The greater number of its first members were Cistercian lay-brothers who had been made to bear arms for the defence of the fortress, but after the death of Raymond, abbot of Fitero, its first superior, the Knights refused to continue receiving monks and being governed by an abbot, hence they elected Garcias their Grand-Master. This caused dissensions between them and the monks of Citeaux, which, however, were quelled by an amicable settlement. Pope Alexander III. approved the order in 1164. Their mode of life was to some extent similar to that of Cistercian monks. About the year 1523 the title of Grand-Master passed over to the crown of Spain. In 1540 the Knights obtained permission to marry, and since that period they have continued to take the vows of poverty and obedience, but instead of that of absolute chastity, they only take the vow of conjugal chastity.

Since 1652 they added a fourth vow, that of defending the Immaculate Conception of the Blessed Virgin.

In the year 1219 a female branch of the Order of Calatrava had been established.

About the year 1170 was founded in Spain the Order of St. James of the Sword, with the object of protecting the numerous pilgrims who were wont to visit the tomb of St. James at Compostella. The chaplains of the order formed a distinct body, and they were recognized by the Holy See as Regular Canons of the rule of St. Augustine. Until the reign of Alexander III. the Knights were religious, but this Pope having permitted them to marry, though continuing to take the vows of poverty and obedience, they bound themselves only to conjugal chastity. A fourth vow, that of defending the Immaculate Conception of Mary, was afterwards added, as was done in the orders of Calatrava and of Alcantara. This order had also its female branch. Its highest dignity, that of Grand-Master, was in course of time united to the crown of Spain. To these preceding orders of chivalry more names might be added, such as those of the Band, founded in 1330, the Dove, and the Stole, but what we have said we deem sufficient to interest our readers in the military orders of Spain.

In Portugal was founded, about the year 1162, the Order of Avis, the members of which followed the rule of St. Benedict. Historians do not agree among themselves concerning the origin of its name, which some derive from that of a place where one of their fortresses was built. In 1550 Paul III. united the office of Grand-Master to the crown of Portugal. This order was affiliated to that of Citeaux.

The Order of Christ in Portugal was one of those established on the ruins of that of the Templars. After the suppression of the latter, King Dennis instituted a military order to take its place in his kingdom, and in 1319 obtained its confirmation from John XXII., who submitted it to the rule of St. Benedict and the constitutions of Citeaux, and conferred upon it the goods of the suppressed Templars. The members of this order at first took the ordinary vows of religion, but Pope Alexander VI. dispensed them from the practice of strict poverty, and also permitted them to enter the marriage state.

Countless other military orders existed in various countries of Christendom, such as those of Danebroch in Denmark, of the Golden Shield, the Holy Ghost, and the Star in France, and of Bath and the Garter in England. They date their origin from the time when the spirit of religion and chivalry combined penetrated all mediæval Europe. Some of these were both military and religious orders, while others were merely military, and formed pious confraternities, like those of Bath and the Garter.

The origin of the Knights of St. Lazarus is more or less obscure, some authors carrying it as far back as the days of St. Basil. This much is certain, that their special object was the care of lepers, though some also bore arms for the Holy Land. They even admitted into their order persons afflicted with leprosy, and, what is still more remarkable, until the year 1253 they could elect as Grand-Master no one but a leper-Knight of their hospital at Jerusalem. As lepers became rare, and the order had grown to be relaxed, it was suppressed by Innocent VIII. in 1490. This bull was not received in France, where the order continued to exist. It appears that Leo X. restored it also outside of France. In 1572 it was united in Savoy to the Order of St. Maurice, which had been founded a short time previously by Duke Emanuel Philibert. The Knights of St. Lazarus were formerly strictly religious, taking solemn vows. Those of St. Maurice, following the rule of Citeaux, took the vows of poverty, obedience, and conjugal chastity, it being permitted to them to marry once.

In 1604 the Order of St. Lazarus was in France united to the military Order of Mount Carmel, as it had been in Savoy to that of St. Maurice. The Order of Knighthood of Mount Carmel was founded by Henry IV., King of France, out of devotion to the Blessed Virgin Mary. Its establishment was permitted, and the order was confirmed by Paul V. on February 16, 1607. In the bull of this date the Pope granted authority to King Henry to appoint a Grand-Master, who would have power to create as many Knights as he chose. The members of the order were permitted to marry even a second time and a widow. They were to take the vows of obedience and conjugal chastity, and that of bearing arms against the enemies of the Church whenever they should be required to do so by the Pope or the king of France. They were bound to the daily recitation of the Office of the Blessed Virgin or of the Rosary, to hear Mass on feast days and on Saturdays, and to abstain from meat on Wednesdays. King Henry suppressed the office of Grand-Master of the Order of St. Lazarus, and united this order, as we have said, to that of the Knights of Mount Carmel. By this union the Order of St. Lazarus became more splendid than ever before. The Order of Knights of Mount Carmel and St. Lazarus was abolished by the French Revolution, restored with the monarchy, but it finally disappeared in the Revolution of 1830.

Alphonsus I., king of Portugal, after a victory gained over Albarch, king of Seville, founded about 1167 the Order of Knights of the Wing of St. Michael, as an act of gratitude towards the Archangel, who had visibly assisted him during the engagement and in the midst of danger. To become a member of this order it was necessary to be of noble

birth, and to belong to the court of the prince, while those who had fought with him were preferred before others. The member received was obliged to swear before the abbot of the Cistercian monastery of Alcobaza fidelity to God, the Pope, and the king. Only the aforementioned abbot had the power to invest with the mark of the order. The knights were at all times obliged to recite the same prayers as the lay-brothers of the Order of Citeaux. They were subject to the jurisdiction of the abbot of Alcobaza. They were allowed to marry, but in case they had had children, they were forbidden, after the death of their wife, to contract a second marriage. By this we see that this Order of Knighthood was not a religious order like others which were founded about the same time. The principal obligations of its members were to be meek and humble, to restrain the proud, to help women, especially young girls and widows, to defend the faith, to fight against its enemies, and to obey their superiors. The insignia of their order consisted of a red wing on a white mantle. The order existed only during the reign of Alfonso, and of his son, Sanchez I.

About the year 1362 the Order of Knights of the Annonciade was founded in Savoy. In the beginning it was called Order of Knights of the Collar, as the distinctive badge of the order was a collar worn by its members. The Grand-Masters were always the Dukes of Savoy. Its name was changed by Charles III. in 1518, who called it the Order of the Annonciade, or of the Annunciation, in honor of the Blessed Virgin.

In Scotland there existed the Order of St. Andrew, founded, or perhaps restored, by James V. in 1534. The number of its Knights was never more than twelve at a time. This order practically ceased with the introduction of Protestantism, though it was for a time restored by James II. of England.



PART V.

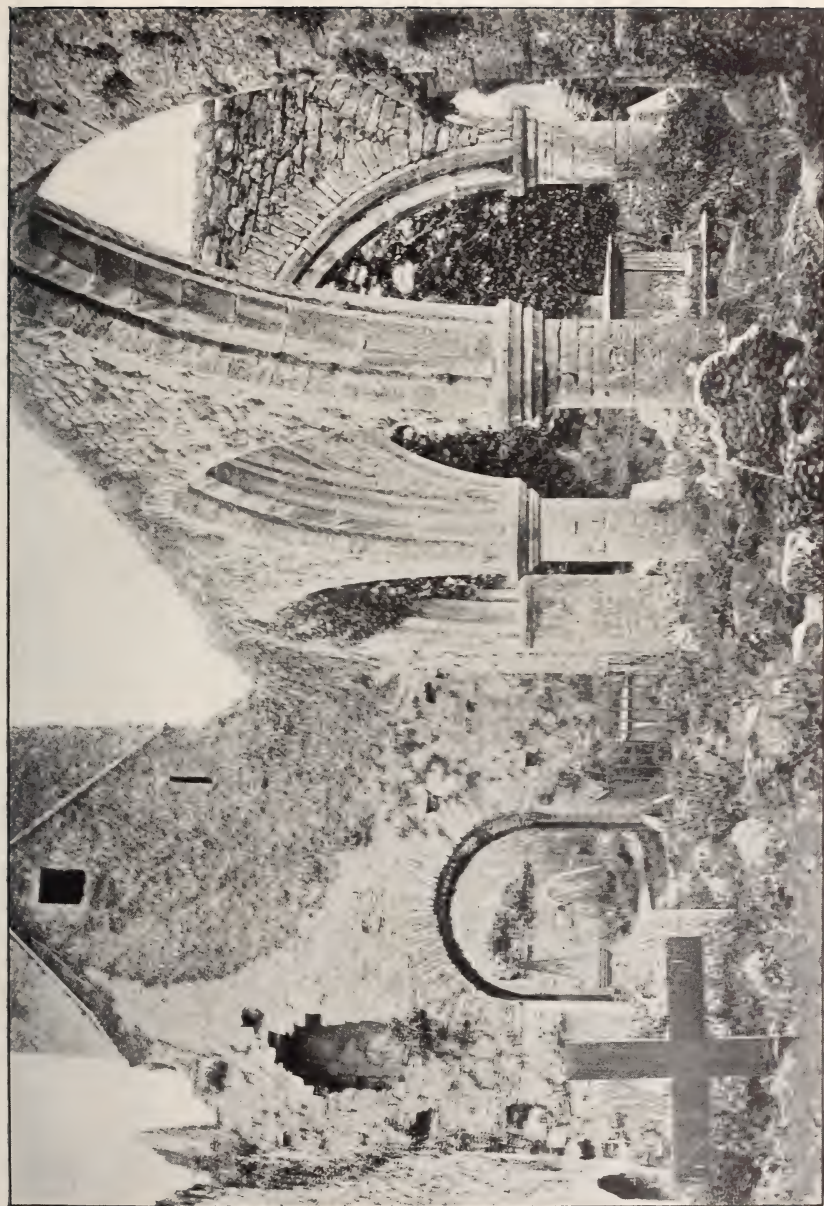
Mendicant Orders.

FRANCISCANS.

ST. FRANCIS.—APOSTOLIC LABORS.—THE RULE.—PORTIUNCULA.—GENERAL CHAPTER.—STIGMATA.—BROTHER ELIAS.—ST. BONAVENTURE.—CONDITION AND MODE OF GOVERNMENT OF THE FRANCISCANS.

THE twelfth century formed an epoch of great affliction for the Church, and seemed even to threaten it with ruin. Besides the Waldenses, Albigensians, Petrobrussians, and a number of other heretics who waged war against it by their pernicious doctrines, the Christian emperors themselves conspired against their mother, and rendered the sanctuary desolate. At this unfortunate period Divine Providence raised up a man who was to exercise a wonderful influence for good upon the age in which he lived. We speak of the seraphic St. Francis. This saint first beheld the light in Assisi, a city of Umbria, in the year 1182. The birth of Francismarks a new era in the history of monasticism, the beginning, namely, of the great mendicant orders. Thus far the religious life had tended either to absolute contemplation or to the reformation of the clergy; it was now to descend to the plains of activity, and mingle more freely with the people. Riches had frequently been its bane; extreme poverty was now to become its safeguard and protection, though, alas! even the poor of Christ, the mendicant religious, have in course of time degenerated.

The first years of Francis, whose name was really John, but who had been surnamed the Frenchman on account of his knowledge of French, and who had thus acquired the name by which he was since called, were given to the world and its occupations and pleasures. Severe afflictions which befell him and the grace of God caused him to enter into himself and begin a new mode of life. He abandoned his worldly goods, and clad in the garb of a peasant, commenced a life of prayer and penance, in spite of the opposition of his father. Within a few years several persons, moved by his example, joined him. The first of these was Blessed Bernard of Quintavalle, who became his



KILCREA FRIARY, CORK.

companion on May 16, 1209, to which date the origin of the Friars-Minor is ascribed. His example was soon followed by Peter of Catania and Giles of Assisi. The Franciscan order was thus one of those which were established by a providential evolution, without a fixed and definite plan in the mind of a founder.

Francis and his companions began to preach to the people amidst honors on one side and opprobrium on the other, but they bore all for the love of Jesus Christ. Meanwhile the disciples of the saint continued to increase in number, and Francis instructed them in the practice of the evangelical counsels, especially of poverty, which was his cherished virtue, and to practise which he made them beg from door to door. This practice laid the foundation of mendicity in religious orders, which, like so many other good actions, we believe, was sometimes apt to degenerate.

St. Francis wrote the rule of his order in 1210. It was divided into twenty-three chapters, which contained twenty-seven precepts that the Sovereign Pontiffs afterward rendered obligatory under the pain of mortal sin. In this rule the use of money is absolutely forbidden, the quality, quantity, and value of the clothing are determined. The habit was to consist of a tunic with hood, another tunic without the hood, in case of necessity, and a cord around the waist.

The religious were forbidden to ride on horseback and to use shoes. Conversations with women and visiting of female monasteries were prohibited. The friars were bound to fast on all Fridays of the year, also from All-Saints to Christmas, and from Epiphany until Easter. The recitation of the Divine Office was also rendered obligatory on all. The most absolute obedience in all things not contrary to the rule was prescribed. The rule also contains eighteen precepts which do not bind under the pain of mortal sin.

After the completion of this rule, St. Francis and his companions set out for Rome to obtain the approbation of Pope Innocent III. The Pontiff at first refused to receive them, but the next day, in consequence of a dream he had had, he sent for Francis, caused the rule to be examined, and approved of it by word of mouth. He ordered the saint and his brethren to preach penance, and to spread the Catholic faith in the world.

Thus far Francis and his disciples had travelled from place to place, having no fixed dwelling, but they at last settled in the neighborhood of Assisi, near the church of Our Lady of the Angels, called Portiuncula, given to them by the Benedictine Fathers. This convent was soon followed by others, and the order began to spread rapidly. Saint Francis now left Italy and founded convents in Spain and Portugal.

He had intended going to Africa, in the hope of shedding his blood for the faith of Christ, but an attack of illness forced him to return to Italy in 1215. In the same year the Council of Lateran, held under Innocent III., approved his rule, but no document was issued to that effect. The following year the saint convoked a general chapter at Assisi, in which he sent his brethren to France, England, Germany, and other parts of Europe. In another general chapter, held at Assisi in 1219, more than five thousand brethren were present, and these were only the representatives of a great number who had remained in their respective convents. The members of the chapter being so numerous, it became necessary to lodge them in the open fields in small huts. It is almost incredible that in such a short space of time, a period of only ten years, a religious order should have made such enormous progress. When we add to this number that of the religious of other orders, who were also numerous, we may form some idea of the extent to which monasticism prevailed in Europe in the thirteenth century.

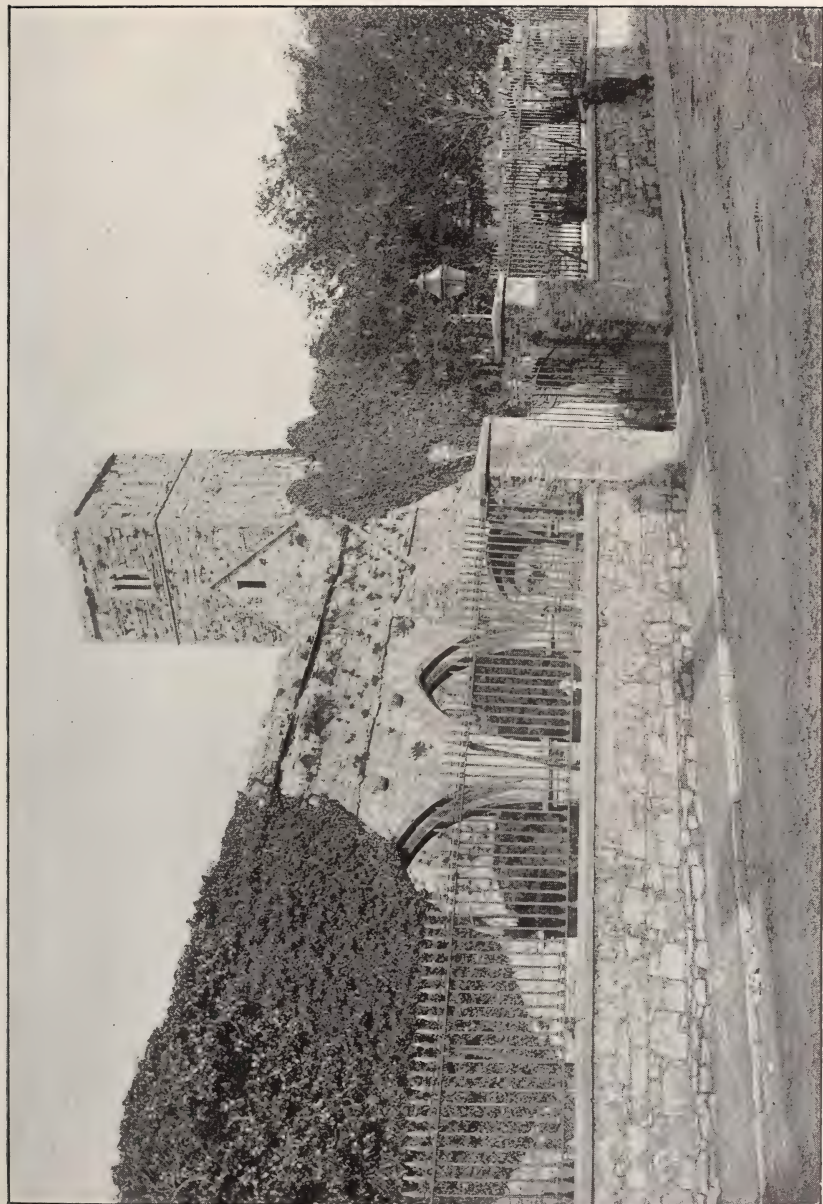
About this time St. Francis also sent his religious to Greece and Africa. It was his wish that the friars should always obtain the permission of the bishops in whose dioceses they preached, and for this reason he procured letters of recommendation from Pope Honorius III. St. Francis himself passed over to Palestine, where he had an interview with the sultan, who allowed him to preach the gospel in his territory, though he himself persisted in his errors.

The Franciscans were introduced into Ireland during the lifetime of the saint himself, the monastery of Chantry being founded as early as 1224 by Maurice Fitzgerald, Lord Justice of Ireland, who, abandoning the world, entered the Franciscan Order, and died in 1257. This monastery was reformed by the Observantines of the Strict Observance in 1460. We find the monastery of Carrickfergus, founded in 1232, only a few years after his death. In 1497 it was brought over to the Observantines by Neile M'Caine O'Neill. This monastery was in such high repute that a general chapter of the order was held in it in 1510.¹

In 1261, or, according to Wadding, quoted by Allemande, in 1291, the Order of St. Francis obtained an establishment in the city of Armagh. In 1518 the Friars of the Strict Observance began in it a reform which was brought to a happy result only in 1583.

Francis returned to Italy in 1220, and held another chapter at Portiuncula to remedy the abuses which Brother Elias, who had governed the order during his absence, had introduced. This Elias was an ambitious man, who sought more the earthly splendor of the order

¹ Archdall, — *Monasticon Hibernicum*.



FRANCISCAN ABBEY, SLIGO.

than its spiritual welfare. St. Francis predicted that he would not die a religious, and the prophecy was fulfilled, for after exercising the office of General of the order, Brother Elias left it.

St. Francis obtained for his order, among other privileges, that of the famous indulgence of Portiuncula on August 2d, which was afterward extended to all Franciscan convents.

In 1223 the rule of St. Francis, modified and reduced to twelve chapters, was finally approved by a bull of Honorius III. The following year the saint of Assisi was miraculously marked by the stigmata of Christ's Sacred Passion, the wounds of the Redeemer being imprinted upon his hands and feet. He did not long survive this grace, but died on October 4th, 1226. St. Francis never became a priest, his humility having prevented him from ascending higher than the order of deacon. He was canonized two years later, in 1228, by Pope Gregory IX.

The year before the canonization of the saint, Gregory IX. called a chapter of the order, at which he personally assisted. Father Elias, then Vicar-General, was chosen to succeed St. Francis, but, affecting great piety and zeal for the regular observance, he objected to this dignity. He did this, says Hélyot, only with the object of deceiving the religious, and thus gaining their confidence. He finally accepted the office of General on condition that he would be allowed to dispense himself, as necessity would require, from some of the austerities of the order.

During his administration relaxation was introduced to a considerable extent, though some of the religious, zealous for the regular observance, positively resisted the General. Thus when building a magnificent church in honor of St. Francis, he had, contrary to the rule, set up money-boxes for the reception of the alms of the faithful, several of these friars, indignant at this act, destroyed them. Among those who opposed Father Elias was St. Anthony of Padua. This saint, together with other brethren, finally obtained from the Pope the deposition of the General. The latter, deeply humiliated, maintained that he was not bound to such strict poverty as he had made his profession according to the rule approved by Innocent III., and not to that confirmed by Honorius III., in which the strictest poverty is enjoined. Pope Gregory, instead of admitting these reasons, obliged him to renew his profession according to the rule of Honorius. Elias now adopted other tactics. He feigned entire submission, and declared that he would no longer interfere with the affairs of the order, but spend his days in solitude. The heart of the Pope was touched, and at the first opportunity which presented itself he re-established the

ambitious friar in the office of General. The old order of things began again, and the fervent religious, who were called Cesarins, from Father Cesarius of Spire being the most eminent among them, were cruelly persecuted. Finally, however, the Sovereign Pontiff recognized the real state of affairs, and Elias was for the last time deposed. This man then abandoned the monastic profession and went over to the Emperor Frederick.

The two following Generals, Albert of Pisa and Haymont of Fever-sham, were men of great virtue, who endeavored to suppress the spirit of relaxation, but their successor, Crescenze of Jesi, not only imitated Father Elias, but even increased the abuses which had already crept in, and he sought after worldly advantages. Those who desired to maintain the regular observance were forced to preserve silence and await better times, which finally arrived, when, in 1256, St. Bonaventure was elected General and a universal reformation began. From this period there is no further mention of Cesarins in the Order of St. Francis. St. Bonaventure introduced a change of habit among the Franciscans by prescribing a round hood over a shoulder-covering, round in front and pointed in the back. This was done to remedy the abuse introduced by some of wearing wide hoods, and also to distinguish the habit of the religious from the costume worn by the shepherds of that period.

As we advance in the history of the Order of St. Francis, we find that various reformations were introduced into it, the most important of which will form the subject of separate divisions. Ere we proceed, however, it will be interesting to our readers to cast a glance at the general condition and mode of government of this illustrious order.

The entire Franciscan body is divided into three separate orders, which bear the name of first, second, and third. These are again divided into various observances, comprising the Observants, Recollects, Discalced, and Reformed, who all belong to the Strict Observance, on the one side, and the Conventuals on the other. The Capuchins form another branch of the Franciscan Order. To the first order belong the male members of these different observances, who bind themselves by solemn vows. The second order consists of the female religious, namely, the Poor-Clares, Urbanists, and Capuchin nuns, while the third order comprises persons living in the world, as well as various religious congregations affiliated to the Order of St. Francis.

The religious of the first order of both the Strict Observants and the Conventuals are sub-divided into two families: the Cismontane and Ultramontane. The former comprises the convents of Italy, Upper Germany, Hungary, Poland, and those of Syria and Palestine. To the

latter belong the convents of France, Spain, Lower Germany, Saxony, the islands of the Mediterranean, Africa, Asia, and the Indies in general. Each family is again divided into provinces, vicariates, and custodies. A province is a union of several convents under a common Superior, dependent on the General. A vicariate consisted, in the beginning of the order, of a smaller number of houses than a province, and did not enjoy the same prerogatives. Custodies hold the same place as the vicariates did at first. Some custodies are subject to a provincial, while others depend immediately on the General. Missions among the heathen are called prefectures. The entire order is governed by a Superior, who bears the title of Minister-General of the Order of St. Francis, and to whose jurisdiction the Urbanist nuns and Poor Clares are also subject. The General of the Conventuals is called Master-General of the Friars-Minor Conventuals, while the Capuchins give to their General the title of Minister-General of the Friars-Minor Capuchins. The brothers of the Third Order in Italy have also a General of their own. The General of the entire Order of St. Francis is taken alternately from the Cismontane and Ultramontane families.

In the beginning the Generals exercised their office for life, but Pope Julius II., seeing that this practice was prejudicial to the order, reduced, in 1506, the time of government of the General to six years, and Pius V. having extended it to eight, Sixtus V., in 1587, brought it back to six years.

The Order of St. Francis has given to the Church four Popes, namely, Nicholas IV., Alexander V., Sixtus IV., and Sixtus V. Forty-five cardinals and an immense number of patriarchs, archbishops, bishops, and persons eminent for their science and virtue have been members of this order. It has had many martyrs whose names are on the list of saints, a number of canonized confessors, and several others who have been beatified.



EARLY SAINTS OF THE FRANCISCAN ORDER.

FRANCISCAN MARTYRS—ST. ANTHONY OF PADUA—ST. LOUIS, BISHOP.—
ST. BONAVENTURE.

AMONG the first fruits of sanctity produced by the illustrious Corder of St. Francis were five brethren, who gained the crown of martyrdom. Their names were Bernardus, Peter, Acursius, Adjutus, and Otto. They were sent by their holy founder to preach to the Mahometans of Europe, while he chose for himself the more distant field of the East. The ancient city of Seville, in Spain, where the Alcazar or palace still reminds one of Moorish domination, and where the Giralda tower stands as a silent witness of the time when Moslem heads bowed to the name of Allah, was then in the hands of the followers of Mahomet. Thither the zealous missionaries directed their steps. Being banished thence, they crossed over to Morocco. Here they suffered martyrdom on January 16, 1220. They were canonized by Sixtus IV. in 1481. Seven other Franciscan saints were martyred by the Moors in Africa, on October 10, 1221.

A few years after the glorious martyrdom of these servants of God, another saint of the Franciscan order passed away from earth. St. Anthony of Padua was born in Lisbon, in 1195, and at his baptism received the name of Ferdinand, which he exchanged for that of Anthony on entering the Franciscan order. At the age of fifteen he joined the Order of the Canons Regular of St. Augustine. He was living in the convent of that order at Coimbra when the relics of the five Franciscans who had lately been martyred were brought from Morocco by Don Pedro, Infante of Portugal. This event inspired him with an ardent desire of martyrdom. Shortly after, certain Franciscan friars arriving at his convent, he disclosed to them his desire of becoming a member of their institute. They encouraged him in this, but the members of his own order were, of course, bitterly opposed to his leaving them. Having, after mature deliberation, discovered the will of God, he obtained the consent of his prior, and embraced the institute of St. Francis. Though a man of great learning, he out of humility concealed his talents for a time, until it pleased God to reveal to the Order of St. Francis what a treasure it had acquired. Here-

St. Francis sent him to Vercelli to apply himself to the study of theology, and, after a short time, to teach the sacred sciences. For several years he taught theology at Bologna, Toulouse, Montpellier, and Padua. At the same time he devoted himself to the work of preaching, and he was appointed guardian of the convent at Limoges. After some time he gave up teaching in order to apply himself to preaching the Word of God, in which he was most successful.

After the death of St. Francis, St. Anthony was a most strenuous opponent of Brother Elias, the General who endeavored to introduce laxation into the order.

St. Anthony of Padua died on June 13th, 1231, being only thirty-six years of age, of which ten had been spent as a Franciscan.

In 1297 died St. Louis, bishop of Toulouse, who, in fulfilment of a vow, had made his profession as a Friar-Minor shortly after his appointment as bishop and before his consecration. He had been preceded to the grave several years before by the great light of the Franciscan order, St. Bonaventure, surnamed the Seraphic Doctor.

This saint was born at Bagnorea, in Tuscany, in the year 1221. Although his baptismal name was John, he received that of Bonaventure from an exclamation of St. Francis Assisi: O Buona Ventura!—O good fortune!—which burst from his lips when the child, who had recovered its health through his miraculous intervention, was presented to him. Casting a prophetic glance into the future, he foretold the graces which divine Providence had in store for the child.

At the age of twenty-two St. Bonaventure entered the Franciscan order, and received the habit from Haymo, an Englishman, who was then General. Shortly after his profession he was sent to Paris to complete his studies under the direction of Alexander of Hales, also an Englishman, and one of the most celebrated doctors of that age, who ranks with the celebrated master of St. Thomas, the Dominican Albertus Magnus. After the death of Alexander, St. Bonaventure continued his course under his successor, John of Rochelle. Though most successful in his studies, he never allowed them to interfere with the spirit of piety that always animated him.

Souls of a similar character are frequently drawn together as though by magnetic attraction. It was thus that St. Bonaventure contracted with St. Thomas Aquinas that intimate friendship which united the two saints until death parted them.

After his ordination to the priesthood, St. Bonaventure succeeded John of Rochelle as professor in the university of Paris. He received the degree of doctor together with his friend, St. Thomas. In 1256 he was chosen General of his order. Internal dissensions divided the

Franciscans, but the saint succeeded in restoring harmony. He was appointed cardinal and bishop of Albano by Pope Gregory X. The saint died during the council of Lyons, at which he was assisting, on July 14, 1274, in the same year as his friend, St. Thomas. St. Bonaventure's writings are characterized by their unction and depth of feeling.



THE OBSERVANTINES.

BLESSED PAULETTO.—ATTEMPTED REFORMS.—DIVISION IN THE ORDER.
—DECREE OF LEO X.—THE CONVENTUALS.

THE author of this reform of the Franciscan order was Blessed Pauletto of Foligni, who received the habit of St. Francis in 1323. His baptismal name was Paul, but on account of his youth and size the religious surnamed him Pauletto. It was his wish to be a simple lay-brother, in order to devote himself to the humblest works. Many abuses against poverty and other observances had crept into the Order of St. Francis, and this caused so much pain to the pious heart of Brother Pauletto that he constantly besought God to remedy the evil, and frequently consulted with Blessed Thomas of Foligni, a religious of the same convent, on the means to bring the order back to its state of primitive fervor.

Several reforms had been set on foot, such as those of the Ama-deists, Coletans, and Clarennins, and when one was attempted by John of the Valleys and Gentile of Spoleto, Pauletto became their disciple, but as these reformers failed in their efforts, he retired to Mount Cesi, where he built a little convent and church. The persecutions of the brethren forced him, however, to abandon this solitude, and with the permission of his superiors, he withdrew alone to a tower in order to devote himself more assiduously to prayer. His example exercised a good effect upon several other religious, and the General of the order, Thomas of Farignano, was persuaded to give him the hermitage of Bruliano. It was here that the humble brother laid the foundations of the Observance. Several brethren joined him, but few of them had the courage to persevere in a spot where nature could find no consolation. However, their places were soon supplied, and the number of his companions increasing, the General of the order soon after granted them several other convents.

The successor of Thomas of Farignano, Leonard of Giffone, was so pleased with the regularity of these religious that he permitted them to spread among the other provinces, in order, if possible, to bring the entire order back to the exact observance of the rule. About this time it became customary to distinguish the members of

the Franciscan order into Conventuals, Brothers of the Hermitage, and Brothers of the Family. Those were generally styled Conventuals who followed the various relaxations that had been introduced into the order. Brothers of the Hermitage were those who dwelt in small convents and hermitages, and this name was generally given to the disciples of Brother Pauletto, until they had begun the reformation of the larger convents, when they were called Brothers of the Observance. The name of Brothers of the Family was given to all those who commenced a new mode of life. At the period of the great schism of the West, the Franciscan order was divided, the General, Leonard of Giffone, going with Clement VII., the Pope of Avignon, while those who remained faithful to Urban VI. elected Louis Donato for their General. The Observants adhered to the latter party, and under the protection of the successive Generals of the order, continued to make great progress in Italy. A reform was also introduced at the same time among the Franciscans who followed the party of Clement VIII., and it spread to Germany, Spain, Portugal, and the East. Brother Pauletto died in 1390 at Foligni. He was succeeded in the direction of the Observance in Italy by John of Stronconio, who, in 1405, was appointed Commissary-General.

Meanwhile the reform had continued in France in spite of persecutions, and after the Council of Constance, which put an end to the great schism, its members obtained a Vicar-General to govern them. It was this same council which confirmed the name of Observance attached to their reform. In course of time the various other branches of the Observance obtained Vicar-Generals for their government. In 1438, Saint Bernardine of Sienna became Vicar-General of the Observantines in Italy, and, some time later, the members of the Observance were divided into the Cismontane and Ultramontane families, and it was decided that the Vicar-Generals should exercise the same authority over their subjects as the General did over the entire order. On account of the great dissensions which continued to exist between the Observants and the Conventuals, the Holy See decided that each branch of the order should hold separate general chapters.

The subsequent history of the Order of St. Francis until the advent of Leo X. to the chair of Peter is one of a constant struggle between the Observantines and the Conventuals, though at the same time the Observance progressed wonderfully. The Popes had vainly endeavored to put an end to the dissensions. Finally, about the year 1517, Leo X. ordered that a Minister-General of the Order of St. Francis should be elected from among the reformed religious, the Conventuals being deprived of votes. Christopher of Forli was the one

chosen. The Conventuals also elected a General, and the Pope permitted them to retain him, but decreed that henceforward he should receive his confirmation in office from the Minister-General of the Order of St. Francis, and should bear the title, not of Minister, but of Master-General. The Conventuals, who thus far had been supreme in the order, were hereby subjected to the Observants. From this period, too, it has been customary for the General of the Conventuals to obtain his confirmation from the Pope himself. It is the only order in which this practice is observed. Precedence between Observantines and Conventuals has varied on different occasions according to the decision of the Sovereign Pontiffs.

The convent of La Rabida in Spain, where Columbus first met the great friends of his life, Fray Juan Perez and Fray Antonio de Marchena, belonged to the Observants at the time of the discovery of America, though until the year 1445 it had been in possession of the Conventuals.



CONVENT OF LA RABIDA.

SITE OF LA RABIDA.—ITS NAME.—STATUE OF THE BLESSED VIRGIN.—
KNIGHTS TEMPLARS.—PALOS.—COLUMBUS.—JUAN PEREZ.

ENTERING the harbor of Huelva, in Andalusia, where the rivers Odiel and Tinto flow into the sea, look toward the right and your attention will be drawn to an antique building on an eminence, near which a high monument stands erected. This edifice was destined to act an important part in the discovery of the New World. It is the old convent of La Rabida, where Christopher Columbus spent some of the most important days of his eventful life. We had the pleasure of visiting it twice during our sojourn at Huelva. It is essentially the same as it was in the days of Columbus, though portions of it have been restored. The identical room occupied by Columbus is not known with certainty. The convent is situated on the left bank of the Rio Tinto. Its name is derived by some from the Moorish *Rabbitah*, an exposed situation. According to an old manuscript, however, the name comes from the malady of rabies or hydrophobia, which at one time prevailed in the neighborhood. If the manuscript is correct, a Roman temple was built on the spot as early as the second century, during the reign of the emperor Trajan. After the introduction of Christianity into those regions, the temple was converted into a Christian sanctuary, and an image of the Blessed Virgin, the same which now stands above the high altar of the church of Palos, and which had been venerated on Mount Sion in Jerusalem, was given to it by St. Macarius, bishop of that city. The Blessed Virgin was here honored under the title of Santa Maria de la Rabida until the sanctuary fell into the hands of the Moors, when the statue was thrown into the sea to escape their fury, and the church was converted into a mosque.

It is said that the sanctuary was, at a later period, given to the Knights Templars, by whom it was afterwards ceded to the religious of St. Francis, who took possession of it in 1221. When the order became divided, the convent remained in possession of the Conventuals, until 1445, when a decree of Eugene IV. gave it to the Observantines. In 1472 it is said that the image of the Blessed Virgin was recovered

from the sea in a providential manner. A few years later, about 1484, the discoverer of America arrived at the gates of the convent, with his little son, Diego. At a short distance from La Rabida lies the once-important town of Palos, now in the days of its decadence. It was from this place that Columbus proceeded to the Franciscan convent. The pedestal on which stood the iron cross, at the foot of which he probably rested on ascending the hill, has been lately unearthed. The cross itself has been placed on another pedestal before the convent door. The guardian of the monastery at that time was Fray Juan Perez, who had been confessor to Queen Isabella. He kindly received the wanderer into his monastic home, listened attentively to the statement of his plans, and became one of his most ardent supporters. Here Columbus sojourned for some time, and to this spot he several times returned.

The Franciscans remained at La Rabida until the suppression of the monasteries in Spain during the course of this century. After they left, this venerable relic was for a long time neglected, until, in 1856, it was declared a national monument. The celebration of the four hundredth anniversary of the discovery of America drew universal attention towards it, and the old convent was restored.

Our visit to it was paid on the 7th of October, 1892. As a member of the International Congress of Americanists, we took part in the opening session held within its walls. The prime minister of Spain, Señor Canovas del Castillo, in his opening speech, dwelt eloquently upon the important part this convent had acted in the great work of the discovery of the New World. Beside him, on the platform, sat the Bishop of Badajoz, himself a son of St. Francis, attired in the color of his order. It was a memorable day. There, within the modest cloisters of that convent, where, four hundred years ago, another much smaller, though far more important congress had been held, of which the members were Columbus, Fray Juan Perez, Garcia Hernandez, and, perhaps, Martin Alonzo Pinzon, were now gathered together scholars from various parts of the civilized world to discuss questions appertaining to the country Columbus had discovered. And the occasion was the four hundredth anniversary of that discovery. A few days later, on October 12th, there was another, and still larger gathering at La Rabida. On the waters of the Rio Tinto, over which the three caravels of Columbus had sailed after leaving Palos for their eventful journey, a fleet of foreign men-o'-war now lay at anchor. And do you notice those three odd-looking vessels in the distance? They are the reproductions of those which composed the fleet of the Genoese Navigator,—they are the Santa Maria, the Pinta, and the Niña.

A deafening salute now rends the air. The war-ships are belching forth fire and smoke; for their majesties, King Alphonso XIII. and his mother, the Queen-Regent Maria Christina, together with the Princesses Mercedes and Maria Teresa, are about to land on the historic spot. In the church of the convent are gathered together the diplomatic corps. Thither the royal family proceed to assist at the solemn *Te Deum*. At a short distance from the monastery is a noble monument, erected to the memory of the man who once dwelt within these walls,—to Columbus. It is solemnly blessed by the Archbishop of Seville in presence of the king and queen. And now what marks this day more than all else, and becomes an epoch in the history of La Rabida, is the decree signed by Her Majesty restoring the convent to the sons of St. Francis. Thus, after an absence of many years, the brothers of Fray Juan Perez are permitted to dwell there whence the light went forth that illumined the half of the globe seated thus far in darkness. Most appropriately it was also decreed that the convent should be a nursery for the foreign missions.



FRIARS-MINOR OF THE STRICT OBSERVANCE.

TENDENCY OF MAN TO DEGENERATE.—JOHN DE LA PUEBLA AND JOHN OF GUADALUPE.—PROVINCE OF ST. GABRIEL.—OPPOSITION OF THE OBSERVANTS.—MISSION WORK IN THE NEW WORLD.

THE free will of man, since the fatal day when it first rebelled against the sovereign will of the Creator, has had a downward tendency. Though not utterly depraved nor deprived of its liberty, it has nevertheless beheld that liberty impaired by the wounds of ignorance, weakness, and concupiscence which sin inflicted upon it, so that man is prone to evil from his infancy. Sanctity is possible only where there is a constant warfare between man and himself, for we all experience that double law within us of which the Apostle speaks, the conflict of which constitutes the great struggle of life. This result of original sin explains the downward tendency of every institution in which there is a human element, at least in so far as that human element is concerned. Religious orders that were wonders of sanctity in their cradle became monsters of license in mature age, so that they called forth either an entire suppression or a total reformation. Nor is this true of the original orders only, but also of the reforms themselves. Witness the Order of Citeaux, which was a reform of the Benedictine order, and which in course of time itself needed a reformation.

In the preceding chapter we saw how the Order of St. Francis had been reformed in Italy by Blessed Pauletto, and on the other side of the Alps, by men zealous for the Regular Observance. But the Observance itself was not safeguarded against abuses which gradually crept in. Beholding these, Blessed John de la Puebla in Spain began the Strict Observance of the Rule, and he was followed in this by Blessed John of Guadalupe, one of the most zealous of his disciples. The latter was desirous of obtaining an establishment in the kingdom of Granada, in order to introduce his reform among the Fathers of the Observance of the Province of St. James, and he obtained to this effect permission of the Father-General, Francis Samson. He added austerities to those practiced by John de la Puebla, and made some changes in the habit, choosing a very poor one, with a hood similar to that which he thought

St. Francis had worn. This gave to his religious the title of "Brothers of the Hood." He also abandoned the sandals worn by the Fathers of the Observance, and went barefooted, from which fact those who followed his reform were also styled the "Discalced Brothers." They went also by the name of "Brothers of the Holy Gospel," as their first custody was erected under this title.

In 1496 John of Guadalupe obtained from Pope Alexander VI. a Bull authorizing him to found a convent in the kingdom of Granada, and to take with him six religious of the Observance, even without the permission of their superiors, provided they had asked it. The Pope at the same time subjected them to the General of the order, and exempted them from the jurisdiction of the Observants. John of Guadalupe began his reform in the hermitages of Oropeza and Placencia, in company with other zealous religious. It afterwards spread, not only in Spain, but also in Portugal, though it had to encounter the most bitter opposition on the part of the Observants. In 1509 the Discalced Franciscans were divided into two bodies, those of Portugal, who placed themselves under the jurisdiction of the Observants, and those of Spain, who remained immediately subject to the General of the Order of St. Francis, at that time a Conventual.

Leo X., having united all the reformed branches of the Order of St. Francis into one, under the title of "Friars-Minors of the Regular Observance," the Discalced Franciscans of Spain were thus brought, along with the others, under the jurisdiction of the Observants, though they kept up their particular reform, with this exception, that they began to wear sandals. Their custody was some time afterward erected into a province under the name of St. Gabriel. It was from this province that, as we shall see later on, another reform, that of St. Peter of Alcantara, emanated.

In 1525 the Strict Observance was introduced into Italy by the Spanish Father, Stephen Molina. In the latter country its members went by the name of the *Riformati*, or Reformed, while those of Spain and Portugal continued to bear the title of *Discalced*. The reformed religious of Italy practiced the greatest austerities, even more than the rule prescribes. Here, too, they were vexed by opposition on the side of the Observants.

The Strict Observance was introduced into France in 1592 by Italian Franciscans, who were succeeded by French Fathers, known hereafter as *Recollects*, a name probably more familiar to our readers than that of Discalced or Reformed. Like their brethren of the Iberian Peninsula and those of Italy, the French Fathers of the Strict Observance had to encounter the animosity of the Observants. The Fathers of the Strict

Observance became the custodians of the tomb of our Lord in the Holy Land. They also evangelized the New World, those of Spain having gone over to Mexico, while the Recollects directed their energies towards the foundation of the Church in Canada. They arrived in that country early in the seventeenth century with Samuel Champlain. On the capture of Quebec by the British, in 1629, they were sent back to France. They afterwards returned to Canada, but as their property had been confiscated, and they were prevented from receiving novices, their province became extinct. Several of the Spanish Fathers suffered martyrdom in Mexico, where the first Archbishop, John of Huamarragua, was a member of this order. They continued their work in California during the first half of our century.

About the year 1802 an Irish Franciscan of the Strict Observance, Rev. Michael Egan, arrived in the United States, and became assistant to Rev. Louis de Barth in the mission of Lancaster, Pa. An apostolic rescript of September 29, 1804, authorized him to found a province of his order in the United States, but the plan did not succeed. Father Egan was then appointed to St. Mary's Church, Philadelphia, and named the first bishop of that See in 1809. His consecration took place in St. Peter's Cathedral, Baltimore, on October 28th, 1810. He did not long govern the diocese, for he died on July 22d, 1814.

Shortly before the arrival of Father Egan in America, that is, in 1798, another Franciscan, Father Theodore Brauers, a Dutchman, had bought a farm and built a chapel at Youngstown, Ohio. This was the only edifice dedicated to Catholic worship in the entire district from Lake Erie to Conewago, Pa., and from the Alleghanies to the Ohio. Many years before, as early as 1755, French Recollects had been attached as chaplains to the French forts in the valley of the Ohio. Among these religious who labored in Canada and on the Ohio were Fathers Denis Baron and Luke Collet. Father Baron was born at Pontarlier in France Conté; he arrived at Quebec in 1740, and he was there ordained priest on September 23d of the following year. He labored successively at Three Rivers, Montreal, Niagara, Cape Breton, and Acadie, and finally became chaplain at Fort Duquesne and other French forts. He died at Crown Point, on November 6th, 1758. Father Collet was a Canadian, and he became a priest at Quebec on February 24th, 1753. In 1754 he was sent to the valley of the Ohio. The Recollects left the Ohio when the French forts fell into the hands of the British in 1758 and 1759. The French fort at Niagara had been visited as early as 1679 by the Recollects, Fathers Hennepin, Gabriel de la Ribourde, and Zenobe Membré.

The Franciscans of the Strict Observance returned to the territory they had once watered with their sweat, in the year 1855. The year

previous, Nicholas Devereux, Esq., of Utica, New York, on a visit to Rome, had applied to the Irish college of St. Isidore, of the Order of St. Francis, to found a mission in New York, on land, which, together with five thousand dollars, he intended to donate for the purpose. After certain negotiations and the entreaties of his own Fathers, added to the desire of the Bishop of Buffalo to bring matters to a happy issue, the General of the order gave his consent. With the blessing of the Holy Father and authority to establish a province, Fathers Pamphilus de Magliano, the Superior, Sixtus de Gagliano, and Samuel da Prezza, with the lay-brother, Salvador de Manarola, left Rome on May 9th, 1855, and reached New York on the 19th of the following month. They began their labors at Ellicottsville, and after some time opened a house and college at Alleghany City, whence they spread to other foundations in the United States.

The Franciscans are at present in the dioceses of Boston, Cincinnati, New York, St. Louis, St. Paul, San Francisco, Alton, Buffalo, Cleveland, Grand Rapids, Hartford, La Crosse, Leavenworth, Louisville, Los Angeles, Nashville, Newark, Ogdensburg, Omaha, and Vincennes.



REFORM OF ST. PETER OF ALCANTARA

OR

FRIARS-MINOR OF THE STRICTEST OBSERVANCE.

VIRTUES OF THE SAINT.—BADAJOZ.—DESIRES OF REFORM.—FATHER MARTIN OF ST. MARY.—AUSTERE REFORM.

THE saint who gave his name to this reform was born in 1499 at Alcantara, in the Province of Estramadura, in Spain. At the age of sixteen he entered the Order of St. Francis, and from the beginning of his religious life became a model of mortification. Before his ordination to the priesthood, when only twenty years of age, he was made Superior of the convent of Badajoz, and at the expiration of his term of three years he received word from his provincial to prepare for the reception of Holy Orders. He was ordained priest in 1524, and a year after he became guardian of the Convent of Our Lady of Angels, and afterwards began to exercise with great fruit the office of preaching. In 1538 he was elected provincial. His province, that of St. Gabriel, was the most observant in all Spain, and yet it did not entirely reach the ideal of St. Peter of Alcantara, who longed to re-establish within it the ancient and original discipline of the Order of St. Francis. Having long meditated on his plans, he convened a chapter at Placentia in 1540, and made them known to the assembled religious. The opposition of some he soon overcame by convincing reasons, and the constitutions he had framed were adopted.

Meanwhile Father Martin of Saint Mary had begun a very austere reform in Portugal in a hermitage called Arabida, near the mouth of the Tagus. Hardly had St. Peter of Alcantara been relieved, in 1541, of his office of Provincial, than he hastened to join Father Martin in Portugal, together with Father John d'Aquila. Here they began to lead a most austere life, which in some respects even surpassed the original rule of St. Francis. The General of the order, Father John Calus, having visited the hermitage of Arabida, was so edified by what he saw that he allowed Father Martin to receive other religious. The convents of Pathais and Satarena were later on obtained for the reform, and formed, together with Arabida, a custody of the Franciscan order. After the death of Father Martin, St. Peter of Alcantara added

another convent to it in 1550. Ten years later the custody was erected into a province, under the title of Our Lady of Rabida.

It appears that St. Peter of Alcantara was consumed by a veritable thirst for austerities; no reform that had thus far been effected seemed to satisfy him, and he finally obtained from Pope Julius III. permission to establish a convent into which he might introduce an observance as rigorous as he wanted, and live under the obedience of the Conventuals, in order that the superiors of his own province should not disturb him in his plans.

This new convent, of which the foundations were laid in 1555, resembled more a tomb than a dwelling-place for the living. The entire building was only thirty-two feet long and eight feet wide. The saint's own cell was so small that he could not lie down in it without being drawn into an uncomfortable position. On his having been elected, with the permission of the General of the Conventuals, commissary of the custody of the Paschasites, religious also subject to the same branch of the order, Paul IV., in 1559, permitted him to erect the custody into a province.

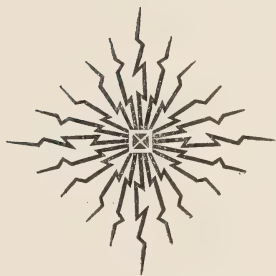
The saint now prepared the statutes which were to govern the new province and all convents that would embrace his reform. Among these regulations we find that each cell should be only seven feet long, the infirmary thirteen, the church twenty-four, and that the entire circuit of the monastery should be of forty or fifty feet. No room was to be left either for a library or chapter hall. The religious were to be entirely barefooted; they were to sleep on planks or mats placed upon the ground, and to all, except the sick, was forbidden the use of meat, fish, eggs, and wine. It was a rule that the Fathers should receive no stipends for their Masses, which were to be applied for their benefactors. They were obliged to spend three hours in mental prayer daily. The number of religious in each convent was limited to eight.

As this reform approached nearer to the Observants than to the Conventuals, it was decided in a chapter of the province, held in 1661, to return to the obedience of the General of the former branch of the Order of St. Francis, and permission to this effect was obtained from the Sovereign Pontiff, Pius IV., by a Bull of the year 1562. St. Peter of Alcantara died the same year, on October 17, in the Convent of Arenas. He was canonized by Clement IX. in 1669. The reform he had established spread in Spain and in Italy.

St. Teresa, who was well acquainted with St. Peter of Alcantara, tells us that the penance performed by him was wonderful. For forty years the amount of sleep he took did not average more than one hour and a half in the twenty-four hours. In all that time he never put on

his hood, how hot soever the sun or inclement the weather might be, nor did he ever wear anything on his feet, not even sandals. His habit was made of coarse sack-cloth. He was wont to eat only once in three days, and sometimes he would spend a week without taking food. He never raised his eyes from the ground. In his old age, says St. Teresa, his penances had caused him to become so extenuated that his skin resembled the dried bark of a tree.

He rendered great service to St. Teresa in the establishment of her reform. After his death he appeared to her, and exclaimed: "O happy penance, which hath obtained me so great a reward!"



FRIARS-MINOR CONVENTUALS.

ORIGIN OF THE NAME.—DECREES OF THE POPE.—EMINENT MEN.—REFORMED CONVENTUALS.

THE name of "Friars-Minor Conventuals" was given by Pope Innocent IV., in 1250, to all the religious of the Order of St. Francis who lived in community, in order to distinguish them from those who dwelt in solitude, with the intention of observing the rule in all rigor; but it also became customary to designate by this name those who were relaxed and averse to the strict observance of the rule, and as such it stood opposed to that of Observants. We saw in a past chapter how, until the time of Leo X., constant dissensions existed among the two classes of Franciscan Friars. This Pope endeavored to unite the entire order into one Observance, but having failed to do so, he gave, in a Bull of 1517, the name of Conventual to those who persisted in following up their old relaxed mode of life, and enjoying the privileges which had been granted them of possessing certain property. It was at this time that the Order of St. Francis first became divided into two separate bodies, namely, the Conventuals and the Observantines, each having its own General, with this exception: that the General of the Observantines, being Minister-General of the entire Order of St. Francis, possessed pre-eminence and authority over the General of the Conventuals, who was obliged to obtain his confirmation from the former. This arrangement greatly displeased the Conventuals, and during the pontificate of Sixtus V., who had been a member of their order, they endeavored, but unsuccessfully, to dispute the right of the Observantines. They repeated their efforts in 1593 and in 1602, under Clement VIII., but with no greater success. They could not bear that the General of the Observantines bore the title of Minister-General of the entire Order of St. Francis, and during the reign of Urban VIII. again brought forward their claims, but silence was imposed on them by a brief of April 21, 1631.

Both before and after the Bull of Leo X. the Conventuals lost many of their convents, which were given to the Observantines. In Spain, Cardinal Ximenes, who had been a member of the Observance, was greatly instrumental in depriving them of their convents in favor of

those who followed the Observance. Clement VII., in 1524, ordered the provincial of the Observance at Burgos to bring back to the Regular Observance all the Conventuals of the kingdom of Navarra, and Pius V., advancing further, commanded all the Conventuals of Spain to embrace the Regular Observance. The same measures were also adopted in regard to Portugal. In Italy and Germany they suffered fewer losses than elsewhere.

Notwithstanding their departure from the original rule of St. Francis, the Conventuals may glory in having possessed many men of distinguished virtue among them. Two Popes, Sixtus IV. and Sixtus V., were of their number.

Pius V., in 1568, enforced the strict observance of the vow of poverty and of the life of community among the Conventuals. Their habit consists of a tunic, approaching to black; with a little hood attached to a large shoulder-covering, round in front and pointed on the back.

After the year 1562 the institution of Reformed Conventuals began in Italy, and it was confirmed by Sixtus V. in 1587. Its members were subjected to the General of the Conventuals, but they differed from them in their observance, which was according to the rule of St. Francis, and, among other things, in being barefooted. Their congregation, however, did not continue to exist, for before the year 1668 it had been entirely suppressed. The reason of this originated from the fact that the greater number among them were lay-brothers, and that few religious could be found capable of governing them. The members of this congregation were permitted to pass over to other branches of the family of St. Francis.

The Conventual Fathers possess foundations in this country in the dioceses of Albany, Syracuse, and Trenton.



THE CAPUCHINS.

MATHEW DE BASSI.—LOUIS OF FOSSEMBRONE.—EXTERIOR PERSECUTIONS.—INTERNAL TROUBLES.—BERNARDINE OCHINO.—SPREAD OF THE ORDER.—ILLUSTRIOUS MEMBERS.—MISSIONS IN AMERICA.

AMONG the many branches of the Order of St. Francis, there is, perhaps, none more regular, more austere, and yet more singular than that of the men who are known throughout the Church as Capuchins. Mathew de Bassi, a religious of the Convent of Monte-Falco, belonging to the Observants, was the one to whom this institution owes its origin. Desirous of wearing a habit, which, he believed, was exactly similar to that worn by the patriarch of all Franciscans himself, he left his convent, went to Pope Clement VII., and obtained from that pontiff the permission to put his desire into execution. Having presented himself before the chapter of the province of Ancona, the provincial treated him as an apostate and had him imprisoned. Through the influence of Catherine Cibo, Duchess of Camerino, and niece of the Pope, he obtained his liberty. Two other Franciscans shared his views, but their provincials opposed them. The General of the order, however, approved of their plans, but counselled them to delay the execution thereof. In their impatience they had recourse to the Cardinal-Protector, who assured them that it was the wish of the Pope that such matters should be referred to the superiors of the orders. But the impatient religious would not delay; they obtained habits similar to that of Mathew de Bassi, and left their convents secretly to confer with their leader. Having obtained letters of recommendation from the Duchess of Camerino, the two Friars addressed themselves to Clement VII., who referred them to the grand penitentiary, from whom they obtained a brief permitting Matthew de Bassi, together with Louis and Raphael of Fossebrone, to retire into a hermitage, and wear the habit they had chosen, even without the permission of their Superior, provided they had asked it. Louis and Raphael presented this brief to the Provincial of Ancona, but the latter obtained a counter-brief permitting him to proceed against these apostates, as he considered them to be. They, however, escaped from him, and took up their abode with the Camaldolese, near Massacio, who received



CAPUCHIN FRIARS

them with great kindness. After being for a considerable time hunted down, as it were, by the Provincial, they were finally received under the jurisdiction of the Conventuals, in 1527. This was approved in the following year by the Pope, who permitted them to wear the peculiar hood of their choice and a long beard. It is from the year of the publication of this Bull of Clement VII. that the Order of Capuchins dates its beginning. Their number now began to increase, so that they were enabled to establish several convents. The conversions effected by their preaching, and the services rendered by them during the contagious disease which ravaged Italy in 1528, gained for them universal esteem. Mathew de Bassi was elected first Vicar-General, under the jurisdiction of the General of the Conventuals, and constitutions were drawn up for the government of the religious. It was decreed among other things that they should recite the Divine Office without chant, and say Matins at midnight. There was to be meditation in the morning and in the evening, and on certain days the discipline was to be taken. The utmost poverty was also prescribed.

Mathew de Bassi having resigned his office, Louis of Fossebrone succeeded him. Hélyot says that the latter refused to convocate a general chapter at the request of his brethren, his desire of holding the reins of government affording him several pretexts for his refusal. It is strange that the first two Capuchins should have left the order which owed its origin to them. The facts, as given by Hélyot, are as follows: Louis of Fossebrone, beholding himself forced by the will of the Pope to convene a general chapter, hoped that he would be continued in his office, but to his great chagrin the chapter, which was held at Rome in 1535, elected Bernardine d'Asti to fill the office of Vicar-General. The ex-Vicar-General now publicly gave vent to his feelings, and reproached the Capuchins with having treated him with the greatest ingratitude. The Vicar-General and the definitors who had been elected assembled and divided the congregation into provinces, making at the same time other regulations. Louis of Fossebrone refused to be present at this meeting, laid his complaints before the Pope, and requested that another general chapter be held. The Sovereign Pontiff ordered the convocation of the general chapter which had been asked for, and it was held under the presidency of Cardinal de Trani. Bernardine d'Asti was again elected, and this time Fossebrone broke out into such invectives against the order that the Cardinal ejected him from the chapter, and the Pope confirmed the election of Bernardine. Louis of Fossebrone finally refusing to acknowledge the new Vicar-General, and to submit to obedience, was dis-

gracefully chased away from the order by a sentence of the superiors, which the Pope confirmed.

The liberty-loving Mathew de Bassi, who had resigned the Vicariate-General in order to enjoy greater freedom, having come to the convent of Rome in 1537, learned that a Bull of the Pope excommunicated all those who, without living in the monasteries subject to the Vicar-General of the Capuchins, nevertheless wore their hood. Hearing this, he cut off the half of his hood, and left the Capuchins under the pretext of continuing his preaching in conformity with the permission which had been granted him by Clement VII. It thus happened that those who had commenced the institute of the Capuchins broke with the order they had been instrumental in founding.

Bernardine d'Asti was succeeded in the government of his order by Bernardine Ochino, who had entered the congregation in 1534. He had received the habit from the Observantines, but having apostatized from their order, he applied himself to the study of medicine at Perugia. After some years, touched with repentance, he returned to the Observantines, but left them again within a short time to join the Capuchins, who received him with joy, and afterwards elected him Vicar-General. He governed the order with such prudence and caused the rule to be observed with such exactitude that he was elected a second time, in 1541. He was considered the ablest preacher of his time, though his sermons consisted for the greater part of beautiful language without substance. His knowledge was so superficial that he scarcely knew Latin. Nevertheless the people and the princes revered him as a saint, and loaded him with honors. His brethren respected him no less on account of his zeal for the Regular Observance and his great virtues. However, the honors he had received elated him, and he began to aspire to the highest dignities of the Church. Seeing that the Pope did not appear as much convinced of his merit as he was himself, he began adroitly to make use in his sermons of expressions derogatory to the authority of the Sovereign Pontiff. This caused him to be summoned to Rome, but he refused to go, and in order to escape prosecution on the part of the court of Rome, he abandoned his Capuchin habit, and, in 1542, took refuge at Geneva, which was in the hands of the Calvinists. Here he married a woman from Lucca who had followed him. Leaving Geneva, he wandered from place to place, teaching all manner of new doctrine, even polygamy, until he finally died of the pestilence in Moravia, at the same time as his wife, two daughters, and a son. Boverius, in his *Annals of the Capuchins*, makes him die at Geneva, after having retracted his errors, but Hélyot does not admit this as probable.

The apostasy of Ochino caused a certain amount of damage to the Capuchins, as they became suspected of heresy, and the consequence was that the ministry of preaching was forbidden them for two years. After this ordeal, through which they had passed, their congregation spread only in Italy, for Paul III., in 1537, had forbidden them to establish themselves beyond the Alps. This decree was later on revoked by Gregory XIII., who at the request of Charles IX. allowed them to settle in France. Paul V. permitted them to accept convents in Spain, and they finally crossed the seas and obtained a portion of the foreign missions.

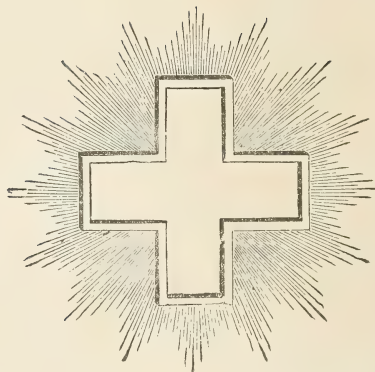
In 1619 Paul V. exempted them from the jurisdiction of the Conventuals, to whom they had thus far been subject, and gave to their Vicar-General the title of General.

The Capuchins have until the present day persevered in the exact observance of the rule of their holy patriarch. Though little in conformity with the spirit of the world, especially with that of our century of refinement, culture, and luxury, the order has produced men of high sanctity and eminent learning. St. Felix of Cantalicio, a simple lay-brother, and a friend of St. Philip Neri, was a Capuchin; Cardinal Anthony Barberini, brother of Urban VIII., was also a member of this order. The celebrated Joseph Le Clerc du Tremblai, called the Black Cardinal, a Capuchin friar, was a most influential man in France during the reign of Louis XIII., and in the time of Cardinal de Richelieu. The order has also been rendered illustrious by a number of distinguished preachers and men of great learning. Among those who left a high position in life to clothe themselves with the humble garb of St. Francis in the Capuchin order, we mention Alfonso d'Este, Duke of Modena, who became a Capuchin in 1626, and Henry, Duke of Joyeuse, and marshall of France, who entered the order in 1587, but left it again in 1592, with papal dispensation, to join the league and head the troops of Languedoc. However, he returned to the Capuchins, and spent the rest of his days in great piety. He died among them in 1608. He was the father of the Princess de Montpensier, wife of Charles de Lorraine, Duke of Guise.

The Capuchins, who at an earlier period had done missionary duties in Maine and in Louisiana, were resurrected in the United States in the diocese of Milwaukee by the Rev. Bonaventure Frey and the Rev. F. Haas. In 1864 these religious established the ecclesiastical seminary of St. Laurence of Brindisi in Wisconsin. They obtained several other foundations in this country, not only in Wisconsin, but also in Michigan and New York. They possess three establishments in the latter city.

In the early part of the eighteenth century the Capuchins had served as military chaplains to the French in what is now the State of Mississippi; they also attended to all the settlements and missions west of the Mississippi, from its mouth to a point opposite the mouth of the Ohio. Their Superior resided at New Orleans, and he was Vicar-General of the Bishop of Quebec. These Fathers belonged to the province of Champagne.¹ In the last century they also possessed missions in the French West Indies.

¹ De Courcy,—Shea.





NUNS OF ST. CLARE

SECOND ORDER OF ST. FRANCIS.

ST. CLARE.—RULE OF CARDINAL HUGOLINO.—RULE OF ST. FRANCIS.—
URBANISTS.—BLESSED COLETTA.—POOR CLARES IN AMERICA.

IN the year 1193 was born in the city of Assisium, Clare, daughter of Favorino Sciffo, of a noble and wealthy family. From her earliest infancy she was a model of every virtue. Desirous of consecrating herself entirely to Jesus Christ, and having heard of the admirable life that her fellow-citizen, Francis of Assisi, was leading in his little convent of Portiuncula, she went to see the saint, and had a conference with him. After several interviews Francis inspired her with the resolution of doing for women what he had already accomplished for men. On Palm Sunday, March 19th, 1212, she presented herself in the church of Portiuncula, where Francis and his companions received her with lighted candles in their hands. There she renounced her worldly ornaments, cut off her hair, and clothed herself with a sack, bound round the waist with a cord. Francis then placed her with the Benedictines of St. Paul until he could find a convent for her use. The entire city was astounded, and the parents of Clare were not a little irritated at the action of their daughter. They exerted themselves to the utmost to cause her return to them, but she persevered in the resolution she had taken. Sixteen days later her sister Agnes joined her in her retreat, nor could her parents succeed in forcing her to return to them. These two young girls soon took up their abode near the church of St. Damian, and it was here that the order of the Nuns of St. Francis began. The following year Saint Clare was joined by other companions, and, not long after, her order began to increase to such an extent that several convents were founded. In 1219 it obtained a foundation in Spain, and in 1220 one in France. St. Francis, seeing the order multiply, objected to prescribe a form of government for it and to take its direction upon himself. Cardinal Hugolino, having conferred with Pope Honorius III. on the subject, abandoned the care of the monastery of St. Damian to St. Francis, and charged himself with that of the others, to whom he gave the rule of St. Benedict with special constitutions. He also appointed Ambrose, of the Order of Citeaux, to be their visitor. He obliged the

nuns to fast every day and observe a special abstinence on Wednesdays and Fridays. In Lent they were to fast on bread and water three times a week, and in Advent twice. They were also to observe perpetual silence. These nuns continued to follow the rule of St. Benedict until St. Francis had given a written rule to the Nuns of St. Damian, when most of the monasteries accepted it instead of the former. In this rule, given by St. Francis in 1224, the austerities prescribed by Cardinal Hugolino underwent certain modifications. For instance, the fast on bread and water in Lent and Advent was abolished. The daily fast was nevertheless kept up with the single exception of the feast of Christmas. The perpetual silence was also modified. This rule, of which St. Francis was the author, was at first approved by Cardinal Hugolino, who again confirmed it by word of mouth after he had become Pope under the name of Gregory IX. It was approved in writing by Innocent IV. in 1246.

Saint Clare, having led a life of extraordinary virtue and admirable austerity, died on August 12, 1253. She was canonized by Alexander IV., who became Pope the year after her death. Both before and after her departure from this world the order she had founded spread with wonderful rapidity. While St. Bonaventure was General of the Franciscan order, the friars relinquished the direction of the nuns, but only for a time, for during the life of the saint they again assumed it at the request of the Cardinal-Protector of the order.

In the early part of their existence the Nuns of St. Francis were called Damianites, on account of the church of St. Damian, where their first convent was established. But as they afterwards commenced to differ in their observances, some following the strict rule of St. Francis, and others accepting the modifications introduced by Gregory IX., Innocent IV., or Alexander IV., they were styled by various names, such as those of the Poor Recluses, the Poor Ladies, the Sisters Minorites, and the Clarisses. Cardinal Cajetan, Protector of the order, desirous of uniting them all under the same name and observance, obtained from Pope Urban IV. that they should all be styled religious of the Order of St. Clare. He also obtained permission to accommodate the ancient rule to the weakness of their sex. He mitigated it, and it was received by most of the convents, except in Spain and in Italy. Those who accepted it were henceforward called *Urbanists*, while those who preferred to live up to the spirit of the exact rule given by St. Francis, and follow the extreme poverty practised by St. Clare, continued to be called *Clarisses*.

The order was reformed in France and in Flanders by St. Coletta, who brought it back to the primitive observance. Saint John Capistran,

in his commentaries on the rule of the Nuns of St. Clare, says that it contains one hundred and three precepts obligatory under pain of mortal sin. But Eugene IV. declared in 1447 that no point of their rule should oblige under pain of mortal sin, except these which concerned the vows of poverty, chastity, obedience, and cloister, and the election and deposition of the abbess. The same Pope also dispensed them from various other points of the rule, but these dispensations were not accepted by all the monasteries, and especially not by those of the reform of Blessed Coletta. The various monasteries continued also to differ in their habit, according to their several interpretations of the rule.

Another reform of the Order of Saint Clare was that introduced by Mother Francesca of Jesus Mary, in Italy. Its members observe the rule of St. Clare to the letter. They call themselves Sisters of the Strictest Observance. A reform was also introduced in the same country about 1676, that of the Solitaries of the Institute of St. Peter of Alcantara. These religious observe perpetual silence, and never speak to persons outside of the convent. They are also barefooted.

The Order of St. Clare has been rendered illustrious by the lives of many saintly personages. St. Catherine of Bologna was one of its members. Many persons of royal blood left the world to enroll themselves under the banner of St. Francis and St. Clare. Among these we mention St. Hedwigis, queen of Poland; Blessed Salome, queen of Hungary; Catherine of Austria, daughter of Albert, count of Hapsburg; Anne of Austria, queen of Poland; Agnes, daughter of the emperor Louis of Bavaria; and Blanche, daughter of St. Louis, king of France.

About the year 1792 some *Poor Clares*, whom the French Revolution had driven from their own country, took up their abode at Georgetown, D. C. They were Marie de la Marche, abbess of the Order of St. Clare; Celeste la Blonde de la Rochefoucault, and Sister de St. Luc. It appears that they had previously possessed a house at Frederick in Maryland. In 1801 they purchased a lot on Lafayette St., in Georgetown, of one John Threlkeld. The priests of the college attended to their spiritual needs. Though they had opened a school for their support, their great poverty forced them to abandon their undertaking, and, on the death of the abbess, in 1805, her successor, Madame de la Rochefoucault, sold the convent to Bishop Neale, and with her companion returned to Europe. A sister of Bishop Leonard Neale was a member of the Order of St. Clare at Aire in Artois.¹

¹ History of the Catholic Church in the United States,—Henry de Courcy and John Gilmary Shea.

Another convent of Poor Clares was founded at Allegheny town, in the neighborhood of Pittsburg, about the year 1828, by Sister Frances Van de Vogel, a Flemish nun, who had come from Belgium with one of her companions. They established another house at Green Bay, Wisconsin, in 1830. After difficulties with Bishop Résé of Detroit, concerning matters of jurisdiction, Madame Van de Vogel became discouraged, and sold the property in both places. She retired to Rome, while some of her religious returned to Belgium, and others entered various communities. The Poor Clares have at present convents in Cleveland, Ohio, and in Omaha, Nebraska.

A branch of the Order of Clarisses is that of the Capuchin Nuns, founded in 1538 at Naples, by Mother Mary Laurence Longa, of a noble family of Catalonia, and widow of a noble Neapolitan gentleman. She established a monastery, in which she herself took the vows of the Third Order of St. Francis at the age of sixty. The Capuchins having become the directors of the nuns of this convent about the year 1538, their foundress persuaded her religious to give up the Third Order to embrace the austere rule of St. Clare. Their austerity caused them to be called Daughters of the Passion, and their habit, which was that of the Capuchins, obtained for them the name of Capuchin nuns. Mary Longa died, after a saintly life, on December 20, 1542. After her death the order obtained several convents at Rome, Milan, and in France. The Capuchin Nuns follow the rule of St. Clare with other regulations drawn up for them by the Capuchins. They differ from the Clarisses in the habit which they wear in choir.



THIRD ORDER OF ST. FRANCIS.

RULE OF THE THIRD ORDER.—ILLUSTRIOUS PERSONAGES.—PERSECUTIONS.—FAVOR OF THE POPES.—SAINTS.—FRANCISCAN TERTIARIES
THE FOUNDERS OF ORDERS.

AFTER instituting the Order of Friars-Minor and that of the Clarisses, and beholding them firmly established, St. Francis began to deliberate within himself as to whether it would be better for him to continue his preaching or to retire to some solitude where he might devote himself entirely to prayer and contemplation. Having discovered that it was God's will that he should continue to labor at the spiritual welfare of his neighbor, he set out with two of his companions. In the little town of Camerino, at a short distance from Assisi, his words produced such an effect upon the people, that the inhabitants of the place, and many from the neighboring villages, were touched to the extent that they desired to abandon all things for God, and to go into solitude,—husbands leaving their wives, and wives their husbands. St. Francis, however, persuaded them to remain in their homes and serve God fervently, at the same time promising soon to prescribe for them a mode of life, which, though adapted to their state, would nevertheless render them in some degree similar to religious. This was the origin of the Third Order, which several cities of Tuscany, especially Florence, embraced with the greatest zeal, and to which the saint gave the name of the *Order of Penitence*. In 1221 or 1222 St. Francis composed the rule of this Third Order. In twenty chapters it contains a summary of the maxims of the Gospel. The conditions required for the admission of a candidate into the order are first stated. He must be free from debt, from disgrace, and from enmity, be an obedient child of the Church, and have the consent of his wife, if married, as a wife must have of her husband. Those admitted are required to pass a year's novitiate, after which, if they are deemed worthy, they are admitted to their profession and the promise to keep the commandments of God, and to satisfy for their transgressions against the rule, if they are required by the visitor to do so. After their profession they are not allowed to leave the order, except to become religious. St. Francis prescribed for the members of the

Third Order a habit of coarse material, of a color between black and white. The Brothers of this order were forbidden to bear arms, except in defence of the Church or their country, or with the permission of their superiors, who could also dispense the Sisters in regard to the material of their habit. Festivals, comedies, balls, and dances were forbidden them. They were to abstain from meat on Mondays, Wednesdays, Fridays, and Saturdays, and to fast from the feast of St. Martin until Christmas, and from Quinquagesima Sunday to Easter, and on all Wednesdays from All Saints to Quinquagesima, and on all the Fridays of the year, except when Christmas fell on that day. These, together with other austerities and acts of piety, and other virtues, composed the rule which St. Francis gave to his Third Order, and which Honorius III. and Gregory IX. approved verbally. It was afterwards confirmed by Nicholas IV., by a Bull of 1289, with certain changes and additions. Those who entered the Third Order partook of all the privileges granted to the Friars-Minor. It spread rapidly in Italy and in other states, and emperors, kings, queens, princes, and princesses considered it a title of glory to be enrolled among its members. Of the number of famous personages in mediæval history who belonged to the Third Order were the emperor, Charles IV.; Saint Louis, king of France; his mother, Queen Blanche of Castile; his wife, Margaret of Provence; his sister, Blessed Isabella of France; Bela, king of Hungary; Saint Elizabeth, landgravin of Thuringia; and Saint Elizabeth, queen of Portugal. The great discoverer of America, Christopher Columbus, was also a Franciscan Tertiary.

All good works are subject to opposition, and the Third Order of St. Francis had to experience the truth of this, for it had hardly commenced than its members were subjected to an intolerable taxation, so much so that Pope Gregory IX., in 1227 and 1228, found himself obliged to draw the attention of the bishops of Italy to the fact, and insist that Tertiaries should not be taxed more than others. About the same time the members of the Third Order had to endure a persecution on the side of the Emperor Frederick II., who opposed the Friars-Minor because they upheld the authority of the Holy See. Dreading the number and influence of those who had affiliated themselves to the Franciscans by becoming members of the Third Order, and considering them, in a certain sense, a bulwark of the rights of the Pope, Frederick exercised such a violent persecution against them that he deprived them of their goods, and even forbade anyone to harbor them. Among those who experienced his anger was St. Rose of Viterbo, who, with her entire family, was sent into exile for having brought back by her discourses several heretics and schismatics to

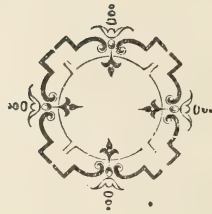
the obedience of the Holy See. This persecution lasted until the death of the emperor, which took place in 1250.

The Third Order was subjected to a new persecution on the occasion of the condemnation of certain heretics, with whom they were confounded by the populace. In the thirteenth century heretics in Germany, under the guise of Franciscan religious and the name of Begghards, Beguins, and Fraticelli, had spread over to Italy, disseminating their false doctrines. They were condemned by the General Council of Vienne in 1311. Unfortunately the members of the Third Order in Flanders were also called Begghards, out of devotion to St. Beggha, while in Toulouse they bore the name of Bechins and Bechinesses, after their founder, a certain Bechin. This caused them to be confounded with the aforementioned heretics, and subjected by the people to a severe persecution, which ceased only when Pope John XXII., being informed of the matter, positively declared that they were not included in the condemnation of the heretics. After this justification by the supreme authority of the Roman Pontiff, the order made new progress, and it was enriched with many privileges by the Sovereign Pontiffs. From its cradle it has produced a great number of saints, among whom we mention the names of St. Louis, king of France; Saint Elzear, count of Arien, and his wife, St. Delphina; Saint Ivo, Saint Roch, Saint Conrad, Saint Elizabeth, of Hungary; Saint Elizabeth, of Portugal; Saint Bridget, of Sweden; Saint Frances, of Rome; Saint Viridiana, Saint Luce, Saint Angela, of Corbara; Saint Rosa, of Viterbo; Saint Humiliana, Blessed Lucius, and Blessed Colletta, of Corbie. Among the many illustrious persons, besides those already mentioned, who belonged to the Third Order, were: Philip III., king of Spain; Elizabeth of France, wife of Philip IV., of Spain; Mary of Austria, wife of the emperor, Ferdinand III., and her elder sister, Anne, of Austria, queen of France and mother of Louis XIV.; and Mary-Theresa, wife of the same monarch. The Infanta Isabella Clara Eugenia, regent of the Netherlands, received, after the death of her husband, the Archduke Albert, the habit of the Third Order, and wore it publicly until her death, in 1633.

In some countries it was customary for the members of the Third Order to wear a distinct habit, consisting of a brown or grey tunic with a white cord. Some of the men wore a hat, and others a hood, and the women a white veil. Several religious orders acknowledge as their founders persons who belonged to the Third Order of St. Francis. Thus Blessed Thomasucio established the Jeronimites of Spain; Blessed Charles of Montegravello, the Hermits of St. Jerome of Fiesole; Saint John Colombini, the Jesuates; Blessed Isabella of

France, the Order of the Humility of Our Lady. Blessed Coletta of Corby reformed the first and second Order of St. Francis; Blessed Mary Longa founded the Order of Capuchin Nuns; Saint Bridget established that of Our Saviour; Saint Frances of Rome founded the Oblates, who bear her name; Cardinal de Berulle was the founder of the French Oratory; M. Olier established the Congregation of Saint Sulpice; and Blessed Amedeus, Duke of Savoy, founded the Military Order of Saint Maurice.

Several members of the Third Order, striving for a higher perfection, united into religious congregations with vows, differing from each other by their habit and their observances. Thus were originated the Congregation of the Third Order of St. Francis in Italy; those of Spain, Portugal, and France, the Begghards of Flanders, the Grey Nuns, and many more.



RELIGIOUS CONGREGATIONS OF PENITENTS OF THE THIRD ORDER OF ST. FRANCIS FOR MEN.

CONGREGATION OF LOMBARDY.—THIRD ORDER IN GERMANY.—IN
SPAIN.—DIFFICULTIES WITH THE OBSERVANTS.—IN FRANCE.—CON-
GREGATION OF PICPUS.—FATHER HELYOT.

IT is not certain from what precise epoch the Regular Tertiaries of St. Francis justly date their origin, but it is probable, as Hélyot says, that they existed a few years after the death of the holy founder. These religious are divided into various congregations.

That of Lombardy originated from different independent communities of Regular Tertiary Franciscans in Italy, who, in 1448, were united into one body under a Vicar-General by Pope Nicholas V. They obtained a General of their own in 1458, and continued thus to be governed for more than a century, when, in 1568, Pius V. subjected all the Brothers and Sisters of the Third Order of St. Francis to the jurisdiction of the Minister-General of the Observantines. In 1586, however, Sixtus V. again permitted them to elect a General.

This congregation was at one time very prosperous, and it possessed as many as thirty provinces. It has produced several persons eminent for the sanctity of their life and for their learning.

There had existed congregations of Regular Franciscan Tertiaries in Sicily, Dalmatia, and Istria, but these were afterward united to that of Lombardy. The Congregation of Begghards in Belgium, thus called from their monastery at Antwerp, dedicated to St. Beggha, was united to the Congregation of Lombardy in 1650, during the pontificate of Innocent X. They had first enjoyed a separate existence together with the Congregation of Zepperen, to which they had been united in 1472.

There had been in Germany a number of convents belonging to the Third Order of St. Francis, which in 1612 were either in ruins or inhabited by religious who not only neglected, but who were even ignorant of their rules. John Baptist Gramay, Vicar-Apostolic in that country, a member of the Third Order, wrote about the same year to Anthony de Lillis, General of the Third Order in Italy, exhorting him to unite those convents to the Congregation of Italy; but the letter had

no effect. The successor of Anthony de Lillis, Francis Guastamiglia, made an attempt to effect this union, but he was not successful. The religious of the Third Order in Germany were divided into various congregations. Many of their convents were ruined by the heretics. There were in Ireland thirty-six convents of the same order for men, but they have all disappeared.

The religious of the Third Order possessed convents in Spain from the beginning of the fifteenth century, and they were there divided into two congregations, one in the kingdom of Granada and in Andalusia, the other in the kingdoms of Castile, Leon, and Galicia. These congregations were afterward united under a common General Superior. They had a General of their own until the year 1568, when Pius V. subjected all the religious of the Third Order to the General and the Provincials of the Observantines. The latter endeavoring to force them to make profession in the First Order, the Sovereign Pontiff declared by a brief that it was not his intention to suppress the Third Order of St. Francis in Spain, but merely to reform it. However, the Fathers of the Observance did all they could to destroy this institution, forbidding the reception of novices. The difficulties were finally settled by the prudent exertions of following Generals. The institution of the Third Order of St. Francis for men has ceased to exist since the regency of Maria Christina of Naples, wife of Ferdinand VII.

The regular observance of the Third Order among men was introduced into Portugal about 1444 by two religious of the province of Lyons. It obtained several establishments in this kingdom, and among others, a magnificent convent in Lisbon. These religious established, in 1603, a foundation in Africa at Loanda, in the kingdom of Angola. It was destroyed by the Dutch in 1641, but again re-established when the kingdom once more came into possession of the Portuguese.

The Regular Franciscan Tertiaries in Portugal were at first subject to the General of the Third Order in Spain, but in 1610 they began to have as Commissary General an Observantine friar, and for a time they were also under the jurisdiction of the Capuchins. In 1663 they obtained visitors of the Third Order. The Regular Tertiaries in Portugal were men of great edification, and many of them were of distinguished merit.

The Regular Order of Franciscan Tertiaries began in France as early as 1287, and made such progress that at the end of the thirteenth century it possessed several provinces. It had fallen into a state of decadence in the sixteenth century when Vincent Mussart

undertook to reform it. This saintly man was born in Paris on March 3, 1570. After a youth spent in piety he was ordained subdeacon by the Bishop of Senlis, and, soon after, he became a member of the Third Order of St. Francis, in the confraternity of the Grey Penitents. Having made a retreat under the guidance of F. Georges, of the Society of Jesus, he felt within himself an ardent desire to make his profession in the Third Order, and to bring it back to its first condition of fervor, and concluded that this was the will of God in his regard. After the retreat he joined a hermit who lived in the neighborhood of Paris, and they both took up their abode in the desert of Sénar, between Corbeil and Melun. From here they removed to Val-Adam, a still greater solitude. Some time later they were joined by a few companions, and after moving from place to place, they finally settled at Franconville-sous-Bois, in the diocese of Beauvais, where, in 1594, they laid the foundations of their congregation. After a year's novitiate they made the solemn profession of the third rule in the hands of a member of the Order of Friars-Minor, on September 1st, 1595. The General of the Order of St. Francis, having ratified this profession, permitted Father Vincent Mussart to receive candidates into his congregation and establish new convents. In 1601 these Tertiaries founded a convent near Paris, in a place called Picpus, whence their institution became known as the Congregation of Picpus.¹ In 1603 the ancient houses of the Third Order in France were, in virtue of a Bull of Clement VIII., united with the new congregation, and Father Vincent Mussart was elected provincial. Their constitutions were confirmed by Paul V. in 1613. After its division into provinces, the congregation was governed by a Vicar-General, to which office F. Mussart was the first to be elected. The reformer died on August 13, 1637, in his convent of Picpus.

The religious of this congregation wore sandals, and, like the Capuchins, a long beard. They followed the rule of the Third Order, reformed by Leo X., together with several additions. The most distinguished member of this congregation was the author whom we have followed in the composition of this work, Father Hélyot, religious of the convent of Picpus. Peter Hélyot was born in Paris in 1660, and at the age of twenty-three he entered the Third Order of St. Francis in the Congregation of Picpus, and in the monastery of that name, of which his uncle, Jerome Hélyot, had been a special benefactor. He received the habit in 1683 with the name of Brother Hippolyte, and soon distinguished himself by his love of study, and he gained the affection of his superiors and confrères. It was on a voyage to Rome,

¹ Not to be confounded with a more recent congregation of the same name.

whither he was sent probably for the affairs of his order, that he conceived the design of the gigantic work that has rendered his name immortal. The position of provincial secretary, which he filled for a considerable time, gave him the opportunity of travelling about, and thus collecting the material for his work. Many learned men assisted him generously in his task, at which he labored most conscientiously. He also wrote in all directions to obtain the necessary information. He frequently received courteous replies to his letters, but it sometimes happened that they were ignored, for in the days of Hélyot, as in our days, there were indifferent persons, who never gave themselves the trouble to reply; among these was the Superior-General of a religious congregation. During the time that he was engaged in composing his large work, Hélyot also produced several other books, such as the *Dying Christian*, published in 1705. In 1714 the first two volumes of his "*History of Religious Orders*," made their appearance. The third and fourth volumes followed in 1715, the three following came out in 1718, and the last one saw the light in the following year. Twenty-five years of patient labor had been spent in the achievement of this most useful and standard work. The author had not the satisfaction of beholding his entire work given to the public, for he died on January 5, 1716.

Without the labors of Hélyot, it would have been impossible for us to undertake the task at which we are now laboring, and to give our English and American readers an opportunity of forming wider acquaintance with the religious orders of the Church. Hélyot has been our master and our guide, and we therefore gratefully insert this biographical sketch of the good religious and assiduous writer who has rendered our own task comparatively easy.

Among the various congregations of the Third Order of St. Francis, that of the Obregons or Friars-Infirmarian Minims, founded in the sixteenth century by the Spaniard, Bernardin de Obregon, deserves mention. They were Hospitallers devoted to the care of the sick, and they existed in Spain, Portugal, Flanders, and in the Indies.

A branch of the Third Order of St. Francis was founded in Ireland about 1821 at Mount Bellew, County Galway, by Rev. Michael Bernard Dillon, a Friar-Minor. It consists of Brothers who devote themselves, first, to the education of youth, and secondarily to manual labor. Father Dillon was appointed their Superior by the Provincial of the Franciscans in Ireland, and he held this office until his death, in 1828. In 1837 the Brothers obtained permission of the Holy See to depend solely upon the Right Rev. John MacHale, Archbishop of Tuam. They were introduced into this country by Bishop O'Connor of Pitts-

burg in 1847, and they founded a house at Loretto, Pa., where they established their novitiate. They opened several schools in the diocese of Pittsburg. In 1848 the Brothers in Pennsylvania obtained permission to be subject entirely to the jurisdiction of the Bishop of Pittsburg. The Franciscan Brothers possess also a flourishing college in the city of Brooklyn, N. Y., where they are subject to the jurisdiction of the Ordinary.



FEMALE RELIGIOUS CONGREGATIONS OF THE THIRD ORDER OF ST. FRANCIS.

ST. ELIZABETH OF HUNGARY.—BLESSED ANGELINA OF CORBARA.—HOSPITALLERS.—VARIOUS CONGREGATIONS.

THE first female Tertiary of the Order of St. Francis to take solemn vows was St. Elizabeth of Hungary, born in the year 1207. She married Louis, landgrave of Thuringia, and in the matrimonial state, as well as during the time of her maidenhood, she led the life of a saint. She was the first person in Germany to enter the Third Order of St. Francis, which had shortly before been established. After the death of her husband, in 1227, she was violently deprived of her states, and even driven out of her palace, but the humiliations she endured drew her nearer to God, and, having entered the church of the Friars-Minor, she besought the brethren to sing the *Te Deum* to thank the Divine Majesty for having sent her those crosses. The saint died on November 19, 1231. Although St. Elizabeth of Hungary does not appear to have founded an order, the Regular Franciscan Tertiary Nuns agree in considering her their mother and patroness, as she took the habit of St. Francis, bound herself by vows, and, as some authors assert, entered into a monastery.

The acknowledged foundress of the nuns of the Third Order of St. Francis is Blessed Angelina of Corbara. She was born in 1377 in the kingdom of Naples, and from her earliest years gave evidence of the greatest piety. In obedience to the will of her father, she married the count of Civitella, but without prejudice to her virginity, for both herself and her husband bound themselves by a vow of chastity, and lived as brother and sister. After the death of the count, Angelina, together with her maids, took the habit of the Third Order of St. Francis. After enduring many persecutions, she founded a monastery of the Third Order at Foligny, with the consent of the Bishop and of Pope Boniface IX., in 1397. In 1421 her religious, with permission of Martin V., began other foundations in various parts of Italy. The same Pope, by a Bull of 1328, united all these monasteries into one congregation, permitting the nuns to elect one of their number as Superior-General, who was at the same time to be subject to the General of the

Friars-Minor of the Observance. In 1459 the office of General in their congregation was suppressed by Pius II. They nevertheless remained subject to the Observantines until 1481, when they passed over to the jurisdiction of the Amadeists, who also formed part of the Franciscan family. But these latter religious being suppressed, some of the convents of the nuns returned to the jurisdiction of the Observants, while the rest became subject to the Bishops of their respective dioceses.

Blessed Angelina had died many years before, in 1435, in her convent of Foligny. The monasteries of her order began gradually to follow different observances, being placed under separate jurisdictions.

Almost from its infancy the Brethren and Sisters of the Third Order had begun to devote themselves to the care of the sick, and thus various congregations of Hospitallers were formed among them, such as the Obregons for men. The Sisters bound themselves by solemn vows from the beginning of their institution, and belonged to various congregations bearing different names. Some attended to the sick outside of their convents, while others administered to them only in hospitals, and they were therefore known as Hospitallers. Many of them bore the name of Grey Nuns, from the color of their habit, although in various convents this color was afterward changed.

We have seen that a reform had been introduced among the Tertiaries of France, which obtained the name of Congregation of Picpus, from its monastery at Paris. A similar reform was about the same time introduced in that country among the female religious. These nuns of the Strict Observance suffered greatly during the French Revolution, but they were again established in France in our century.

Another reform among the nuns of the Third Order was that of the Recollectines. It was established in Belgium in the seventeenth century. Numerous other congregations of women belonging to the Third Order of St. Francis, of which the members bind themselves by simple vows, have at different times been established. Among these we mention the Franciscan Sisters at Heythuizen, in Holland, who devote themselves to the education of youth; those of Aix-la-Chapelle, whose object is the care of the sick in their houses and in hospitals. The Sisters of Aix-la-Chapelle possess flourishing establishments in this country, and, among others, St. Peter's hospital in Brooklyn, N. Y. A congregation of Franciscan Tertiaries has a mother-house at Syracuse, N. Y.; their principal occupation is teaching and the care of the sick. They have branch establishments in the Sandwich Islands, and attend the lepers on the island of Molokai.

A congregation of the Third Order of St. Francis was established

in Philadelphia, on April 9, 1855, by the servant of God, John Nepomucene Neumann. This saintly man, the cause of whose canonization has been introduced, was born at Prachatitz in Bohemia, on March 28th, 1811. He came to America while still an ecclesiastical student, and he was raised to the priesthood by Bishop Dubois of New York, on June 25, 1836. He labored as a secular priest in the northern portion of New York state until 1840, when he became a Redemptorist. After filling various positions of trust in the congregation, in 1852 he was appointed Bishop of Philadelphia.

On a visit to Rome he expressed to Pius IX. the desire of introducing Dominican Sisters into his diocese. The Holy Father hereupon advised him rather to establish a branch of the Franciscan order. On his return to America he immediately set to work, and called from Germany the Conventual Franciscans in order to form the members of his new institute. The little community of Sisters consisted of five members, of which Mother Mary Frances was the Superior. The Bishop himself prepared their constitutions. Four years after its establishment the new congregation possessed four houses, devoted to the care of the sick and the instruction of youth.

A new compilation of rules and constitutions was drawn up in the year 1880. The fundamental rule of the congregation is that of the Third Order of St. Francis. The Sisters labor especially for the Christian renovation and elevation of family life among the poorer and lower classes of society. They educate youth in parochial schools, and care for the sick in public institutions, as well as at their homes. They also accept the care of orphan asylums and other similar works of charity.

The mother-house of this congregation is in the city of Philadelphia, and the Archbishop of that See confirms the election of the General-Superior, and gives permission for the reception of the Sisters to their profession. No house of the congregation may be founded, either within the diocese or outside of it, without his permission.

This congregation possesses houses not only in the diocese of Philadelphia, but also in those of Baltimore, Trenton, Harrisburg, Oregon City, the Indian Territory, Nesqually, and others.

The saintly founder of the congregation, Bishop Neumann, died on January 5th, 1860.



FRANCISCAN NUNS

ORDERS OF THE CONCEPTION AND THE ANNUNCIATION.

BEATRIX DA SILVA.—ISABEL OF CASTILE.—CARDINAL XIMENES.—
CHANGE OF RULE.—BLESSED JANE OF VALOIS.—LOUIS XII.—ORDER
OF THE ANNUNCIATION.

THE two great Catholic countries rendered illustrious throughout their history by the lives of so many saints and servants of God gave birth to these two orders. Spain beheld the infancy of the former, and France that of the latter. Both honor as their foundresses persons of noble blood.

Beatrice da Silva, sister of James I., count of Portalegra, was a lady of the court of Elizabeth, wife of John II. of Castile. Many were the snares laid for her innocence in the midst of the worldly vanities that surrounded her, but her young heart remained proof against the seductions of the world. Beatrice was the centre of attraction. The jealousy of the queen was hereby aroused, and the innocent girl became the object of the persecution of her royal mistress. This, together with the dangers she encountered, caused her to abandon the court and go to Toledo, where she took refuge in a monastery of Dominican nuns. Forty years were spent in this monastery; they were as many years of rigorous austerity and great seclusion. She permitted no one to see her except Queen Isabella, wife of Ferdinand, and daughter of her former mistress. Several revelations with which she had been favored, and her devotion towards the Blessed Virgin inspired her with the idea of founding an order in honor of the Immaculate Conception. Queen Isabella, to whom she spoke on the subject, was so pleased with the thought that she offered her the palace of Galliana. Accompanied by twelve women, who left the convent of St. Dominic to embrace her institution, Beatrice took possession of her new home in 1484. She gave to her companions a white habit and scapular with a blue mantle. In 1489 Pope Innocent VIII., at the request of Queen Isabella, permitted the foundation, allowing it to adopt the rule of Citeaux, under the jurisdiction of the diocesan Bishop, and granting to the Sisters the privilege of reciting the Little Office of the Conception of the Blessed Virgin. Blessed Beatrice da

Silva died before the day appointed for the solemn reception of the habit by her religious. She made her profession on her death-bed, and expired on September 1st, 1490. Her Sisters, after their profession, became subject to the Archbishop of Toledo, who was then Cardinal Ximenes. This illustrious man, believing that the new order would fare better if it were under the direction of the Friars-Mino who have always been the defenders of the Immaculate Conception, agreed with the queen to place it under the jurisdiction of these religious, and give to it the rule of St. Clare. The sovereign obtained permission to this effect from Pope Alexander VI., but the abbess, a niece of the foundress, with several others, refused to accept the rule of St. Clare, and went over to the monastery of St. Elizabeth. Those who remained were united with the Benedictine nuns of the monastery of Saint Peter *de las Duenas*, by order of the Pope and the consent of the abbess and religious of that monastery, who agreed to submit to the rule of St. Clare and embrace the Order of the Conception. They were all then transferred to the monastery of St. Francis, which had belonged to the Conventuals. In 1506 Julius II. confirmed the acts of his predecessors, and gave a special rule to the Nuns of the Conception. The order obtained several other foundations in Spain, Italy, and France. The seclusion of these nuns was very great. After their profession they were never allowed to speak to seculars, not even their nearest relatives, but Pope Clement X. modified this rule by allowing them to speak twice a month with their relations in the first degree, except during Advent and Lent.

The same century that witnessed the establishment of the Order of the Conception beheld also that of the Annunciation. Blessed Jane of Valois, queen of France, was its foundress. She was a daughter of Louis XI., and was married to the Duke of Orleans, contrary to the inclination of the latter, who protested against the violence done to him. In consequence of this, the princess, whose virginity remained intact, was treated by the duke with the greatest indifference. Having ascended the throne of France in 1498 under the name of Louis XII., he obtained a decree of the commissaries appointed by Alexander VI., annulling his marriage on the ground that he had never consented to it. The queen now retired to Bourges, where she gave the greatest edification by her exemplary conduct. For a long time she had revolved in her mind the plan of founding a congregation in honor of the Annunciation of the Blessed Virgin. Her confessor, Father Gilbert Nicolai, a Franciscan, did not, however, approve of it, and two years passed before she was able to put it into execution, until her confessor finally allowed her to follow the attraction of her heart.

With his aid she soon established a little community, to which she gave a rule she composed under the title of the Ten Virtues of the Blessed Virgin, which she proposed to the imitation of her Sisters. St. Francis de Paula, who was then in France, gave her great encouragement, and the work advanced. She received permission of the king to found a monastery at Bourges, but could not obtain the approbation of Alexander VI., who, though inclined to grant it, was deterred by the Cardinals unfavorable to the establishment of new orders. In 1501, however, the Pope finally consented to confirm her rule, and granted many privileges to those who professed it. The queen gave the veil to five Sisters on October 8, 1502, and thus commenced her order. Their habit was to consist of a grey robe, scarlet scapular, blue shoulder-covering, and white mantle. The shoulder-covering was afterwards changed into a ribbon of the same color, to which a silver medal was attached. The queen herself made her solemn profession in 1503. However, by the advice of her confessor, she continued to dwell in her palace, but she frequently visited her Sisters. Blessed Jane of Valois, having finished her work, died on February 4th, 1504 or 1505. After her death it was discovered that she wore a hair shirt and a chain of iron around her waist. Her order obtained several new foundations in France and Belgium through the instrumentality of Father Gilbert Nicolai, known after the foundation of the order as Gabriel Mary, a name given to him by Alexander VI. He became Superior of the order, and died in 1532. He had obtained, in 1514, from Leo X., the confirmation of the rule. The same Pope placed the Sisters under the jurisdiction of the Order of St. Francis. The obligation of observing the fasts of the rule and of wearing the habit was rendered obligatory under pain of mortal sin, but it was in the power of the Mother-Superior to dispense herein as well as in the recitation of the Office, with the advice of her councillors and the superiors, or of the confessor.



ORDER OF THE MINIMS.

ST. FRANCIS DE PAULA.—HIS HUMILITY.—QUADRAGESIMAL VOW.—
SPREAD OF THE ORDER.

THE founder of the Minim order, St. Francis de Paula, was born in Calabria, in the kingdom of Naples, in the year 1416, and he received his name in honor of St. Francis of Assisi. He was pious from his earliest childhood, and corresponded entirely to the careful education he received from his parents. At the age of thirteen they placed him in a convent of Franciscan Friars. He did not, however, enter this order, but after a year returned to his parents. He then retired into solitude and began to lead a most austere life. His reputation having spread in Calabria, several persons, desirous of imitating his virtues, joined him, although he was then only nineteen years of age. This took place about the year 1435. Returning with his disciples to the neighborhood of his birthplace, they built cells and a little chapel. Here they were called *Hermits of St. Francis*, probably from the fact of their chapel being dedicated to St. Francis of Assisi. They dwelt together in this place for ten years, until they established a second foundation, in 1444, at Paterna. In 1453 a third foundation was established at Spezano-il-Grande, and a fourth one at Cortona, in 1460. The saint went from one monastery to the other to instruct his religious, who thus far possessed no special rule, save the word and example of their master. In 1473 the order was approved by Pope Sixtus IV., under the name of Hermits of St. Francis, and in the following year the Sovereign Pontiff appointed St. Francis de Paula Superior-General of his order, which he at the same time exempted from the jurisdiction of the Bishops.

"He that humbleth himself shall be exalted."¹ These words contain a truth, the verification of which forces itself upon our attention as we study human history. If the fulfilment of their counterpart: "Every one that exalteth himself shall be humbled," is constantly manifested in the downfall of so many of the world's greatest men, the exaltation of the humble is one of the great facts revealed to us in the lives of God's saints, and in none more so than in that of the humble religious who called the institution he had founded the

¹ Luke xviii. 14.



MINIME FRIARS



MINIME NUNS

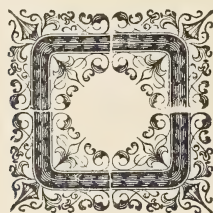
order of the *minimi*, or of the least of the brethren. That which touched even his enemies was his deep humility. The Sovereign Pontiff would have raised him to ecclesiastical dignities, but the only honor he asked for, refusing all others, was the permission to bless rosaries and other objects of piety. And yet this man, so deeply sunken in his own estimation, was perhaps the most honored individual of his day. His friendship was esteemed by sovereigns, who loaded him with honors. The invalid Louis XI. of France implored the acknowledged miracle-worker of the age to fly to his assistance, but only the will of the Vicar of Christ could force the humble religious out of his solitude. The Pope himself received the saint with the greatest marks of esteem. A striking incident is related of the interview between St. Francis de Paula and Sixtus IV. The saint desired to introduce into his order the vow of perpetual abstinence, or, as it was termed, the quadragesimal or Lenten vow, but the Pope did not seem to be inclined to hear of it. St. Francis, without insisting further, took by the hand the Cardinal de la Rovera, and said to the Sovereign Pontiff that this Cardinal would some time grant what His Holiness seemed inclined to refuse. The prophetic words were fulfilled, for Cardinal de la Rovera, having become Pope Julius II., approved the rule of the Minims, together with the quadragesimal vow.

The Order of the Minims was established in France in the reign of Charles VIII., and while the saint himself was in that kingdom, whither he had gone at the request of the deceased king, Louis XI., a short time after it had entered Spain under Ferdinand and Isabella. The rule of the order was not composed by St. Francis until 1493. It was subsequently approved by Alexander VI. at the recommendation of the king of France, and the Sovereign Pontiff changed the name of the religious from that of the Hermits of St. Francis of Assisi to that of Minims of the Brother Hermits of Francis de Paula. The same Pope conferred upon them all the privileges of the mendicant orders. Two years later, in 1497, the holy founder sent his religious to Germany, at the request of the emperor Maximilian. Having perfected his first rule and established the quadragesimal vow, and also composed a rule for persons living in the world, both of which obtained the approbation of the Holy See, St. Francis saw his death approach. It found him in the strictest retirement, in his monastery of Plessis-les-Tours, in France, on April 2d, 1507, which day fell on Good-Friday. He was canonized in 1519 by Leo X. The year after the saint's death, Father Francis Binet was elected General of the order, which was then divided into the five different provinces of Italy, Tours, France, Spain, and Germany. At the time that Hélyot wrote its history it had increased to

such an extent that it possessed thirty-one provinces : twelve in Italy, eleven in France and Flanders, seven in Spain, and one in Germany.

The distinctive feature of the Order of the Minims is the fourth vow, by which they bind themselves to observe perpetual abstinence. They originally wore sandals, but they were afterwards dispensed in the observance of this point of their rule. The color of their habit is black, and they wear around their waist a knotted cord of the same color. Their quadragesimal vow obliges them not only to abstain from meat, but also from eggs, butter, cheese, and everything prepared therewith, and this both at home and when out of their monasteries. An exception is nevertheless made for those who are seriously ill. Their fast is not as rigorous as that of many of the older orders. Their superiors are called correctors. The object of the order is both contemplative and active, as its members devote themselves to the work of the ministry by the preaching of the word of God and the hearing of confessions.

A female branch of the order had been founded in 1495, several years before the death of the holy founder. Spain was the country of its origin. St. Francis de Paula composed a rule for these nuns in 1506, which, with few exceptions, was like that of the Brothers. This branch of the order spread to other countries, such as France and Italy. Saint Francis also established a third order for persons living in the world, although some of its members dwelt in community. Paul III. even permitted the members of a community of Minim Tertiaries at Toledo in Spain to bind themselves by solemn vows. At present the Third Order consists only of secular persons.





DOMINICAN FRIARS

ORDER OF ST. DOMINIC.

EARLY LIFE OF ST. DOMINIC.—THE ALBIGENSIANS.—FOUNDATION OF THE ORDER.—APPROBATION OF THE RULES.—MASTER OF THE SACRED PALACE.—PROPAGATION OF THE ORDER.—THE INQUISITION.—THE ORDER IN AMERICA.

SAINTE Dominic was born in 1170, at Calahorra, in Old Castile, in the diocese of Osma, of the illustrious house of the Guzmans. The Duke of Medina-Sidonia, ¹ chief of this noble house, is the acknowledged patron of the whole Order of St. Dominic. The mother of the saint, whilst having him in her womb, dreamt that she brought forth a dog, which carried in its mouth a burning torch that set the world on fire. This explains why the Arms of the Dominicans contain the figure of a dog with a torch in its mouth. From his earliest childhood the saint evinced the tenderest sentiments of piety. At the age of 14 he was sent to the public schools of Palencia, which were soon after transferred to Salamanca. Dominic here became proficient in rhetoric, philosophy, and theology. When 28 years old he embraced the Institute of Regular Canons of St. Augustine in the diocese of Osma. Soon after he accompanied his Bishop into France. The Bishop having obtained permission of Pope Innocent III. to work at the conversion of the Albigenses, Dominic remained with him. For two years they labored in Languedoc, at the end of which the Bishop returned to his diocese, leaving Dominic as his successor in the same apostolic work.

It was during his sojourn among the Albigenses that he instituted the celebrated devotion of the Rosary, by which he obtained the most marvellous results.

Not until 1215 did he lay the foundations of his Order of Preaching Friars, the plan of which he had meditated some time before. The principal aim of the saint by this institution was to multiply in the Church zealous preachers, who by their word and example might be a means of spreading the light of faith and the fire of divine charity. The Bishops of Languedoc and Provence, to whom he communicated his design, all approved of it, and pressed him to hasten its execution.

Sixteen of his fellow-missionaries joined him, and Peter Cellani, one

¹ While in Spain, the author had the pleasure of meeting this nobleman.

of their number, gave some houses in Toulouse, in which they formed themselves into a regular community under the protection of the Bishop. This was the first convent of the order. St. Dominic then went to Rome, where he was most kindly received by Pope Innocent III. According to Theodoric, Bishop of Orvieto, and Vincent of Beauvais, the Pope at first made some difficulty in approving the new order upon the ground that too great a multiplication of orders would bring confusion. But they add that the night following the Pope dreamt he saw the Lateran church in danger of falling, and that St. Dominic stepped in and supported it with his shoulders. However that may be, the fact is that the Pope approved the new order by word of mouth, bidding the founder draw up the constitutions and lay them before him. On his return to Toulouse, after consulting with his colleagues, St. Dominic chose for his order the rule of St. Augustine. He added special constitutions, and borrowed from the Order of Premonstratensians the custom of observing perpetual abstinence from flesh-meat, and a rigorous fast from the feast of the Exaltation of the Cross to Easter. He arrived at Rome with a copy of his rules in September, 1216. Pope Honorius III., who had succeeded Pope Innocent, confirmed the order and its constitutions by two Bulls, both dated in December of the same year. It was about this period that the Pope created the dignity of Master of the Sacred Palace, who, in virtue of his office, as the Pope's domestic theologian, assists at all consistories, whether public or private, confers the degree of Doctor at Court, approves all theses and books, and nominates the Pope's preachers. Pope Honorius imposed this charge upon St. Dominic, and it has ever since been committed to one of his order.

With the consent of His Holiness, Dominic returned to Toulouse in May, and spent some time in forming his brethren to the practise of a religious life. The extraordinary reputation of St. Dominic and his friars attracted many learned and eminent men to the new order, and the saint established convents at Lyons, Montpellier, Bayonne, and other places. He returned to Rome in 1217, and the Pope gave him the church of St. Sixtus in that city. Here the saint built a monastery. Having given up St. Sixtus to nuns, whom he had undertaken to reform, he built a new convent for his friars at Santa Sabina. St. Dominic soon after gave the habit of his order to Saints Hyacinth and Ceslaus, nephews of the Bishop of Cracow. In 1218 he founded a monastery at Segovia, and another at Madrid, in Spain. The following year he established convents at Paris, and in several other places in France and Italy.

• In 1220 Pope Honorius III. confirmed upon St. Dominic the title

of General, and the saint held the first general chapter of his order at Bologna, on Pentecost Sunday of the same year. During his lifetime the holy patriarch sent his friars into Morocco, Portugal, Sweden, Norway, Ireland, and England. In the second general chapter, held at Bologna in 1221, he divided his order into eight provinces, and sent some of his religious into Hungary, Greece, Palestine, and other countries. The saint died at Bologna on August 6, 1221, being 51 years old.

One of the greatest objects of the solicitude of St. Dominic had been to prevent riches from becoming the portion and the bane of his order. He strenuously refused to accept large or superfluous donations, and desired to cut off all superfluities. St. Francis of Assisium, a great friend of St. Dominic, coming to Bologna in 1220, was so displeased to find the convent of his own friars in that city built in a stately manner, that he would not lodge in it, but went to the Dominican monastery, which was poor, and stayed there some days to enjoy the conversation of his friend, St. Dominic.

The first habit worn by the Friars-Preachers was that of the Canons Regular, to whose order St. Dominic had belonged. It consisted of a black cassock, over which a rochet was worn. But, in 1219, the saint himself, in his convent of Santa Sabina, exchanged it for the one worn at present, which, it is believed, was shown by the Blessed Virgin to Blessed Renald of Orleans. In 1221 the order was divided into eight provinces, namely, those of Spain, Toulouse, France, Lombardy, Rome, Provence, Germany, and England. During the lifetime of the founder it had already entered Ireland. Maelpatrick O'Scannail, Archbishop of Armagh, about the year 1261, was a member of the Dominican Order.¹ General chapters were held in the convent of Chantry in 1281 and 1304.

After the death of St. Dominic, the religious of his order assembled a general chapter at Paris in 1222, and elected Blessed Jordan of Saxony as his successor, although he had been only two years and three months in the order. During the time of his administration the provinces of Greece, Poland, Denmark, and the Holy Land were erected. Blessed Jordan was drowned off the port of Acre in an attempt to reach Palestine. His successor was Saint Raymond of Pennafort. It was he who edited the constitutions under a better form, dividing them into two parts. Saint Raymond, having resigned his office, was succeeded by John of Waldesusen. The order continued to increase under this General as well as under his successors, Blessed Humbert, John of Verceil, and others.

¹ Archdall.

The office of inquisitors of the faith was given to the Order of St. Dominic in the thirteenth century; it had hitherto belonged to the bishops. These inquisitors were at first appointed by the General of the order, but later on the nomination became reserved to the Pope or to the Holy Office of the Inquisition, which is one of the Roman congregations.

In the thirteenth century, the century of the great universities, the Dominican order became a centre of mental activity. The thirteenth century was one of a great intellectual movement, or rather, it was the outcome of the working of minds which had gone on for centuries. The days of Platonic intuition and of the dogmatic teaching of the Fathers had passed, reason demanded proofs, and the method of the philosopher, the great Aristotle, seemed the one best suited to the exigencies of the day. Peter Abelard had given an impulse to the use of reason, and those who came after him seized upon what was good in his system, sifting it from that which was evil. The Dominicans entered heart and soul into the movement. In their schools at Cologne and at Paris they shone as bright lights among their contemporaries. In the former city Albertus Magnus astounded the world by the depth of his knowledge and his wonderful erudition. Those were the days when all branches of knowledge entered into the curriculum of studies. They were not the days of specialists like ours, if we except, perhaps, medicine and law, but rather of universal science. Albertus Magnus is, we think, the best illustration of this. His works, consisting of numerous *in folios*, comprise the extent of the knowledge of that period. Theology and metaphysics, natural philosophy in its various branches, form the subjects treated. The great doctor of Cologne was even an expert in mechanics. But, in spite of his knowledge, Albertus Magnus has been eclipsed by one of his disciples, the great Thomas Aquinas. It was reserved to this illustrious son of St. Dominic to reduce to a system the working of the minds that had preceded him, a system that has been the admiration of ages, and which to the present day is the basis of Catholic theology. The Roman Breviary calls him "an excellent ornament of the Christian world, and the light of the Church." Thomas was born at Aquino in the early part of the thirteenth century. At the age of five he was committed to the care of the Benedictine monks of Monte Casino, and afterwards he continued his studies at Naples. While still a youth he entered the Dominican order, in spite of the opposition of his relatives, and he was sent to Paris by his superiors. He studied philosophy and theology under Albertus Magnus, and, at the age of twenty-five, himself obtained the degree of Master, which is one of the highest digni-

ties of the order. His life, though comparatively short, was a busy one. Besides the assiduous preaching of the word of God, he found time to compose his numerous philosophical and theological works, which form a mine of profound learning. His *Summa Theologica*, a treatise on the range of Catholic theology, has never been equalled. St. Thomas Aquinas died in 1274, in the Cistercian monastery of Fossa Nova, on his way to the Council of Lyons, whither he had been sent by Gregory X. He was fifty years old at the time of his death.

At the period of the great schism of the West, the Dominican order became divided into two portions. The provinces which recognized Urban VI. as the legitimate Pope elected as their General Blessed Raymond of Capua, and deposed Elias of Toulouse, who then held the office, and to whom the provinces of Spain, Aragon, France, Provence, and Sicily, recognizing Pope Clement VII. at Avignon, remained subject. The provinces governed by Blessed Raymond were those of Italy, Germany, Hungary, England, Poland, Greece, Dalmatia, Bohemia, Saxony, and the Holy Land. After the death of these Generals, each party continued to elect its own until the year 1418, when the order was again united under one General by Pope Martin V. Among those who had recognized the Anti-pope of Avignon was the celebrated missionary, St. Vincent Ferrer.

St. Dominic had originally forbidden his order to possess revenues and what we now call real estate, but during the generalship of Father Bartholomew Texier, Pope Martin V. dispensed in this point of the rule. One of the most illustrious popes, St. Pius V., was a member of the Dominican order, which has given to the Church so many persons distinguished by their learning, their zeal, and in the fine arts. The famous prior of St. Mark's at Florence,¹ Jerome Savonarola, was a Dominican, as was also Diego de Deza, Archbishop of Seville, the friend of Christopher Columbus. The art of painting claims as one of its most distinguished votaries the immortal Fra Angelico, the Dominican, and, in our century, the celebrated Père Besson, Lacordaire's friend, obtained renown in the same art.

At the time of Hélyot the Dominican order was divided into forty-five provinces, among which many were in the New World, such as those of the Holy Cross of the West Indies, St. James of Mexico, St. John the Baptist in Peru, St. Catherine of Quito in Ecuador, St. Laurent of Chili. Others were in various countries of the East,—Armenia, the Philippine Islands, and the Canaries.

¹ A portion of the monastery of St. Mark's is still occupied by the Dominicans. The most interesting part, that containing the celebrated frescoes of Fra Angelico, has been converted into a museum by the government, and it is open to the public.

In the sixteenth century the Dominicans watered the soil of Florida with their sweat, and even with their blood, and labored for Christ in the country now embraced by the dioceses of Savannah and of Mobile.¹ Twenty-three Dominican convents had been founded in Ireland during the thirteenth century, and at the time of the suppression the order possessed forty-three houses in that country. Shortly after that period the convents of St. Sixtus and of St. Clement's in Rome were given by a general chapter to the Irish Dominicans for the purpose of forming missionaries for that country. These, together with two similar convents, one founded in Lisbon, and the other in Lorraine, became the means of preserving the Dominican order in Ireland during the days of persecution. In the beginning of this century Father Richard Luke Concanen, an Irishman, who also held the office of assistant of the General of the order, was prior of St. Clement's in Rome. Having been appointed bishop of New York, he was consecrated on April 24, 1808, by Cardinal Antonelli, prefect of the Propaganda, but he never reached his diocese, for he died at Naples, on June, 19th, 1810. Several years before this appointment the Dominicans had made an establishment in the United States. Father Edward Fenwick had come over to this country in the beginning of this century. His first charge was in the diocese of Baltimore. Near the limits of a former parish of the writer in Charles Co., Maryland, about 18 miles from Washington, there is a district known as Mattawoman. There was once in this place a Catholic chapel, of which every vestige, with the exception of a few gravestones, has disappeared. It was here, as the continuator of Hélyot tells us, that Father Fenwick administered to a little flock, as well as at Piscataway, and whence he left for Kentucky. Father Fenwick was a Marylander by birth, and he had entered the Dominican order at Bornhem in Flanders with the intention of afterwards introducing it into his own country. He obtained the permission of his superiors in Rome and in England, and the promise of assistance from Bishop Carroll of Baltimore. By means of a circular addressed to the Catholics and the nobility of Great Britain, he had gathered an important sum of money for the undertaking. Arriving in the United States about the year 1805, he was advised by Bishop Carroll to settle in Kentucky. Here he was received with open arms by Father Badin, the only priest then in that district. Father Fenwick was accompanied by Father Anthony Angier. He established himself in Washington county, near Springfield, on a property which contained a tolerably well-built house, and which he bought with the income of his own patrimony. His companions at this first foundation

¹ De Courcy.—Shea.

of the order in the United States were Fathers Thomas Wilson, Anthony Angier, Raymond Tuite, and another, with whose name we are not acquainted,—these, in 1806, founded the Convent of St. Rose in Kentucky, which is at present the novitiate of the order.¹ Four years later, in 1810, the Dominicans entered Ohio, which Father Fenwick evangelized in all directions, and a convent of the order was established near Somerset. In 1821, Father Fenwick became bishop of Cincinnati. After a laborious life he was stricken by the cholera, and he died on September 26th, 1832. The Dominican Fathers have continued their work unostentatiously, but with fruit. Although the order in the United States never attained the celebrity it has in Europe, nor produced men who may rank as great, it has nevertheless added its share to the apostolical labors of the American Church by its work in parishes and on the missions. It possesses foundations, besides those mentioned, in Minnesota, Newark, New York, Washington, and in the diocese of Hartford, not to speak of the Fathers in California, who belong to a separate province. The French province of Lyons possesses houses in Canada, and in the dioceses of Portland, Me., and Providence, R. I. The order was resuscitated in France in 1845 by the celebrated preacher of Notre Dame, the Père Lacordaire. At present it possesses in that country the provinces of Paris, Lyons, and Toulouse. Before the Revolution the Dominicans were known in Paris as Jacobins, from their convent of St. Jacques of that city. The residence of the General of the order is in the convent of La Minerva in Rome, which possesses a magnificent library, richly endowed in the last century by Cardinal Casanate, who gave to it his own collection of books, amounting to fifty thousand volumes without the manuscripts.

The habit of the Dominicans consists of a white tunic and scapular with a black mantle. The lay-brothers wear a black scapular. Until the year 1453, the friars of Spain and Portugal wore grey mantles, which they exchanged for the black one by order of their General, Martial Auribelle.

The constitutions of the Dominicans are admirable for their wisdom and the spirit of justice which animate them. The government of the order is elective, and what we may call democratic. No religious is punished for infractions against the rule without a fair trial held in the regular form of process. The different provinces of the order vary in their observances, nor is the strict rule of St. Dominic everywhere observed to the letter, but the tendency of the order and its general chapters has always been directed towards the maintaining of the primitive observance. Like other religious orders, that of St. Dominic

¹ Continuator of Hélyot.—Ed. Migne.

has experienced the effects of human weakness, but it was rather individual convents than the whole order which fell into a state of relaxation. From the year 1349, the time of the great pestilence, the regular observance had been, as it were, banished from the convents of the order in Germany, but it was restored by the General, Blessed Conrad of Prussia. The monasteries of Italy were reformed in 1402 by Blessed Bartholomew of St. Dominic of Sienna, afterwards bishop of Coronna. Father Bartholomew Texier, General of the order, worked hard for the regular observance, and established the Congregation of Aragon, which lasted 91 years. Several other reforms were at various times begun, such as that of the Congregation of Lombardy, founded about the year 1418 by Father Mathew Boniparti of Navarra, and that of the Congregation of Tuscany, established by Jerome Savonarola in 1493. This latter congregation was afterwards united with that of Lombardy, and, together with it, existed until 1531, when it was suppressed and erected into a province by Clement VII. Several other congregations of the Dominican order, such as the Gallican congregation and that of Holland, have existed, but there has, properly speaking, never been a split in the order, except that which existed at the time of the great schism of the West, of which mention has already been made.

In these latter years the Dominican order in the English-speaking world has been rendered illustrious by its gifted orator, the Irishman, Thomas Burke, well known to our Irish and American readers.

SECOND ORDER OF ST. DOMINIC.

MONASTERY OF PROUILLE.—ST. SIXTUS AT ROME.—SPREAD OF THE ORDER.—DOMINICAN NUNS IN THE UNITED STATES.

At the time when St. Dominic was occupied in working at the conversion of the Albigensians, he was very much grieved at seeing that certain gentlemen of Guyenne sold or gave their daughters to be educated by these heretics. The resolution of providing for the education of these poor girls immediately took root in his soul. Bernard, Archbishop of Narbonne, and Foulques, Bishop of Toulouse, entering into his views, and several pious persons having contributed to the execution of his plan, the saint laid the foundations of a monastery at Prouille between Carcassonne and Toulouse. The monastery having been built, eleven young ladies consecrated themselves to God in it on the feast of St. John the Evangelist, about the year 1206. St. Dominic himself gave them the habit, which consisted of a white robe, brown



DOMINICAN NUNS

mantle, and black veil. The saint now drew up regulations for their guidance, and prescribed manual labor at certain hours of the day. He appointed Guillemette of Fanjaux as their Superior, and she governed the community until 1225.

In 1218, while at Rome, St. Dominic was commanded by Pope Honorius III. to collect together into one monastery several small communities of women dispersed throughout Rome, who led lives of little regularity. This order of the Pope being very displeasing to the religious themselves as well as to their relatives and the people, who protested loudly against it, St. Dominic met with no little opposition. By the authority of the Sovereign Pontiff, he nevertheless finally succeeded, and the convent of St. Sixtus, which had been given to the friars, was ceded to the nuns, and on February 21, 1219, the Sisters of various communities were united together in it. The community became now a subject of great edification. Some time after, its members were invested with the Dominican habit, which was later on also adopted by the nuns at Prouille. The first woman who received the habit, said to have been revealed to Blessed Renaldus, was Cecilia Romana dei Cesarini, Superior of the new monastery of St. Sixtus. This community, on account of its unhealthy position, was transferred by order of Pius V. to Mount Magnanopoli on the Quirinal, and it became one of the wealthiest convents of the Eternal City. From these two foundations the Second Order of St. Dominic was widely propagated throughout Italy, France, Spain, Portugal, Germany, Russia, Poland, and the Indies. Many of these monasteries remained subject to the superiors of the order, while others were subjected to the jurisdiction of the diocesan authorities. The rule observed by them was, in the essential points, similar to that of the friars, though in several monasteries the regular observance became relaxed. In various convents of this order none but noble ladies were received, a thing not uncommon in the Middle Ages. In fact, in our own day a convent may easily acquire a certain tone of aristocracy when the dowry required is above the average. The venerable monastery of Prouille exists no longer. In France the monasteries of Dominican nuns were suppressed at the time of the Revolution, but they were again gradually re-established. At the present day the order exists in various parts of the world. In some of its monasteries various relaxations exist, while in others the primitive rule of St. Dominic is, with the exception of the possession of revenues, observed to the letter. Two such monasteries in which the primitive rule is kept exist in our country. The nuns who form these communities were introduced into this country by two American ladies, Mother Mary of Jesus, and her

relative, Mother Emmanuel, who both entered the order in France. They established their first house at Newark, New Jersey, under the protection of Rt. Rev. Michael A. Corrigan, then bishop of the diocese. Here they built a beautiful monastery in the gothic style. The Newark community established a second one at Hunt's Point, in the diocese of New York, where a magnificent gothic monastery has already arisen, to which Mr. John D. Crimmins of New York has largely contributed. In both these communities, which have rapidly increased, the devotion of the Perpetual Adoration has been introduced, the Blessed Sacrament remaining exposed day and night. The religious in these convents lead a very austere life, arising at midnight to recite the Divine Office, and observing the rigorous fasts and abstinences of the rule.

In other Dominican monasteries of the Second Order in the United States, such as those in the dioceses of New York and Newark, the nuns follow mitigated observances, and even devote themselves to the education of youth and the care of parish schools, which necessarily prevents them from the strict observance of the cloister. The nuns of this order, both reformed and mitigated, recite the Divine Office according to the Dominican breviary.

THIRD ORDER OF ST. DOMINIC.

All historians agree that St. Dominic established a military order under the name of "The Sodality of Jesus Christ" to combat against the enemies of the faith. The members of this society afterwards abandoned the use of arms and took the name of Penitents of St. Dominic. It is, however, not certain whether this change took place during the lifetime of the saint, or after his death. For the first two centuries of its existence, this Third Order made little progress, and it possessed no written rule until one was made for it by Murio de Zamorra, seventh General of the order, which was approved by Pope Innocent IV. in 1405, and confirmed by Eugene IV. in 1489. St. Catherine of Sienna was a member of the Third Order of St. Dominic, as was also St. Rose of Lima.

There exists various communities of women who belong to the Third Order of St. Dominic, and bind themselves by vows. They do not practice the same austerities as those of the Second Order, though their habit is the same. Many communities of Dominican Tertiaries exist in the United States.

DOMINICAN SAINTS.

BLESSED PETER GONZALEZ.—ST. PETER MARTYR.—BLESSED ALBERTUS MAGNUS.—ST. THOMAS.—HENRY SUSO.—TAULER.—ST. CATHERINE OF SIENNA.—ST. VINCENT FERRER.—ST. ANTONINUS.—ST. LOUIS BERTRAND.—ST. PIUS V.

THE order of the great St. Dominic has been no less illustrious for the fruits of sanctity it has produced than for its eminent learning. The order, like that of St. Francis, St. Ignatius, and others, began to form saints even during the lifetime of the holy founder. One of the earliest of these was Blessed Peter Gonzalez, born at Astorga in Spain, about the year 1190. Though an ecclesiastic, and what might be called a good ecclesiastic, at least in a moral sense, his heart was too full of the world. A sudden humiliation turned his thoughts heavenward, and he entered the Order of St. Dominic and consecrated the remainder of his life to preaching the word of God, which he did with great fruit. He died in the year 1246, and he was beatified by Innocent IV. in 1254.

Another illustrious son of the holy founder, from whose hands he received the habit, was St. Peter Martyr, born at Verona in 1205. He was an indefatigable preacher, and was several times Superior in various houses of his order. In 1232 he became Inquisitor-General of the faith. This drew upon him the hatred of the heretics, and he was put to death by them on April 6th, 1242. He was canonized the year after his death by Pope Innocent IV.

To the number of saintly Dominicans must be reckoned Blessed Albertus Magnus, the prodigy of learning in his age, and the master of St. Thomas Aquinas. Albertus Magnus wrote on almost every conceivable subject, and the huge *in folio* volumes he has left us testify to the immensity of his learning and erudition. He taught at Cologne, and afterwards became bishop of Ratisbonne.

Of St. Thomas, his disciple, who was destined to eclipse him in theology, we have already spoken. St. Thomas was not only a man of prodigious intellect, he was, above all, a saint, and a man of deep humility and unruffled meekness. It would have been well if all who have fought under his banner had also constantly imitated the humility of which he was an example. St. Thomas may truly be called

the greatest ornament of the Dominican order, and it is no little glory for the institute of St. Dominic to have given such a saint to the Church.

In the fourteenth century, which followed that of the great St. Thomas, the Dominican order gave to the Church the eminent contemplative and mystic writer, Blessed Henry Suso. He died probably in the year 1365. Another Dominican of eminent virtue in the same century was the famous preacher, John Tauler. St. Catherine of Sienna edified the Church in the same epoch by her wonderful virtues and extraordinary gifts of sanctity. She belonged to the Third Order of St. Dominic, like the illustrious American saint of two centuries later, St. Rose of Lima.

St. Vincent Ferrer, a Dominican missionary, powerful in word and work, belonged to the fifteenth century. Although it is claimed that the work of missions is of sixteenth century growth, and that it goes back to the time of St. Vincent de Paul, and this may be true as far as systematic and organized missions are in question, it must not be forgotten that St. Vincent Ferrer did in the fifteenth century what the missionaries of so many orders and congregations are doing to-day. This saint was born at Valencia in Spain, on January 23d, 1357. He received the Dominican habit in 1374. His life was an uninterrupted labor for the salvation of souls. During the great schism of the West, he was subject to the Pope at Avignon, though he earnestly deplored the existing state of affairs, and endeavored unsuccessfully to put an end to the schism. He was made master of the Sacred Palace by Peter de Luna, who had become Pope under the title of Benedict XIII. He consummated his course on April 5th, 1419.

While St. Vincent Ferrer was devoting his life and labors to the salvation of souls in Spain and France, Italy was being edified by the virtues of another Dominican, St. Antoninus, Archbishop of Florence. This saint was born in that city in 1389. At the age of sixteen he entered the Dominican order. He acquired great renown as a canonist and moral theologian, and he filled the office of prior in several convents of his order. He finally became prior of the convent of St. Mark in Florence. It was here that afterward the celebrated Dominican artist, Blessed John of Fiesole, surnamed Angelico, labored. Many of his frescoes are still to be seen in that part of the monastery which is now a museum. The celebrated Jerome Savanorola was also prior of St. Mark's. This venerable monastery still exists entire, but, like so many other hallowed edifices in Italy, it is in the hands of the government, though a few Dominican friars still dwell within it and serve its church. We had the pleasure of being conducted through its cloisters by a young member of the order. St. Antoninus was made

Archbishop of Florence by Pope Eugene IV. He died on May 2d, 1459.

More than half a century after the death of St. Antoninus, there was born in Spain a child that was to add to the lustre of the Dominican order. St. Louis Bertrand came into this world on January 1st, 1526, at Valencia in Spain. At an early age he entered among the Dominicans in his native city. His first zeal was devoted to his own country, but in 1562 he embarked for America, where he labored for some years in Central and South America, and whence he returned to Spain in 1569. He died on October 9th, 1581. During his time there flourished in Spain and Portugal two other Dominicans of eminent virtue, the well-known writer, F. Lewis of Granada, and Bartholomew of the Martyrs, Bishop of Braga.

Not the least illustrious among the sons of St. Dominic was the great Pontiff, St. Pius V. Michael Ghisleri was born in Italy on January 27, 1504, and he took the Dominican habit at the age of fifteen. He filled various important positions in the order until 1556, when he was made bishop by Paul IV. In 1557 the same Pope created him Cardinal. He succeeded Pius IV. in 1566, under the title of Pius V. It was during his reign that the famous victory of Lepanto was gained over the Turks. After accomplishing much for the glory of God, he died on May 1st, 1572.

We leave unmentioned other saints of this order, and content ourselves with the few of which we have spoken, as being among the the most illustrious ornaments of the white-robed order of the great St. Dominic.



THE CARMELITES.

THE orders of which we have thus far treated all recognize definite founders, who, chosen by Divine Providence as instruments for the furtherance of God's glory and the good of their fellow-men, planted the seed which, being developed, grew up to be trees that adorn the garden of the Church. They had either started out under the influence of a divine inspiration and with a definite plan to establish a religious society, or providential circumstances had rendered them founders. All these orders had a beginning, of which an accurate account has been handed down to us by history. But it is not thus with the Order of Carmel. Its origin seems shrouded in mystery, and it has given rise to numberless discussions. It appears that its authentic history begins only at the period of the crusades, in the twelfth century, when Aimeric of Malifay, a native of France, Latin patriarch of Antioch, and legate of the Holy See, during the pontificate of Alexander III., united all the convents of the Holy Land, founded by the hermits of Mount Carmel, into one congregation. The question which arises is: Whence did these hermits originate? Did they belong to the same class as the solitaries, scattered over Egypt and Palestine, or had they a special institution of their own? The learned Bollandists place the commencement of the Order of Carmel in the year 1155, when St. Berthold, with ten or twelve brethren, established himself on the mountain of that name, though one of these authors, in his introduction to the life of St. Albert, admits that these few disciples of St. Berthold may have continued a more ancient institution, of which the Prophet Elias was the founder. If we consult the Carmelites themselves, they assure us that their order does indeed ascend to the days of the Prophet of Carmel, whom they recognize as its founder. This opinion rests upon a solid basis of authority. St. Jerome, St. John Chrysostom, Cassian, the Abbot Rupert, St. Odilo, abbot of Cluni, and St. Peter Damian speak of Elias as the founder of the monastic state, and Father Gregory of St. Martin asserts that no fewer than 393 authors and learned men of various orders have adopted the same opinion.

We have seen in the first chapter of this history that there existed among the Jews a sect mentioned by Josephus, which bore the name



CARMELITE FRIARS

of Essenes. It is by no means improbable that these were the successors of the *Children of the Prophets* mentioned in the Bible. In fact, it is written in Ecclesiasticus that Elias was succeeded by prophets. A constant tradition has accepted it as a fact that a succession of solitaries, disciples of Elias and Eliseus, had always existed on or near Mount Carmel. Baronius asserts that the institution of the Essenes flourished under St. Mark at Alexandria, for many of them had been converted to Christianity. It is also related that there existed in the third century a monastery, the inhabitants of which claimed Elias as their father. John, Patriarch of Jerusalem in the fourth century, tells us that Carmel had been inhabited by monks from the days of Elias down to his own time. It appears even that religious of Mount Carmel were to be found in the West as early as the eighth century, for Thomas, Bishop of Florence, relates that his city was in possession of a church served by them. At any rate it can be said that the opinion of the Carmelites has a weight of probability, and even the authority of the Holy See on its side, for Father Francis Suarez, of the Society of Jesus, cites seven Popes who have admitted the hereditary succession of the Carmelites from Elias and Eliseus.

It was, however, only in the twelfth century that the order obtained a definite organization, for as we have said, Aimeric of Malifay first united its religious into one body. At their own request he gave them as their first Superior, a relative of his, Berthold de Malifay, a priest born in France, who had joined their institution, having followed the army of the Crusaders to Palestine. St. Berthold continued to hold the reins of government for a period of forty-five years, until his death. He began the construction of a monastery on Mount Carmel, but death prevented him from finishing it. Saint Brocard, his successor, gave the religious their first rule, which, however, was found to be insufficient, and they addressed themselves to St. Albert, patriarch of Jerusalem and legate of the Holy See, who gave them a rule in 1207, which forms the original rule of Carmel. It decreed that the religious should take a vow of obedience to their Superior, who was to bear the title of abbot, and be elected by the brethren. Thus far it seems they had not been bound by any vow. The monastery was to consist of cells entirely separate from each other, according to the original custom of Carmel. Those among the religious who were able to read were bound to the recitation of the Office, while the others were obliged to recite a certain number of times the Lord's Prayer. All goods were to be held in common, and private property was entirely excluded. An oratory was built among the cells, in order that the brethren might assist daily at the Holy Sacri-

fice of the Mass. The religious were also required to meet in chapter for the correction of faults committed. As regards fasting and abstinence, they were commanded to fast from the Feast of the Exaltation of the Holy Cross in September until Easter, and were further obliged to perpetual abstinence from flesh meat, although an exception was made for those whom ill-health rendered incapable of practising this austerity. The religious were commanded to work in silence, and from Vespers until Terce the next day, no one was allowed to speak, except in case of necessity, or with the permission of the Superior.

Some time after this, the Carmelites were in danger of being suppressed, petitions to this effect having been addressed to Honorius III., under the pretext that their order had not been confirmed by the Holy See. The Council of Lateran, held by Innocent III., had decreed that no new orders should be established, but the Carmelites proved that their rule had been given to them by the legate of the Pope before the enactment of this decree. The Sovereign Pontiff seemed disposed to the suppression of the order, but it is said that the Blessed Virgin appeared to him and warned him against such a step, as she had taken the order under her special protection. The consequence was that the order was approved by a Bull of January 30th, 1226.

Saint Brocard died on September 2d, 1230 or 1231, at the age of 80, and he was succeeded by St. Cyril of Constantinople, an eminent philosopher and theologian. During his administration, as well as that of his predecessor, the order established several monasteries throughout Palestine. During the government of his successor, Berthold II., the Carmelites passed over to Europe, and established themselves at Valenciennes in France. Monasteries followed in Cyprus, Sicily, and Provence. In 1212 they founded monasteries in England, where John Lord Vesey established that of Holne near Alnwick, in Northumberland, and Richard Lord Grey of Codnor, that of Aylesford near Rochester. "The Carmelites," says Gasquet,¹ "were simple, homely, and spread through the country as if an order of native origin." In the sixteenth century, at the period of the Suppression, they numbered thirty-six convents. Their churches and convents were exceedingly poor, but the order in England was prolific in writers.

The history of the Carmelites henceforward belongs almost entirely to that of the Church in the West. In the East it was on the verge of annihilation on account of the inroads made by the Mahometans. In fact, the seat of government was transferred to the West at the election of St. Simon Stock as General of the order, in 1243. This

¹ Henry VIII. and the English Monasteries.

saint was an Englishman. A few years later, the order was exterminated in Palestine, the religious of Mount Carmel having been massacred while chanting the *Salve Regina*. Two years after the election of St. Simon Stock, the Carmelite order was placed among the mendicant orders, after those of St. Francis and St. Dominic.

About this time the rule underwent a few modifications which the altered circumstances of the times rendered necessary. Two Dominicans, Hugo, Cardinal Priest of Santa Sabina, and William, Bishop of Anthera, were deputed by the Holy See to regulate the affair. It was decreed that the Carmelites should, in their rule, make explicit mention of the vows of chastity and poverty, which hitherto had been merely implied in their vow of obedience. The life of entire seclusion was explained to the effect that the religious were allowed to take their meals in a common refectory, and were also permitted to establish their monasteries in other places besides deserts. We see thus that the Order of Carmel, from eremitical, had become entirely cenobitical. It had also begun to work in the general ministry of the Church and the direction of souls. The original rule thus modified was confirmed by a Bull of Innocent IV. in 1248. There were also constitutions, of which, however, no trace remains, as the earliest now existing constitutions date only from the second half of the fourteenth century.

During the administration of St. Simon Stock, the order continued to spread in various parts of Europe. It entered into Scotland in 1257 or 1258, and established a monastery at Perth. The Carmelites, known in the British Isles as White Friars, on account of the color of their mantle, were introduced into Ireland before the year 1272. In the thirteenth century they established a monastery at Leighlin Bridge in the County of Carlow. During that period, and, in fact, from the Norman Invasion to the days of Henry VIII., Carlow was in a military point of view, perhaps the most important county in Ireland, as through it ran the main road that connected the English settlements in Munster with the seat of the government in Dublin, and the bridge at Leighlin was the only passage across the River Barrow, by which the capital could communicate with the counties of Kilkenny, Waterford, Cork, Limerick, Kerry, and Wexford.

About the time of the establishment of the Carmelites in Carlow County, Kavanagh, who assumed the name of McMurrough, took possession of the greater part of the county. Being allied with the various branches of that family and with the O'Byrnes and the O'Tooles, he entrenched himself on the hills around Leighlin and commanded the passage across the Barrow. From the days of Edward III. to Henry VIII.

the McMurrourghs received a yearly stipend from the English for the permission granted them to pass on to Leighlin Bridge.

The Carmelite monastery was founded about the end of the reign of Henry III., by a member of the Carew family at Leighlin Bridge, a town situated on the banks of the Barrow in the rich valley of Idrone. The Carews had possessions there as late as the reign of Queen Elizabeth, and the agent Hooker, writing to Sir Peter Carew, says that "in all Europe, there is not a more pleasant, sweet, or fruitful land."

The Black Castle, on the east bank of the river, a little below which the monastery was founded, was built about 1181 by Hugh de Lacy, and was one of the earliest Norman strongholds in Ireland. The monastery was dedicated to the Blessed Virgin Mary. In 1371 Edward III. granted it a yearly sum of ten marks for the repairing of the house.

That the Carmelite Friars experienced to some extent the effects of these troublous times, is evident from the fact that, in 1378, King Richard II. granted them a yearly pension of twenty marks out of the rents of the town of Newcastle of Lyons, in consideration of the great labor, burden, and expense which the priors of the monastery had to sustain in protecting their house and the adjacent bridge against the king's enemies. This religious house underwent the fate of other monasteries, and it was suppressed in the reign of Henry VIII.

In 1290 William de Vesey founded a monastery for the Carmelites in the town of Kildare, which existed until the suppression of the monasteries by Henry VIII.

David O'Berge, provincial of the Carmelite order in the fourteenth century, a man of great learning, and the author of several works, was a native of Kildare. He held several chapters of the order at Atherbro, and in Dublin. David O'Berge was well versed in theology, philosophy, rhetoric, and canon and civil law, and was called the burning light, the mirror, and the ornament of his country. He died in the monastery of Kildare.

The Carmelites also possessed houses at Cloncurry, in the county of Kildare, at Castle Lyons, in the city of Cork, and at Kinsale.

In 1259 Pope Alexander IV. ordained that no order which was not more austere than that of Carmel should be allowed to receive Carmelites who desired to pass over to it from their own. For some reason or other the Friars-Minor in Provence seemed to ignore this command of the Pope, as they still continued to receive Carmelites. Hereupon St. Simon Stock invoked the authority of Urban IV., with the result of a letter being written on the subject by the Sovereign Pontiff to St. Bonaventure, who was then General of the Order of St. Francis.

St. Simon Stock was one of the eminent Generals of the Order of Carmel, which he governed during twenty years. He died at Bordeaux on May 16th, 1265. His name has become famous on account of an apparition of the Queen of Heaven, with which he was favored, in which the Blessed Virgin promised that all those who would die clothed with the habit of Carmel would be preserved from hell.

A few years after the death of St. Simon Stock the habit of the Carmelites underwent a slight modification. The mantle, which hitherto had been of various colors, succeeding each other in stripes, was exchanged for a white one by the authority of Pope Honorius IV., in 1287. This decree of Honorius was confirmed by Boniface VIII., in 1295.

One of the glories of the Order of Carmel consists in its constant zeal for the defence of the belief in the Immaculate Conception of Mary. In the fourteenth century the feast of the Conception of the Blessed Virgin, as well as that of the Blessed Sacrament, began to be solemnly celebrated in the order.

Towards the close of the fourteenth century a cloud passed over the Order of Carmel. It was the same black cloud which hovered over the entire Church for so long a period, and which has left so sad a recollection in its memory. It was the great schism of the West. Two Popes, Urban VI. and Clement VII., reigned at the same time, one at Rome, the other at Avignon. The schism lasted even after their death, as others were elected to succeed them. The Order of Carmel was divided at the same time, there being two Generals. The monastic orders suffered together with the rest of the Church, regularity was banished from religious houses, and numerous disorders became rampant. Carmel formed no exception. At the General Chapter, held at Chambéry in 1430, it was deemed necessary, in order to prevent its utter decline, to mitigate the rule of St. Albert. The Bull of mitigation, *Romani Pontifices*, was dated February 15th, 1431. In it the Pope, Eugene IV., allowed the Carmelites to eat meat except on fast days; the long fast was altered so that they were obliged to fast only on Wednesdays, Fridays and Saturdays from the feast of the Exaltation of the Holy Cross until Easter, and the religious were no longer required to remain constantly in their cells, but were allowed to walk in the gardens and in the cloisters. This mitigation had a beneficial effect, for the friars willingly submitted to the other points of the rule.¹ However, Blessed John Soreth, General of the Carmelites, who died in 1471, and, after him, all the general chapters held until the time of St. Teresa, endeavored to bring back the order to the primitive observance. Several monasteries adopted a reform.

¹ Notice sur L'Ordre des Carmes.—Brocard de Ste. Therese.

This tendency towards reformation culminated finally in the successful work of St. Teresa, which took place in the sixteenth century, and produced a new branch of the order, that of the Discalced Carmelites, which nevertheless remained subject to the jurisdiction of the entire body until 1593, when it obtained a General of its own.

In 1604 another reform was effected in the main body of the order at Tours, in France, by the efforts of the General, Henri Sylvius. It spread to all the convents of the order in that kingdom, and, it appears, also to Belgium, Germany, and Poland.¹

The Carmelites came to America in 1864 from Bavaria. They were received by Bishop Miede of Leavenworth, Kansas. They took charge of the church of St. Joseph, and opened a monastery on Oct. 5th of the same year. In course of time several other places were accepted, of which they retain to-day: Leavenworth and Scipio, in Kansas; Pittsburg and New Baltimore, in Pennsylvania; Niagara Falls, in Canada; and Englewood, in New Jersey.

Their work, outside of what is proper to the order, has been parish work in their respective places, and for the last ten years they have also given numbers of missions and retreats.

For the first ten or twelve years of their existence in this country their increase was very slow. A commissariate was established, and, after 1876, the prospect improved until, in 1890, a Province was erected with twenty-seven priests, nineteen students, and seventeen lay-brothers.

The monastic life is strictly followed only at New Baltimore, the novitiate, house of studies, and residence of the provincial, whilst the other houses are to a great extent mission houses.

Carmelites from Ireland, called of the Ancient Observance, have a house in New York city. They belong to the same branch of the order as the other Carmelite Fathers in this country, being subject to the same General, but they do not follow the reform of Blessed John Soreth, like the others.

CONGREGATION OF MANTUA.

The Carmelite Monastery of Mantua embraced a reform in the fifteenth century. Father Baptist Spagnoli, who had received the habit in that monastery, and who was elected General of the order in 1513, reformed those of Milan and Pistoia, and the reform spread to fifty other monasteries in Italy, which were united into one body under the title of *Congregation of Mantua*. Pope Eugene IV. approved it, and, by a Bull of September 3, 1442, exempted it from the jurisdiction

¹ Notice sur L' Ordre des Carmes.—P. Brocard de Ste. Therese.

of all the Superiors of the order, with the exception of the Prior-General.

However, there is something mysterious about the foundation of this congregation, and authors do not agree as to whom it really owes its origin. Pensa, in his lives of the illustrious personages of this congregation, maintains that its founder was John Lapez, a Florentine, while according to Clement Fellini, in his History of the Congregation, it was founded by Albert of Tuscany in 1413. Hélyot, on the contrary, believes that its author was Father Thomas Conecte, a Frenchman. The history of this man is a tragic one, and it reminds us of the fate of Jerome Savonarola, the Dominican. Father Conecte first appeared in Flanders and in Artois about the year 1428. His sermons produced a marvellous effect, and they were sometimes attended by as many as twenty thousand persons. He travelled to Lyons, mounted on an ass, and followed by several religious and the populace, which seemed attracted more by the austerity of his life than by his doctrine, which according to some authors was not orthodox. Numerous and extraordinary conversions were nevertheless operated by his means. He left Lyons in 1432 to go to Rome, with the intention, as he said, of reforming the Pope and the Cardinals. Having arrived in that city, he began to preach with great vehemence against the morals of the court, and, to use the words of Hélyot, advanced certain errors, or at least, truths too free in their nature. The consequence was that Pope Eugene IV. had him imprisoned, and gave orders to the Cardinal of Rouen, who was then protector of the Carmelite order, to bring him to trial. The unfortunate man was condemned to be burnt, and was publicly executed in Rome in 1433. Historians of the Carmelite order have undertaken to justify Father Conecte, and among these are prominent Lezana and Blessed Baptist Spagnoli of Mantua, a man renowned for the sanctity of his life. The latter says that the real cause of the death of Conecte was his freedom in declaiming against the vices of his day. St. Antonine, on the contrary, asserts that he was burnt for heresy. At all events this seems to have been one of those unfortunate affairs which must be left to the final decision of the day of judgment.

Before going to Rome, Father Conecte had introduced a reform into a convent of his order at Gironne in the Alps, in that of Forets in Tuscany, and the monastery of Mantua embracing this reform, the congregation which bears its name thus began. Pope Eugene IV. exempted it from the jurisdiction of the provincials, and submitted it directly to the General of the order, with permission to elect a Vicar-General. Father Baptist Spagnoli was one of the brightest ornaments

of this congregation, and six times its Vicar-General. It is for this reason, perhaps, that some consider him its founder. He also became General of the order. The Fathers of the Congregation of Mantua wore the brown habit of Carmel, while the mitigated Carmelites generally had adopted a habit of a color approaching to black. Father Spagnoli died in 1516, and his body was preserved in an incorrupt state in the convent of Mantua. He was a good theologian, a learned philosopher, and he passed for the best poet of his time. He was beatified by Leo XIII. The rule of this congregation was less severe than that of the original rule of St. Albert, for the religious did not observe perpetual abstinence, and their fast was mitigated. There were also nuns of this congregation.



THE DISCALCED CARMELITES.

IN the early part of the sixteenth century there was in the city of Avila in Spain, a monastery of Carmelite nuns, which exists to the present day. Although these religious did not observe the primitive rule of Carmel, they were nevertheless renowned for their mortification, their obedience, and their charity. One day, in the year 1533, a young maiden in the bloom of youth, over whose head scarcely nineteen summers had flown, applied at this monastery for admission. She was to be, in the designs of Providence, the most illustrious postulant that had ever knocked at the gates of a Carmelite convent. Her name was Teresa de Ahumada. Born in the city of Avila, on the 28th of March, 1515, she determined to consecrate herself to God in the Order of Mary. The first twenty years of her religious life formed a period of interior struggles, which finally ended in the complete victory of grace over nature. Feeling herself called by God to the reform of her order, she undertook the work in spite of the opposition that was raised against her, and succeeded in overcoming all obstacles. She founded her first monastery at Avila in the year 1562, during the generalate of Father John Baptist Rubeo, and this was succeeded by many others. Not content with having brought back the nuns to the primitive observance of Carmel, she determined to effect a similar reform among the men. The primitive observance was interrupted but a short time, for only a few years before St. Teresa commenced her work, the last monastery in which it had been kept, built on the island of Cyprus, had been destroyed by the Turks.

Divine Providence brought the saint into relation with two Carmelite friars, who were to be the first stones in the new edifice. These were Antonio de Heredia, prior of the convent of Medina, and Juan de Yopez, a religious of the same monastery, now known in the Church as St. John of the Cross.

The first monastery of Discalced Carmelite Friars was founded by St. Teresa, with the permission of the Provincial and of the diocesan authorities, in the village of Duruelo, with Fathers Antonio and Juan and Brother Joseph as its members. Twelve years afterwards the order had increased to such an extent that the monasteries of the reform were united into a separate province, with the approbation of

Gregory XIII., by a brief of June 22, 1580. The first Provincial, elected the following year in a chapter held at Alcala, was Father Jerome Gracian of the Mother of God. The order at this time possessed eleven priories.

St. Teresa, having beheld her work blessed by God, departed this life on October 4th, or, according to the Reformed Calendar, October 15th, 1582. The year after her death a provincial chapter was convoked at Almadovar, in order to remedy certain abuses which had already begun to enter a few monasteries of the reform, and for various other important matters. The chapter censured the conduct of the Provincial, who seemed inclined to favor exterior works to the prejudice of the spirit of retreat, which, as St. John of the Cross pointed out, ought to be that of Carmel, as its first religious had been solitaires.

In 1587 the Discalced Carmelites, were erected into a separate congregation under a Vicar-General, and, in 1588, divided into six provinces. Father Nicolas of Jesus Mary was elected first Vicar-General. Fathers John of the Cross, Augustine of the Kings, Anthony of Jesus, and Elias of St. Martin became definitors or consultors of the Vicar-General. The last election caused great dissatisfaction, for the friars feared that the characteristic spirit of Carmel, which was one of gentle meekness, would be superseded by a rigorous government. Their discontent, however, soon subsided, but the nuns were not so easily satisfied, and in the general chapter, held at Madrid in 1590, it was decreed that these latter should entirely submit to this new tribunal, and all the powers granted hitherto to the provincials to govern them by commission were revoked. St. John of the Cross was the only one who opposed this measure, and inclined to gentleness rather than to severity. This brought him into disrepute with his brethren. The Sisters had obtained a brief from Sixtus V. permitting them to withdraw from the jurisdiction of the consultors, but the chapter decided that if they, by all means, would make use of the brief, the order would entirely relinquish their direction, and leave them and their monasteries in the hands of the Pope. This was a period of considerable trouble in the order, some being against and others in favor of St. John of the Cross. The outcome was that, in 1591, the saint, for the sake of peace, resigned his office of Provincial of the Indies, to which he had been elected.

In April, 1591, harmony was again re-established between the nuns and the friars, who once more assumed their direction. St. John of the Cross, whose life had fully justified his name, and who had requested from his Saviour the grace of suffering and of being despised for His sake, died in the convent of Ubeda, on December 14th, 1591. He was canonized by Benedict XIII. in 1728.

The saint was not the only one whom God permitted to be persecuted by his own brethren. Father Jerome Gracian, who had been the first provincial of the reform, fell into disgrace to such an extent that he was dismissed from the order in 1592. A few years later he was received among the mitigated Carmelites, and he died in the odor of sanctity in their monastery of Brussels, September 21st, 1614. Saint Teresa had had the highest opinion of his virtue.

In 1593, at the election of Father Chizzola as General of the order, the Discalced Carmelites, by common agreement, withdrew from the others and formed a separate body under a Superior, to whom the title of Preposito-General was given. Three years before they had founded a monastery in Italy at Genoa, and afterwards established one at Rome. Clement VIII., in 1597, separated these two convents from the jurisdiction of the Spanish monasteries, and subjected them directly to the Holy See. They formed the nucleus of the Congregation of Italy, which accepted the constitutions of the religious of Spain with certain modifications. Thus the friars in Italy took a fourth vow never to seek for any office, either in or out of the order. The Congregation of Italy was established by a Bull of Clement VIII. in 1597.

Even before the death of St. Teresa, the Discalced Carmelites had begun the work of foreign missions in Congo and Guinea. Clement VIII. sent them to Persia, and their labors gradually extended to other fields. They entered into France in 1608, Belgium in 1610, and at various periods into Holland, Scotland, England, and Ireland.

In 1634 the Discalced Carmelites took possession of their holy mountain in Palestine. After a series of persecutions they were again driven from it, in 1799, by the Turks, but established themselves once more, in 1827, on the mountain of Carmel, where they still abide.

Among the works that have rendered the Order of Carmel illustrious, we must not omit to mention the famous commentary on St. Thomas, called the *Salmanticenses*. It was composed by the Discalced Carmelites in their theological college of Salamanca, and seventy years were spent upon it.

For the satisfaction of those readers who would form a wider acquaintance with the mode of life followed by the Discalced Carmelites we here add a brief outline of it. Their obedience is most exact, and regulates to the least details of their life, so that they even request permission to drink a glass of water, although it is not customary among them to take the least refreshment outside of the regular hours for meals. Everything they possess is absolutely in common. They accept no titles of distinction, and bind themselves by vow to seek no office. Their General occupies his position for the term of six,

the other Superiors for that of three years. The religious are never allowed to quit their cells without necessity. From Compline until after Prime their silence is absolute, and at other times they are not allowed to converse without the Superior's permission. Perpetual abstinence from meat, the long fast from September to Easter, the midnight Office, frequent and lengthy meditations are the austerities and devotions of the barefooted sons of St. Teresa. One monastery in each province, called the desert, is to be set aside exclusively for the exercises of the contemplative life.

A remarkable feature of Carmelite life is the wide scope it allows for the exercise of each individual's talents and peculiar bent. The order forces no one to devote himself, against his inclinations, to a particular occupation, but distributes its employments, which are numerous, according to the natural aptitudes and inclinations of each individual.

The Discalced Carmelite friars have never permanently settled in the United States, though some years ago, a foundation which did not last, was attempted at Paterson, New Jersey. Nevertheless Discalced Carmelite Friars had been in the New World as early as 1601, for in that year two members of the order accompanied Don Sebastian Viscayno, who had been sent to explore the coast line of the Californias. On November 10th, 1602, the first Mass in California was celebrated at San Diego by the Carmelite Father, Andrew of the Assumption. After remaining ten days at this place, the expedition sailed toward the North, and on December 16th of the same year landed at Monterey, where the Holy Sacrifice was offered up under a wide, spreading oak. The Fathers gave the name of *Carmelo* to this site, as they thought it resembled Mount Carmel in Palestine.

About the year 1720 the district of Louisiana was divided into three parts and placed under the care of the Capuchins, the Jesuits, and the Discalced Carmelites. Three Carmelite Fathers and a lay-brother were sent from the Province of Normandy to take charge of their new mission. They did not, however, long remain in this field of labor, for they were forced to abandon it for want of resources.¹

¹ Currier : Carmel. in America, Chap. V.



BAREFOOTED CARMELITE NUNS

CARMELITE NUNS.

IT is uncertain to what precise epoch the female religious of this order owe their origin, but it is probable that they ascend to a very high antiquity, although the earliest record we have concerning them goes no further back than the thirteenth century. The historian de Lezana, citing the *Gallia Christiana*, tells us that a convent of Nuns of Our Lady of Mount Carmel was founded at Louvain by St. Simon Stock, who, as we know, died in 1265. In a constitution of Pope Alexander IV. of the year 1261, it is decreed that the Superiors of the Order of Our Lady of Mount Carmel cannot be forced to take upon themselves the government of the nuns of their order, nor of any other order, without a special command of the Holy See. In his Bull *Ex Parte* of July 18, 1310, addressed to the archbishops and bishops of Germany, exhorting them to receive the exiled Carmelites who had been driven from their monasteries in the Holy Land, Clement V. speaks thus: "It has been more than once exposed to us, on the part of our beloved son, Gerard of Bologna, Master-General of the Brethren, Sisters and professed of both sexes belonging to the Order of Our lady of Mount Carmel, that, the evils of the times increasing beyond measure, they have been obliged to quit the place of refuge they possessed on Mount Carmel, and to fly before the heathen who persecuted them." John the XXII., in a Bull of 1318, grants an indulgence to all those who visit the church of the nuns of Our Lady of Mount Carmel at Messina in Sicily. It must then be held as certain that female religious of the Order of Mount Carmel existed long before the time of Blessed John Soreth, who has generally been considered their founder. However, we lose all trace of them in history from the beginning of the fourteenth century until the time of the English Carmelite, Thomas Walden, who died in 1430 and, according to a writer of the order, established several convents of Carmelite nuns in England.

But why has Blessed John Soreth been considered their founder? From the following fact: In the year 1400, three communities of Beguins in Gelderland united into one, without binding themselves by any particular rule, until 1452, when they besought John Soreth to receive them into his order. He acceded to their request, and more-

over founded himself five convents of Carmelite nuns. From this time their history continues uninterrupted.

In the fifteenth century these nuns possessed a convent at Liege in Belgium, which was destroyed by fire in 1468, and afterwards transferred to Huy. Françoise d'Amboise, duchess of Brittany, founded two convents, and took the veil in that of Coëts. She was beatified by Pius IX. Sixty-one years before the birth of St. Teresa, the convent of Astorga in Spain had been established. This same country was to behold the rejuvenescence of Carmel. The saint of Avila made her profession on November 3d, 1534, in the monastery of the Incarnation in her native city. Twenty-eight years later she established her first monastery of the Reformed Rule, and before her death the number of convents where Discalced Carmelite nuns labored in silence for God's glory, their own, and their neighbor's salvation, had increased to seventeen. The rule observed by the Discalced Carmelite Sisters, is, to a great extent, similar to that of the friars, with a few exceptions. The Sisters are entirely cloistered; they never speak to persons outside of the community, except their nearest relatives, but with their faces covered by a veil. They do not recite the Office at midnight, but before retiring to rest. Their fasting and abstinence is of the same rigor as that of the friars. Each community has its own novitiate.

A short time after the death of St. Teresa, another saint lived in a Carmelite monastery of the mitigated rule in Florence. It was Catherine de Pazzi, who had entered that convent at the age of sixteen, and is now better known as St. Mary Magdalen de Pazzi. Like St. Teresa, she reached the highest degrees of the contemplative life. She died on May 25th, 1607, at the age of forty-one. The Discalced Carmelite nuns were then not unknown in Italy, for they had established a convent at Genoa in 1590. In 1604 they entered into France. They were indebted for their first foundation in that country to Madame Accarie, a noble lady of Paris. With the assistance of the Princess Catherine d'Orleans de Longueville, and the approbation of Pope Clement VIII. and of King Henry IV., she took steps to obtain the Discalced Carmelites for France. After two years of negotiations, Blessed Ann of Jesus, and four other religious, established their convent at Notre Dame des Champs in Paris. This was in 1604. Other convents were successively established at Pontoise, Dijon, and Amiens. Madame Accarie, after the death of her husband, took the veil in the latter convent, and assumed the name of Mary of the Incarnation. Out of humility she became a lay-sister, and died as such at Pontoise on April 18, 1618. Her three daughters also became Carmelites. Mary of the Incarnation was beatified by Pius VI. in 1791.

In 1603 Clement VIII. had decreed that the Carmelite convent of Paris should be subject to three secular Priests, André Duval, Jacques Gallemant, and Pierre de Bérulle, and that the regular visit should be made by the prior of the Carthusians until the Discalced Carmelite Friars should obtain a foundation in France. When these religious arrived, the nuns believed themselves to be under their jurisdiction, but M. de Bérulle opposed them in this, and the authority of the Holy See finally decided that they should be exempt from the jurisdiction of the order, and that all those who wished to be subject to the Carmelite Friars should be allowed to leave the kingdom. An exception was nevertheless made in favor of the convent of Avignon and a few others which remained subject to the order.

In 1607 Blessed Ann of Jesus founded her convent of Brussels, and thus introduced her order into Belgium, where it spread rapidly. Among the establishments of these religious, especial mention is deserved by the convent founded for English ladies at Antwerp in 1616, and by that of Hoogstraeten, which was a filiation from that of Antwerp. From these two convents are descended our Carmelite monasteries in the United States.¹

Institutions of these nuns were, at various intervals, established in Holland, Germany, Poland, and other countries. Those of England were founded in that country after the French Revolution, and three of them are the Belgian communities of Antwerp, Hoogstraeten, and Lierre, which were transferred.

The Carmelites are the oldest female community in our country. They crossed the Atlantic in 1790, and established themselves near Portobacco in Charles Co., Maryland, where they remained until 1831, when they removed to Baltimore. They founded convents at St. Louis in 1863, at New Orleans in 1877, and at Boston in 1890. They have continued to observe to the letter their rule, and they are a great source of edification to the Church in the United States.

At the present time the monasteries of Carmelite nuns are, some under the jurisdiction of the order, and others subject to the diocesan authorities, but the latter share equally in all the privileges of the order with the others. The communities in the United States are under the jurisdiction of the diocesan authorities.

Many illustrious and saintly personages have, at various periods, added their names to the list of Carmelite nuns. Among these stand foremost, beside Blessed Ann of Jesus, Blessed Mary of the Incarnation, Venerable Ann of St. Bartholomew, and others, the saintly daughter of Louis XV., Sister Teresa of Saint Augustine, known as Madame

¹ Currier: Carmel. in America.

Louise de France, Louise de Segulier, mother of the Cardinal de Bé-
rulle, Marie Sylvie de Larochehoucalt, sister of the Cardinal of that
name, and Mademoiselle de Brissac. These and many more left all the
world could offer, and have bequeathed an illustrious example to pos-
terity.



ON ST. TERESA'S FOOTSTEPS.

DURING our late journey through Spain, there was nothing nearer to our heart than a visit to the places sanctified by the life and death of the great Reformer of Carmel. Travelling from north to south, the first place where we met with recollections of the saint was Burgos, where she had founded her last convent. Thence we proceeded to Valladolid, Salamanca, and Alba de Tormez, where her mortal remains repose. A never-to-be-forgotten day was spent at Avila, a place fraught with the memories of St. Teresa. It was here that on March 28th, 1515, she first beheld the light of day. The house where her parents resided still exists, but it has undergone an entire transformation, it having been converted into a church, to which a monastery of Discalced Carmelite friars is attached. Nevertheless, the room in which the saint was born, and an adjoining one, which was used by her father as an office, have been left entire, though at present St. Teresa's room is decorated. Outside is the little yard where, with her brother, she amused herself in building hermitages. Through the courtesy of the prior of the monastery, several objects which had been used by the saint were shown us, among which was her rosary. It was from this house that the youthful Teresa, in company with her brother Rodrigo, descended the rocky and narrow street which leads to one of the gates of the city, the Puerta de la Santa. Leaving Avila by that gate, she crossed the Adaja on the bridge beyond which lies the road to Salamanca, which you behold winding over the plains towards yonder mountains. This bridge was the most convenient to her house, and it was consequently taken by the children, ignorant of the fact that the road to Salamanca would lead them away from the country of the Moors, where they hoped to find the crown of martyrdom. Follow the road outside the walls by turning to the left, and you will reach the Augustinian convent where Teresa de Ahumada received her early education. Not far from it is the episcopal palace which was once the college of the Society of Jesus, the Fathers of which were so highly esteemed by St. Teresa, and who rendered her such great services in the direction of her soul.

Return now to the Puerta de la Santa, and take the road outside the walls, and you will reach the monastery of the Incarnation, where St.

Teresa entered the Order of Carmel and where she spent so many years of her life. In a chapel of the church of this monastery you will see a large slab. It indicates the spot where the cell of the saint once stood. Enter into the parlors of the monastery. It was through that same doorway that the youthful Teresa passed when she had left her father's house to receive the religious habit in the order to which the Monastery of the Incarnation still belongs. At present the nuns are cloistered, though they were not thus in St. Teresa's time. However, they have not embraced her Reform, but they still follow the mitigated rule of Carmel. Ascend the staircase to the left, and you will find yourself in the little parlor where, and before the grating at which, St. Teresa conversed with St. Francis de Borgia, Father Alvarez, and others. Look through the grating and the spot will be pointed out to you at the foot of a staircase where the saint had a vision of the Infant Jesus. Descend to the floor below and you will find yourself in the little parlor, separated by a grating from the interior of the monastery, where St. Teresa and St. John of the Cross were wrapt in ecstasy while conversing on heavenly subjects. In this monastery several objects belonging to the saint will be shown to you. Outside of the convent you will observe a well from which the water is drawn by means of horses. The same arrangement we observed elsewhere in Spain. This, no doubt, suggested to St. Teresa a similitude she uses in one of her spiritual works.

Retracing your steps from the Monastery of the Incarnation, a few minutes' walk will bring you to the Dominican Monastery of St. Thomas. Here dwelt Father Pedro Ibañez, the friend of St. Teresa, who encouraged her so much during the time she was contemplating the great work that has immortalized her.

Return from this convent to the town, bear to the right, and you will reach the Monastery of St. Joseph. Here it was that St. Teresa laid the foundations of her Reform. This is the oldest monastery of Discalced Carmelite nuns in the world. The little chapel, outside of the larger one, was the original chapel of the convent, into which the Blessed Sacrament was brought when St. Teresa and her companions established themselves in the convent of St. Joseph. In this sanctuary the Seraphic Mother frequently received the bread of angels. Within the church, in one of the side chapels, is the tomb of her brother, Lorenzo de Cepeda. From this spot the Reform of Carmel spread over the world, and from here Teresa herself went forth to found no less than sixteen other convents. We visited two of these besides those of Avila and Alba de Tormes. At Valladolid, as at Avila, there is a tree planted by St. Teresa herself. The last establishment of the

saint was that of Burgos. Her hour had now arrived, and from here she departed for Alba de Tormes, where she breathed her last. We probably followed the route of the saint, when, leaving Burgos, we proceeded via Valladolid, Medina del Campo, and Salamanca to the last named little town. Alba de Tormes lies beyond a range of hills at a distance of about twelve miles from Salamanca. The road leading to it is the one St. Teresa was wont to follow. There is still on the roadside a fountain where she is said to have quenched her thirst. A drive of about two hours brings you to the town where Teresa, having accomplished her mission, worn and weary, came to seek the long rest which ends all human activity within this mortal sphere. Ascend the steep hill which received the last weary footsteps of her whose every footstep, at least during the latter portion of her life, had been for God. It passes the parish church, and winding along the high walls of the convent, brings you opposite the monastery of the Discalced Carmelite Friars, and the church of the nuns. Enter within the sacred precincts of the latter. Do you notice that delicate and more than earthly perfume? Its fragrance fills the church. It is the sweet odor attached to the relics of the saint. After kneeling before the altar, look upward; a mark in the wall draws your attention to the spot where St. Teresa lay in her last illness. That grating to the left will allow you to cast a glance into the room where the saint of Avila breathed her last. Walk up towards the sanctuary. To the left is the spot where the body of the saint first reposed. That body is now above the altar in a precious reliquary, though not visible. It is in a state of preservation, although sadly mutilated by false devotion. The heart out of which several thorns have grown will be shown to you. It is enclosed in a beautiful relic case.

The monastery is also in possession of several relics of the saint. Here also lie buried her sister, Juana de Ahumada, and the latter's husband, Juan de Ovalle.

THE THIRD ORDER OF MOUNT CARMEL.

THIS order appears to have been instituted in the fifteenth century, if not earlier. It was approved by Nicolas V. in 1452, and by Sixtus IV. in 1476. Its object was to unite persons living in the world with the order of Mary. Its members were allowed to wear the Carmelite habit, and they observed the rule of the order as far as their condition in life permitted. These persons were thus made participants in all the privileges of the order.

In 1635, Father Theodore Stratio, General of the Carmelites, composed a special rule for the members of the Third Order. It was revised and amended by Father Emilio Giacomelli, in 1678. They take the vow of chastity according to their state of life, and that of obedience in matters appertaining to their soul, to the General of the order, either of the Calced or Discalced Carmelites, as the case may be. The Third Order subject to the Discalced Carmelites bears the title of *Third Order of Mount Carmel and of St. Teresa*. Various privileges have been conferred upon it by the Soverign Pontiffs.¹

Sixtus IV. in his Bull *Attenta* of November 28, 1476, decreed that the members of the Third Order of Mount Carmel share in all the exemptions, immunities, liberties, indulgences and all other privileges which until then, had been granted by the Soverign Pontiffs, his predecessors, to the Order of Our Blessed Lady of Mount Carmel, and also in all those which in future would be granted. Benedict XIII. by a Bull *Exponi Nobis* of August 30th, 1727, places the tertiaries of Our Lady of Mount Carmel under the jurisdiction of the Prior-General of the order.

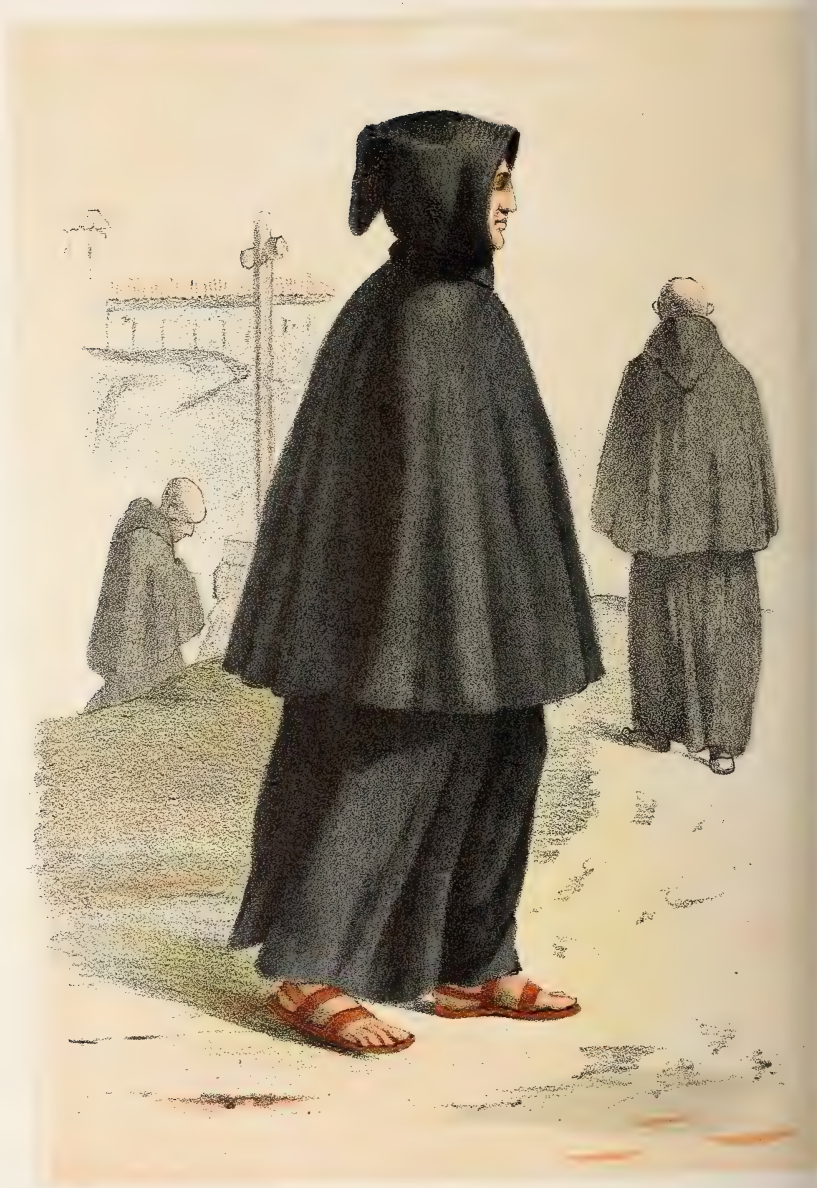
Certain members of the Third Order of Mount Carmel live in community. A few of these communities exist in the United States, namely, in Louisiana.

The habit consists of a scapular of cloth, or in Summer, of serge, of a brown color, about twenty-four inches long and twelve inches wide, which must be blessed and put on the postulant by one who has faculties.

Slight differences exist between the rule of the tertiaries belonging to the Calced Carmelites and that followed by those of the Discalced.²

¹ See Manuel des Enfants du Carmel by Rev. Alexis Louis of St. Joseph.

² See "The Brown Scapular of Mount Carmel," by Rev. Father Pius, and Manual for the Members of the Third Order of Most Holy Mary of Carmel and of St. Teresa.



AUGUSTINIAN FRIARS

HERMITS OF ST. AUGUSTIN.

ST. Augustin, Bishop of Hippo in the fourth century, contributed to such an extent towards the propagation of the monastic life in Africa, that he was even considered its founder.

In 388, the saint, together with several companions, among whom were Evodius, Alipius and Severus, began to lead a monastic life at Tagaste. It was from this community that he was taken to be invested with the sacerdotal dignity in the church of Hippo, of which he afterwards became Bishop. Here he founded another monastery, and several others were established in various parts of Africa by his disciples. After the incursions of the Vandals, many of the African monks established monasteries in Europe, and among them were, no doubt, disciples of the great Doctor of the African church.

It is not certain whether these African monks followed any special rule. That which bears the name of St. Augustin is taken from a letter addressed by the Holy Doctor to nuns in the year 423. It was afterwards accommodated to the use of men, but when and under what circumstances this was done is not certain. Both the Canons Regular and the Hermits of St. Augustin endeavor to trace their descent from the monks established by St. Augustin, but the subject still remains a matter of controversy. Of the former we have already treated in the second part of this book; there now remains for us to speak of the latter.

At a certain period of the Middle Ages, as we have been able to remark, there existed a pronounced taste for the solitary or eremitical life. It produced the orders of Camaldoli, Vallombrosa, Citeaux, the Carthusians, and others. It also brought forth numerous independent congregations of hermits, who lived in various portions of Europe, and followed separate observances. The union of these congregations into one produced the Order of Hermits of St. Augustin. This union was effected by Pope Alexander IV. about the year 1254. But ere we proceed, it will be well to cast a glance at the separate congregations out of which this order was formed.

It may be, says Hélyot, that some of the monasteries of the different congregations which were united by Pope Alexander IV. had been founded by disciples of St. Augustin, but it is certain that the hermits of Tuscany and the John-Bonites originally possessed no rule, but that

Pope Innocent IV. gave them that of St. Augustin. The oldest of the congregations which entered into the general union was that of the John-Bonites, thus called from Blessed John-Bon or Giovanni-Buono, their founder, who was born in Mantua about the year 1168. His early youth was irregular, but, after the death of his parents, he began to give himself up to the exercises of penance in a little house where he dwelt alone. After living thus for several years, the sanctity of his life began to draw disciples around him. Their number having increased, they obtained from Pope Innocent IV. the permission to follow the rule of St. Augustin. Their founder died in 1249.

The Congregation of Brittinians, thus called from Brittini in the March of Ancona, where they first established themselves, was founded during the pontificate of Gregory IX., who gave to it the rule of St. Augustin. Its members led a very austere life, observing perpetual abstinence and the long fast from the feast of the Exaltation of the Holy Cross until Easter, besides on all Wednesdays, Fridays, and Saturdays of the year.

Other congregations were those of Vallersuta, St. Blasius of Fano, St. Benedict of Montefabalo, and many more which differed from one another in their various observances. It appears that the hermits of John-Bon wore a grey habit similar to that of the Franciscans of their day, until Pope Gregory IX. commanded that they should henceforward be clothed in a black or white habit with wide sleeves and a leathern girdle, and that they should carry in their hand a long stick in the form of a crutch. All this was done in order to distinguish them from the Friars-Minor, with whom they were liable to be confounded.

From the first year of his pontificate in 1254, Alexander IV. began to work at the union of these various congregations, and appointed Richard, Cardinal of St. Angelo, to attend to the affair. The Cardinal immediately wrote to the superiors of the various congregations, summoning them to appear before him, but could not succeed in gathering them together until 1256, when they convened in the convent of Santa Maria del Popolo. The congregations which sent representatives were those of Vallersuta, the Torre delle Palme, the Penitence of Jesus Christ, St. Benedict of Montefabalo, the Williamites, the John-Bonites, the Brittinians, that of Santa Maria de Murceto, of Saint James of Montilio, and a congregation which existed near Lucca. These agreed to form one order under the same General. Lanfranc Septala, the Superior of the John-Bonites, was elected General. At the same time, the order was divided into four provinces, namely, those of France, Germany, Spain, and Italy. All this was confirmed by

Alexander IV. in a Bull of the same year, and in another of the following year he exempted the order from the jurisdiction of the Bishops, and gave to it Richard as its Cardinal Protector, with power to draw up regulations for its government.

After this union, the Williamites, of whom we treated in the first part of this work, and who had always observed the rule of St. Benedict, opposed the union, either because their delegates had exceeded their powers, or for some other reason, and requested to remain in their present condition under the rule of St. Benedict and the Institute of St. William. The Pope granted their request in 1256, and they remained a separate body. Not all the convents of the Congregation of the Penitence of Jesus Christ entered the union, but to those who refused to do so the admission of novices was forbidden. Pope Innocent IV., and later, Alexander IV., dispensed the Hermits of St. Augustin from the obligation of carrying sticks in their hands. The first constitutions of the order were approved by the Council of Florence in 1287. They were not so austere as those of the Benedictines. According to the constitutions of 1580, the abstinence from meat on all the Wednesdays of the year is recommended to the members of the order. They increased greatly in numbers, so that in the beginning of the eighteenth century the order was divided into forty-two provinces. The office of sacristan of the Pope's chapel was annexed to this order. This was confirmed to them by Alexander VI., and it afterwards became customary to raise the one who held this office to the episcopal dignity. Among the duties of this sacristan is that of administering the Viaticum and Extreme Unction to the Pope on his death-bed.

In 1567, Pius V. placed the Order of Hermits of St. Augustin among the four Mendicant orders, namely, the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustin. To these he also added the Servites.

The Augustinian order acquired an unenviable reputation from its being the one whence the founder of Protestantism went forth. Martin Luther, as is well known, had been a member of this order in the monastery of Erfurt. On the other hand, it has given many distinguished men to the Church, whose merits have counterbalanced the defection of the father of Protestantism. Saints Thomas of Villanova, Nicolas of Tolentino, and John Facundo were members of the Augustinian Order. Many men distinguished for their learning have also been Hermits of St. Augustin.

This order, like so many others, gradually became relaxed, so that the necessity of reformation arose. The first of these reforms was

that of Illiceto, where it was introduced by the General Ptolomy of Venice, who gave a Vicar-General to all the convents which united with this monastery to form the Congregation of Illiceto. The Congregation of Saint John de Carbonara in Naples was founded by Fathers Simon of Cremona and Christian Franco, and that of Perugia by Father Augustin of Rome in 1419. The Congregation of Lombardy, founded in 1430, or 1438, was the most numerous of the various congregations governed by a Vicar-General. There were also congregations of Genoa, and of Muriano. The Congregation of Saxony, which consisted of many convents of Germany and Bavaria, was established about the year 1493. In 1503, it was exempted from the jurisdiction of the General of the order, and, a few years later, John Staupitz became its General. It was this congregation that nourished Luther in its bosom. His apostasy was its death-blow, for he carried most of its members along with him into heresy.

Various other congregations were formed in Spain, Italy, and Sicily, for the purpose of practising the regular observance. One of the most austere was that of the Centorbi, or the Reformed Augustinians of Sicily, founded toward the close of the sixteenth century by Father Andrea del Guasto.

The habit of the Augustinian friar when at home consists of a white tunic and scapular. In choir and when leaving the house he wears a black cowl, with a hood round in front and pointed on the back. His girdle is of leather. In some congregations the color of the entire habit is black.

The Augustinians possess also their third order, which dates probably from the reign of Boniface IX. in the fifteenth century.

The Irish and English Augustinians were erected into a distinct province early in the fifteenth century. They, of course, shared the fate of other religious at the time of the Suppression, although they remained in Ireland during the days of persecution. At that time they were obliged to send their novices to Italy and France. One of their number, Dr. Carr, who was educated in their colleges of Paris and Bordeaux, and who was afterwards for several years attached to a church of his order in Dublin, came to the United States in 1790. He built St. Augustine's church in Philadelphia, which was solemnly dedicated in 1800. Other Fathers of his order followed him, and they have ever since labored in the diocese of Philadelphia, where they direct the flourishing college of Villanova. One of their members, Father Galberry, became Bishop of Hartford.' The Augustin-

¹ De Courcy,—Shea.

ians also devote themselves to the work of the missions. The order, which suffered greatly at the time of the French Revolution, exists to-day in several countries of Europe, such as Italy, Switzerland, Belgium, Holland, Spain, Austria, and Ireland.



DISCALCED AUGUSTINIANS.

THE founder of this branch of the Augustinian order, Father Thomas of Jesus, was born in Lisbon in 1520. Educated under the care of Father Louis de Montoya, reformer of the Hermits of St. Augustin in Portugal, he entered the order at the age of fifteen, and, after his profession, he was sent to continue his studies at Coimbra, and later he became distinguished as a preacher. There were at this time congregations of the Augustinian order in Italy, in which a stricter observance prevailed than in that of Portugal, and for this reason it frequently happened that fervent religious, desirous of greater regularity, passed over to Italy. Father Thomas of Jesus, seeing this, believed that, in order to retain such useful subjects at home, and also in order to satisfy his own desire of greater perfection, it would be well to introduce into his own country practices which would surpass in austerity those of all other existing congregations of Augustinians. For this reason he began the reform of the Discalced Augustinians, aided by the authority of Dom Henry, Infante of Portugal, and of Father Louis de Montoya, Visitor of the province. Several religious of Portugal and Castile embraced it, but the great majority of the religious were so violent in their opposition that Father Thomas was obliged to yield to the storm and desist from the enterprise. He now buried himself in obscurity in the convent of Pefia-Firme, whence he was taken to follow Dom Sebastian in an expedition to Africa. The Christian army being defeated, the saintly religious was taken prisoner by the Mahometans and subjected to the most inhuman treatment. By a heroic act of Christian charity, he refused to be ransomed in order to be able to render assistance to his Christian fellow-slaves. He gave to God and to mankind the greatest mark of charity it was in his power to give, and ended his blessed life as a slave of the Mussulmans on April 17th, 1532, at the age of 53. The memory of such men, of whom the world, alas! possesses too few, ought never to perish, but rather to be recorded with indelible characters upon the pages of history, to be handed down as a glorious record to posterity. It was only after the death of this hero of charity, that a new impulse was given to the work of reform he had inaugurated, but which had been crushed in its infancy. On a visit of the General of the order, Petrochini de Montel-

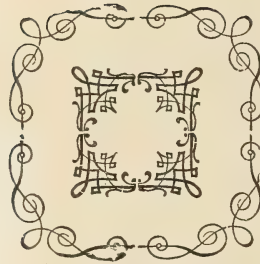
Paro to Castile, in 1588, it was decided that the convent of Talavera should be set aside as a house of recollection. Here, during the pontificate of Sixtus V., and the reign of Philip II., began the reform of the Discalced Augustinians, thus called from the fact of those who embraced it having adopted the custom of walking barefooted, a custom, which, as we have seen, began in the same century to prevail among the Carmelites, Trinitarians, and Franciscans, who followed a reformed rule. The reform, after its establishment at Talavera, spread in Spain, and went over to Italy in 1591, when Father Andrew Diaz established it in the Convent of Our Lady of the Olive in Naples. Shortly after, it obtained a convent in Rome. In 1624 Urban VIII. divided it in Italy into the four provinces of Rome, Naples, Genoa, and Sicily. Two years later it obtained a foothold in Germany. A beautiful convent was built at Prague in Bohemia, and another at Vienna in Austria. The reform continued to increase to such an extent in Italy that another province, that of Piedmont, was formed out of the Genoese province, while the Neapolitan province was divided into four, namely, the provinces of Naples, Calabria, Sicily, and Palermo.

While the reform was progressing in Italy, the Provincial of the Augustinians in Spain did all he could to destroy it, and he would have succeeded had it not been for the king, who forbade him to further molest the members of the reform.

In 1596 the Discalced Augustinians were introduced into France by Fathers Francis Amet and Mathew of St. Frances, both of whom had embraced the reform in Italy. In 1610 the French Discalced Augustinians obtained from the General the privilege of being governed by a Vicar-General of their own. Several years previously those of Spain had been placed under their own provincial, and they had thus been separated from the other religious of the order in that country. They remained in this condition until 1622, when they were erected into a separate congregation under a Vicar-General, subject to the General of the order. Members of this congregation were among the early missionaries of Japan, whither they had penetrated in 1603, and where several of their number suffered martyrdom. The Spanish Discalced Augustinians are more austere than those of either France or Italy. The three branches differ in their observances as well as in their habit. Those of France and Italy wear a habit similar in form to that of the Capuchins, but of a black color. Their girdle is of leather. It also became customary for the French members of the reform to wear a beard. The Spaniards differ from the others in the form of their hood.

However, this austere reform had, with the vicissitudes of time, degenerated, and approached nearer to the common observance, so that

mitigations were conceded to it by the Sovereign Pontiffs. Thus Benedict XIV. dispensed the French members from the rule prescribing that they should be barefooted. New constitutions were drawn up in the general chapter held in Paris in 1769, which were approved by Clement XIV. in 1772.





AUGUSTINIAN NUNS

AUGUSTINIAN NUNS.

ST. Augustin, the great doctor of Hippo, was the founder of a monastery of nuns in his episcopal city. His sister was its Superior, and governed it until her death. It was to the nuns of this monastery that he addressed a letter in which is contained what has since been known as the rule of St. Augustin. The occasion which brought it forth was a dissension that had arisen in the monastery, for in the days of St. Augustin troubles and dissensions were to be found in religious communities as well as in our day. Since that period there have existed numerous communities of women who follow the rule of St. Augustin, either as Regular Canonesses, as Hermits of St. Augustin, or as members of congregations separate from these two classes. The nuns of the Order of the Hermits of St. Augustin have always worn a black habit with a leathern girdle around their waist. The greater number of their monasteries is not subject to the order, but to the diocesan authorities.

A reform of the nuns of this order was effected in Spain, in 1589, by Father Alfonso d'Orozco of the Hermits of St. Augustin. Until the year 1600 it was subject to the jurisdiction of the Discalced Augustinians, when it passed under that of the Hermits of St. Augustin. In 1597 another branch of the order was established at Alcoy in Spain, by John de Ribera, patriarch of Antioch and Archbishop of Valencia. These nuns adopted the rule and the habit of the Order of St. Augustin, together with the constitutions of the Discalced Carmelite nuns. Three Sisters of the Carmelite monastery of Valencia spent some time at Alcoy to instruct the members of the new foundation in their mode of life and practices according to the constitution of St. Teresa. The Sisters of this reform added to the three ordinary vows of religion, a fourth one, by which they bound themselves never to speak to persons outside of the monastery. Their habit on ordinary days was white, but on feast-days they wore black.

Mother Marianna of St. Joseph, born in 1568 at Alba de Tormes in Spain, was the founder of a Congregation of Augustinian nuns which bears the name of the Recollection. She was sent for her education to the Augustinian monastery of Ciudad Rodrigo, in which she afterwards consecrated herself to God, took the vows of religion, and in

which she was in course of time, chosen Superior. Desirous of following a stricter observance than that which was practised in her monastery, she was delighted when she learned from Father Antonilez, Provincial of Castile, that to satisfy the desire of several other religious he intended to found a house of the Strict Observance at Eybar. She was at the same time surprised to learn that he intended her to be the corner-stone of the new edifice. Although she submitted to obedience, difficulties innumerable presented themselves to her imagination, but grace finally gained the victory, and she resolved to devote herself to the undertaking. Accompanied by Mother Leonora of the Incarnation, she set out for Avila, where she met two other Sisters that had come from Toledo, and whence she continued her journey to Eybar, where they arrived on May 7th, 1603. The church of the new monastery at this place was dedicated to the Immaculate Conception of the Blessed Virgin. They embraced the strict and unmitigated observance of the rule of St. Augustin, together with the constitutions drawn up for them by Father Antonilez, which Mother Marianna herself augmented, and for which she obtained the approbation of Pope Paul V. Their observances were very austere, and somewhat similar to those of the Discalced Carmelites. They bound themselves to their new mode of life by solemn vows on May 23d, 1604. It was at the same time that they abandoned their family names, as do the Carmelites of St. Teresa's reform, to take those of saints or of the mysteries of our holy Religion. After this first establishment, others followed successively at Medina del Campo, Valladolid, Placencia, Madrid, Villafranca, and other places. Mother Marianna, whose life had been one of great virtue, died on April 15th, 1638, leaving the congregation she had founded firmly established.

There exists at Angers in France a community of Augustinian nuns, founded in 1835 by religious from a house of the same order in Paris. They bear the title of the Sacred Heart of Mary, and their object is the education of girls, both of the humbler and of the wealthier classes, and the affording of a place of permanent retreat to ladies. Another teaching community of Augustinian nuns is that which bears the title of the *Interior of Mary*, and which was founded in France in 1829.

There was in Ireland a monastery of Augustinian nuns, founded about 1151 by Dermot, son of Murchard, king of Leinster.

An order founded in 1408 was that of the Congregation of St. Ambrose and St. Marcellina, also called the Annonciades of Lombardy, by three Venetian ladies, Dorothy Morosini, Leonora Contarini, and Veronica Duodi, under the direction of Father Gregory Becaria, a Bene-



HOSPITAL NUNS OF ST. THOMAS OF VILLANOVA

dictine. It was governed by a Prioress-General, and this form of government was approved by Pope Nicholas V., but Pius V. objected to their leaving their cloisters, and forbade them to hold general chapters. After this period the various monasteries became subject to the Bishops of their respective dioceses. Their habit was brown, and they followed the rule of St. Augustin. Many members of this order died in the odor of sanctity.

Among the nuns who follow the rule of St. Augustin, the Penitents deserve especial mention. These are religious who have led in the world a life of dissolution, but being converted to God, desire to lead the life of religious. One of their principal monasteries was that of Saint Mary Magdalen in Rome. It was originally a parish dedicated to St. Lucius, and its church was built by Honorius I. in 626. Leo X. gave it to a society established to take charge of fallen women, and he rebuilt the church and dedicated it to St. Mary Magdalen. The religious of this monastery were clad in black. One peculiarity of the monastery is that the nuns had no novitiate, but took solemn vows as soon as they received the habit.

A branch of this monastery is that of Longara, also in Rome. It was established by religious who desired to lead lives more austere than that followed by the nuns of the Convent of St. Mary Magdalen.

Other monasteries of the same class and under the same rule were founded in various places, such as Seville in Spain. At Orvieto, in Italy, there was a community of penitents which followed the rule of the Discalced Carmelites.



ANTONINES.

THE sickness known as St. Anthony's fire was the occasion of the establishment of the Order of Antonines, or of St. Anthony of Vienne. It began in 1093, during the pontificate of Urban II., and it was founded for the assistance of those persons who suffered from the malady mentioned. This disease prevailed especially during the eleventh and the twelfth centuries. It caused the loss of the limb attacked, which became dry and black, as if it had been burned, or it rotted away.

The son of a gentleman in Dauphiné, named Gaston, was taken ill by the disease, and all natural remedies failing, the father had recourse to St. Anthony, promising that if his prayer were heard, they would both devote themselves to the care of persons similarly afflicted. A miraculous cure followed, and the vow was executed. Father and son built a hospital near the Church of St. Anthony in the town of Saint Didier-la-Mothe. They adopted a black habit, marked with the Greek letter *tau* in blue, as St. Anthony had shown in a vision to Gaston. Several persons joined them, and thus the foundations of the order were laid. Urban II. approved of it in the Council of Clermont. The members of the order were called Brothers, and the Superior bore the title of Grand-Master. Its founder, Gaston, died in 1120. Honorius III., in 1218, permitted the members to take the three vows of religion. Boniface VIII., in 1297, decreed that the Brothers should adopt the rule of St. Augustin and the title of Canons Regular, and that their Superior should be called Abbot. All the monasteries of the order were rendered dependent on the abbey of St. Anthony, which was their first foundation, and which was directly subjected to the Holy See.

In course of time many abuses crept into the order, which were not remedied until the general chapter held in 1616, although the reform was not accepted in all the houses of the order. It has given to the Church several Bishops and Cardinals.

In the eighteenth century the order began to decline for want of subjects, and moreover it had to encounter the opposition of the secular powers in France, Germany, and Italy. In 1775, in order to avert their threatened ruin, the Antonines united canonically with the Knights of Malta, with the approbation of Pius VI. The Knights tak-

ing possession of the goods thus acquired, with little consideration, it appears, for the feelings of those who had thrown themselves into their arms, the Antonines repented of the steps they had taken, and endeavored, but in vain, to separate from the Knights. When the French Revolution broke out, only a few Antonines still remained in France, and these were put to death or driven into exile.



CELLITES, OR ALEXIAN BROTHERS.

THE origin of this order is a lost fact of history. By some it is placed in the year 1309. At first these Brothers were seculars, bound by no vow, who took charge of the sick. They were afterwards permitted to take solemn vows, and placed under the rule of St. Augustin. They were called Alexians on account of their having taken St. Alexis as their patron, but the origin of the name of Cellite is a matter of controversy.

In the seventeenth century they were divided into various provinces, subject to different Superiors. They are all laymen, and they receive no priests among their members. Their object is to attend the sick, and those stricken by pestilence in times of epidemics, bury the dead, and direct insane asylums, and houses of correction for children. They recite daily the office of the Holy Cross. Their habit is black, with scapular, hood, and mantle of the same color.

There are also nuns of this order who follow the rule of St. Augustin, and devote themselves to the care of the sick. Their habit is black, like that of the Brothers.

The Alexian Brothers have a house in the diocese of St. Louis.



CELLITE NUNS

THE ORDER OF SERVITES.

THE thirteenth century, so fertile in saints and religious orders, so sublime in its learning and so excellent in its mystic architecture, the century of an Aquinas and a Bonaventure, was the one which gave birth to the order of which we shall treat in the following chapter. On the feast of the Assumption of the year 1233, seven gentlemen of Florence met in an oratory belonging to a society called *de Laudesi*. Its principal object was the singing of the praises of the Blessed Virgin, and it was to satisfy this obligation that the gentlemen in question, who were merchants of Florence, met on this day. It was indeed a memorable day for each of them, and it became the turning point in their career. Their names were Bonfiglio Monaldi, Bonaguinta Manetti, Amedeo de Amiede, Manetto de Lantella, Uguccioni, Sostegno de Sostegni, and Alexis Falconieri. By a marvellous action of Divine Providence they were all seven inspired with the thought of abandoning the world. Having communicated their thoughts to each other, they began to sell their property and distribute the money to the poor. This they did with the approbation of Ardinghe, the Bishop of Florence. They divested themselves of the senatorial robes they had thus far worn, and assumed a poor garment of a gray color, at the same time mortifying their bodies by means of hair-shirts and iron chains. On September 8th, 1233, they commenced their community life of poverty and self-denial, choosing Bonfiglio Monaldi as their Superior, after having obtained the blessing of their Bishop. On their first entrance into the city, clad in their new garments, a marvellous event occurred, when several suckling babes, on seeing them, exclaimed: "Behold the servants of the Virgin!" The extraordinary occurrence made such an impression on the Bishop that he advised them to take as their name the one that had thus been miraculously bestowed upon them. Meanwhile they had chosen a retreat outside of Florence in a place called Campus Martius, but this proving unsatisfactory on account of the numerous visitors whom the fame of their sanctity attracted, they removed to Monte-Senario, a portion of which was donated to them by the Bishop. Here they found the ruins of an ancient castle, on which they immediately began to build a church, the first stone of which was laid by the Bishop of Florence. In the neighbor-

hood of the church they constructed wooden cells separated from one another.

Their life henceforward resembled more that of the angels than of men. They at first troubled themselves about nothing earthly, and lived only on the roots and plants which they found upon the mountain, but Bonfiglio, their Superior, seeing that it would be impossible for human nature to resist such austerities for any length of time, concluded to send his brethren to the city to gather alms for their subsistence. John Manetti and Alexis Falconieri were chosen for this humiliating mission. How utterly opposed to the spirit of our age is this practice of begging alms for the love of poverty! We may add: how utterly opposed it is to the spirit of the world at all times! Not long ago we heard the remark that it does not seem right that any one should live upon the charity of others. These words are true in a certain sense, but they admit of a distinction. Undoubtedly, if a man, out of sloth, and unwilling to work, casts himself on the liberality of others, he deserves no assistance, but, if we reflect, we shall logically conclude that if any one contributes in any way to the welfare of others, he deserves to be aided by them. It is on this principle that all religions agree that it is meet and just to support those persons who devote themselves to the spiritual advancement of their neighbor, namely, their clergy. We must remember that the Middle Ages were the ages of faith, a time when men's minds were not limited by the horizon of this earthly life, but when they penetrated beyond it to the world unseen, where spirits dwell. There was then, it is true, far less physical action than there is at present: the power of steam had not yet become known, electric wires were a thing of the dim future, the sound of the telegraph operator's key had never been heard, factories were not in existence. Men were content to go on plodding and treading the traditional ways as their fathers had done for generations before. But was there in reality less activity? When we reflect that there is an action of the mind, a working of the soul, which far surpasses every material energy, we find a negative reply. Those were the days when men believed that man was not only benefited by iron, steam, and electricity, or by the work of his hands, but that there was a nobler work, still more beneficial to the human race: the work of the soul's sanctification. Man believed most firmly in the efficacy of prayer. Thence sprang forth the custom of contributing to the support of those who devoted their lives to this exercise. No doubt, abuses existed even in this, but where on earth are there no abuses? The faithful contributed largely to the support and even the wealth of monasteries; the increase of this wealth was in some in-

stances detrimental to those who obtained it, but a remedy was found. The mendicant orders, to practise in still greater perfection the poverty of Christ, renounced not only individual property, but even that of the community, and threw themselves for their daily subsistence upon the charity of the faithful, to whom they gave in return their prayers, their good works, their preaching and spiritual ministrations, and to whom they pledged themselves, above all, to give their example. It was not necessity, nor was it sloth that forced the members of these orders thus to lower themselves in the estimation of the world, for many of them were rich, and they had abandoned all for Christ's sake. We have an example in the founders of the Order of Servites. They were opulent citizens of Florence. It certainly was not for the gratification of any natural passion that with the sack of the mendicant upon their shoulders, they passed through the streets of that very city that had known them in the days of their earthly greatness. Neither was theirs the poverty of the heathen philosophers, for they looked up to a higher model, the God-Man who despised riches to embrace poverty. They had learned their lesson in the pages of that book which one among them, St. Philip Benizi, cherished to his dying moments; that book was the crucifix. It was this genuine love of poverty and humiliation which sent forth the two religious from their solitude of Monte Senario to the streets of gay and pleasure-loving Florence. However, as the city was nine miles distant from their hermitages, and this required them to walk eighteen miles every day, two or three of the brethren took up their abode in a hut situated a little outside of one of the gates of the city. It was on this spot that, at a later date, a large and celebrated monastery, that of the Annonciade of Florence, arose.

The reputation of the hermits of Monte Senario spreading far and wide, people flocked to their solitude, and even Cardinal Castiglione, legate of Gregory IX. in Tuscany and Lombardy, paid them a visit. The beauty of the place charmed him to such an extent that he sojourned there for some time. Seeing that each one of these good religious gave himself over to the rudest austerities, according to his own inclinations, the Cardinal advised them to adopt a uniform observance. They followed the advice given them, and requested the Bishop of Florence, by whose counsels they had thus far been guided, to prescribe a rule of life for them. It is said that while the Bishop was deliberating on the matter, the Blessed Virgin appeared to her servants and showed them a black habit, which she commanded them to wear in memory of the Passion of her Son. Father Giani, an historian of the order, adds that the Mother of God also gave them the rule of

St. Augustin. This apparition is said to have taken place on Good Friday of the year 1239. It was for a long time yearly commemorated by the Servites, and a curious custom which long existed in the order owed its origin to it. The brethren, namely, were wont to observe on Good Friday a ceremony which they called *The Burial of Christ*. On Holy Saturday they celebrated the crowning of the Blessed Virgin, and, by indult of Calixtus III. and Innocent VIII., a solemn Mass was celebrated on the evening of the same day. This practice was, however, abolished by Pius V. After the aforementioned vision, the brethren of Monte Senario received a habit which consisted of a small white tunic, a large black upper tunic, a cincture of leather, a scapular and cape. Some of them are said to have changed their names on this occasion. The order began now to make progress, and branched out to the city of Sienna and other places. All the founders, with the exception of Alexis Falconieri, who was deterred by a sense of humility, were now promoted to the priesthood in 1241 by Ardinghe, their Bishop, and Cardinal Raynerius, legate of Pope Innocent IV., approved their order, which he placed under the protection of the Holy See. Bonfiglio Monaldi was in 1251 elected first General of the order, which then possessed four convents. Innocent IV. had, at that time, some idea of uniting the Servites with the Hermits of St. Augustin, and, consequently, delayed giving his confirmation to their order, but, after his death, it was approved by Alexander IV. in 1255. After this approbation, Blessed Bonfiglio Monaldi resigned his office in a general chapter held at Florence, and Blessed Manetti was elected second General. On the death of the latter in 1257, James of Sienna succeeded him. During the government of the latter, the order was divided into the provinces of Tuscany and Umbria, to which, later on, that of Romandiola was added. The first of the seven founders, St. Bonfiglio Monaldi, died at Monte Senario in 1262. He was followed to the grave by Sts. Bartholomew de Amedeis and Benedict de Lantella. Sts. Sostegni and Uguccioni died on the same day and at the same hour, March 3, 1282. During the lifetime of these Holy Founders, the order had already spread to France and Germany.

One of the most illustrious members of the Order of Servites was St. Philip Benizi, who exercised the office of General after St. Benedict de Lantella, and who was elected in 1267. St. Philip sent his religious to Poland, Hungary, and even the Indies. He arranged the first constitutions of the order, or rather gathered into one the regulations of his predecessors, and decreed that they should be read in the refectory every Saturday. About this time the institution of the Servites was

threatened with destruction. In 1215 the Council of Lateran had forbidden the establishment of new religious orders, and this had been confirmed by that of Lyons in 1274. Innocent V., who had become Pope in 1276, took it for granted that the Servites were included in this prohibition, and therefore determined to suppress them. He drew the attention of Cardinal Otthoboni, Protector of the order, to the decree, and having cited St. Philip Benizi to Rome, he forbade him to receive novices or to sell any of the goods of the order, which he confiscated in favor of the Holy See. He at the same time forbade the Servites to hear confessions. Fortunately for these religious, the Pope lived but a short time, and his successor, John XXII., did not press the affair. It was agitated under Nicholas III., Martin IV., and Honorius IV., during which time the Servites had much to suffer on the side of some of the Bishops. Finally, after much deliberation, it was settled in favor of the Servites by Honorius IV., in 1286.

After the death of St. Philip Benizi, the order increased to such an extent that it was divided into twenty-seven provinces. Boniface IX. granted to it the privileges of the Hermits of St. Augustin; Martin IV., those of the Mendicants, and Innocent VIII. made them participants in the prerogatives of the four great Mendicant orders. Some of these prerogatives consist herein, that the Mendicant friars preach in the papal chapels on Sundays and solemn feasts, in Advent and Lent, and assist at the obsequies of the Cardinals, during which the Dominicans sing the Vespers of the dead, the Franciscans the first Nocturn of Matins, the Augustinians the second Nocturn, the Carmelites the third, while the Servites sing Lauds.

At one time the order was divided into the two branches of the Conventuals and Observants, but Father Angelo de Azorelli, one of its Generals, united both these branches into one. This division in the order, combined with the knowledge he has already acquired concerning monastic history, will cause the reader to suspect that the fervor of the Seven Blessed Fathers had not been constantly kept up among their disciples, and he will be correct in his suspicions. What was the cause of this diminution of their fervor? We suppose that the same causes were at work which had contributed to the relaxation of other orders. Hélyot adds that, in their case, and we suppose this to be equally true of other orders, the too frequent intercourse with the world had caused them to lose the spirit of retreat. The consequence of this was that the beautiful Monte Senario was nearly abandoned. In 1404 at a general chapter held at Ferrara, its deserted condition greatly impressed the Superiors of the order, and they began to consider it a duty not to neglect the spot which had been the cradle of

the order. Father Anthony of Sienna, a man of eminent virtue, and other fervent religious, obtained from the General the permission to retire to Monte Senario, in order to revive its primitive spirit. They here began a reform which grew into a congregation, to which the name of the Observance was given, while the other members of the order were styled Conventuals. Other monasteries having adopted the Observance, the congregation was placed under the jurisdiction of a Vicar-General. Monte Senario, however, was immediately subject to the General. Those who dwelt upon it were never allowed to eat meat, according to the primitive observance of the order. This reform lasted 157 years, until the Observants and the Conventuals were united.

In 1593 a still more austere reform was carried into effect on Monte Senario by Bernardino de Ricciolini, with the consent of the General, Laelio Ballioni. This undertaking was approved by Clement VIII. in 1593, and, as the institution of Hermit Servites of Monte Senario, it spread to various portions of Italy and to Germany.

The Order of Servites, or Servants of the Blessed Virgin, numbers among those who have at various times professed its rule, many men distinguished for the sanctity of their life and for their learning. Its Seven Founders are canonized saints, and so is Philip Benizi, one of its most illustrious Generals, while others possess the title of Blessed. One of its Generals, Denis Laurerio, was raised to the dignity of Cardinal. It lays claim to one of the famous theologians of the Middle Ages, Henricus Gandavensis, archdeacon of Tournai, though this right is contested by scholars. At all events, in their general chapter of 1609, the Servites decreed that, in their houses of study no other doctrine should be taught but that of Henry of Ghent. In this they perhaps took as their models the Dominicans, who have rendered the doctrine of St. Thomas Aquinas obligatory on all the members of the Order of Friars-Preachers. Paul Sarpi, known as Fra Paolo, author of the "History of the Council of Trent," was a Servite.

The Servite order, like most orders, has also its Sisters. At what precise time this branch of the order began is not certain, though Hélyot inclines to the belief that it had as its author St. Philip Benizi, and that it dates from the time of the conversion by that saint of two famous *courtisanes*, Flora and Helen, who adopted the observances of the Servites, and died in the odor of sanctity after leading a most edifying life. The nuns of this order are also clad in black.

The Servites possess a monastery at Chicago, Illinois, where they serve the church of Our Lady of Sorrows, and from which they also devote themselves to the work of the missions.

These religious have also their third order, which, according to Hély-

yot, who in this is not in accord with Grani, the annalist of the order, was founded by Saint Juliana Falconieri, in 1306. She was a niece of one of the Seven Founders. These Tertiaries possess a rule of their own, which is very austere. Many illustrious personages have been enrolled among its members, such as the Archduchess Ann Catherine de Gonzaga, mother of the Empress Ann of Austria. Some of the Servite Tertiaries lived in community.



HERMITS OF ST. PAUL.

WE have, in the course of this history, frequently made mention of persons who followed the eremitical life. The Order of Hermits of St. Augustin was composed of various minor congregations of these. In the beginning of the thirteenth century, there existed a number of hermits in Hungary who lived with the reputation of eminent sanctity. Many of them were united by Bartholomew, one of the bishops of that country, who gave them a rule, and, in 1215, built a monastery for them under the title of St. James of Patach. In 1250 the hermits of this monastery were united with those of Pisidia, who lived in great regularity under the direction of St. Eusebius. Thus began to exist a new order which, taking St. Paul the first hermit for its patron, also assumed his name. St. Eusebius was elected Superior. Having heard of the decree of the Council of Lateran which, forty-five years before, had forbidden the establishment of new orders without the consent of the Holy See, he went to Rome to obtain from Urban IV. the confirmation of his order, with permission to follow the rule of St. Augustin. The Sovereign Pontiff referred him to the Bishop of Wesprim, with whom he left the decision of the affair.

This prelate would not give them the rule of St. Augustin, but prescribed to them a new one in 1263. St. Eusebius died in 1270. After his death, Andrew, Bishop of Agria, gave them another rule, in 1297, which they observed until 1308, when Cardinal Gentilis, legate of Clement V., allowed them to follow the rule of St. Augustin. Pope John XXII. permitted them also to elect a General. The order spread throughout Hungary, Poland, Austria, Croatia and Swabia. They had also a monastery in Rome. Gregory XI. exempted them, in 1371, from the jurisdiction of the ordinaries, and placed them under the protection of the Holy See. Boniface IX. made them participants in all the privileges of the Carthusians, and Martin V. forbade the religious of the order to pass over to another without the permission of the Holy See. The habit of these religious consists of a white tunic with scapular and hood. They also wear a beard. Their original habit had been brown, but it was changed in 1341.

II.

RELIGIOUS OF THE ORDER OF ST. PAUL, THE FIRST HERMIT, IN PORTUGAL.

Mendo Gomez de Simbra must be considered the founder of this order. Before renouncing the world, he had served as captain under John I. of Portugal in his wars against the king of Castile. He also distinguished himself against the infidels, namely, at the siege of Ceuta which fell into the hands of the Christians in 1415. Renouncing all worldly prospects, he retired to a solitude near Sétuval, where he built an oratory. He afterwards established several hermitages which he governed as Superior. Another existing community of hermits at Serra de Ossa, having by death lost their Superior, Joam Fernandez, invited Mendo Gomez to govern them. He acceded to their request only after repeated solicitations on their part, united his hermitages to theirs, at the same time constituting Serra de Ossa as the chief place of the congregation, which since took the name of St. Paul the First Hermit. Mendo Gomez died, after a saintly life, on January 24, 1481. Constitutions for the government of the order were drawn up after his death in a general chapter held in 1482, and they were approved by Gregory XIII., who confirmed this congregation nearly a century later, in 1578, at the request of Cardinal Henry of Portugal. This same Cardinal, being legate *a latere* in that country, gave to them the rule of St. Augustin, that they might be conformed to the Hermits of St. Paul in Hungary. He also reformed their constitutions, and after this period they began to take solemn vows. They then chose as their habit a brown tunic with scapular and mantle, and a black hat. They were then promoted to the priesthood, and they began to devote themselves to study and preaching. Alexander VI. united them with the Hermits of St. Paul in Hungary, but they were again separated, each congregation having its own General. They nevertheless continued to follow the same observances, differing only in their habit.

There had once existed in France a congregation of hermits under the same name, but it has long since been suppressed, probably by Urban VIII. They were also called "Brothers of Death," because they wore the figure of a skull on their scapulars, and they were obliged to meditate constantly on death.

THE JERONYMITES.

THERE have been four orders called Hermits of St. Jerome, namely, those of Spain, of Lombardy, of Pisa, and of Fiesole. The first of these derived its origin from the Third Order of St. Francis, for, during the reign of Alfonso XI. of Castile, several disciples of Blessed Thomas of Sienna, a professed member of the Third Order of St. Francis, passed over to Spain and established themselves in different hermitages, taking St. Jerome as their patron. Several distinguished persons joined them, among whom was Pedro-Hernando Pecha, who was the first among them to take solemn vows, and who obtained their confirmation from Pope Gregory XI., from whom they received the rule of St. Augustin. Their habit was to consist of a white tunic and brown scapular, with a hood and mantle of the same color. The first Prior of the order was Ferdinand Pecha, also known as Ferdinand of Guadalajara. The members of this order exchanged the eremitical for the cenobitical life, or that of community. Ferdinand of Guadalajara had obtained from the Pope the permission to found four other monasteries, which were to be united to his own of St. Bartholomew de Lupiana. The other hermits, who had originally come from Italy, and had settled in the kingdom of Valencia and in Portugal, imitated the example of those of Castile, and embraced the cenobitical life. Those of Valencia obtained the approbation of Gregory XI., and those of Portugal that of Boniface IX., anti-pope of Avignon. The hermits of Catalonia had also become cenobites with the approbation of Clement VII.

The life of Ferdinand of Guadalajara, which had been one of great sanctity and austerity, was brought to a close in the year 1402. When, after his death, the first general chapter was held in 1415, the order possessed twenty-five monasteries in Spain and Portugal. Until then these had all been subject to the jurisdiction of their respective ordinaries, and the consequence was that different observances were introduced into them. In order to establish greater uniformity of customs they decided to elect a single Superior and to hold periodical assemblies for the regulation of monastic discipline. The anti-pope, Benedict XIII., whom Castile and Aragon accepted as the legitimate successor of St. Peter, permitted them to elect a General and exempted



FR. SIGÜENZA, HISTORIAN OF THE ESCURIAL.

them from the jurisdiction of the Bishops. At the end of the schism, which had divided the Church, Martin V. confirmed in favor of the Jeronymites the decrees of Benedict XIII., and a new confirmation was obtained from Innocent VIII.

Nicholas V., in the year 1447, thought of uniting all the various congregations of St. Jerome under one head, but at the supplication of those in Spain, he left matters as they were. In the reign of Emmanuel, king of Portugal, those of that country separated from the Spanish religious, but a reunion was effected under Philip II. of Spain, and in 1595 Clement VIII. decreed that they should all be governed by the same General.

The Order of St. Jerome grew to be very wealthy and powerful in Spain and Portugal, but, if we judge them by their convent of Madrid, they made a good use of their riches. In said monastery it was customary, when Hélyot wrote, to distribute twelve thousand maravedis a month to the poor, besides a daily distribution of a large quantity of bread and other victuals. This was only a portion of the charity practised by that convent.

It was into a convent of this order, that of St. Jerome de Yuste, called by several writers the Monastery of St. Justus, that the Emperor Charles V. retired after his abdication in Brussels in 1555, and within it he ended his days. Like the Monastery of Madrid, it was known for the liberality of its distributions to the poor.

The religious of this order were always held in high esteem, both in Spain and Portugal, so that on various occasions their services were employed for the reformation of other religious congregations and of military orders. At the time of the conquest of Mexico by Cortez, religious of the Order of St. Jerome were governors of the island of Santo Domingo.

They had first worn a brown scapular, but this they afterwards exchanged for a black one. They arise at midnight for Matins, and make an hour's meditation daily.

The nuns of this order were founded at Toledo by Maria Garcias, who died on February 10th, 1426. They were not regularly incorporated into the Order of St. Jerome until 1510. At the same time they began to observe the enclosure and to take solemn vows. Several monasteries of these nuns have been founded in Spain.

II.

HERMITS OF ST. JEROME OF BLESSED PETER OF PISA.

The first name borne by these religious was that of *Poor Brothers for the Love of Jesus Christ*; later on they were called *Poor Hermits of St.*

Jerome, and after the death of Blessed Peter of Pisa, their founder, they took his name. This holy founder was born at Pisa in 1355. At the age of twenty-five he abandoned his brilliant worldly prospects, and taking a poor garment, retired into solitude. With money given to him in alms, he built in his solitude a church, which he dedicated to the Blessed Trinity. Foreseeing that he would become the founder of a new congregation, he also erected buildings for the accommodation of several hermits. In a short time he found himself surrounded by twelve companions, who it is said had been robbers, and who were converted by his words. The founder now took St. Jerome as the patron of his congregation, which assumed the name of that saint. The tempter of the human race did all in his power to force him to abandon his solitude, but the holy man overcame the assaults of his enemy by means of prayer and mortification. He prescribed great austerities to his religious, and forbade the reception into his order of any one below eighteen or above fifty years of age, in order that all might be enabled to support the rigor of the rule.

Their order spread to several cities of Italy, in spite of persecutions which they had to endure on the part of evil-disposed persons. Blessed Peter died in Venice on June 1st, 1435. Some years after his death the religious of his order were admitted to the priesthood, and the order obtained several privileges from the Holy See. About the year 1444 its original austerity was somewhat diminished, and its first constitutions were drawn up. Until the year 1568 the religious of this congregation took only simple vows, and consequently retained the proprietorship of their goods, but in that year Pius V. obliged them to bind themselves by a solemn profession and to take the rule of St. Augustin. Their order was then confirmed by the same Pope, and all the privileges of the Mendicant Friars were conferred upon them. Innocent X. was opposed to them, and forbade their receiving novices, but Alexander VII. revoked this prohibition. In 1695 certain hermits of Bavaria and Tyrol were united to the Order of Blessed Peter of Pisa. Their habit is brown. It was in their church of St. Onuphrius in Rome, that the Italian poet, Torquato Tasso, author of the "*Gerusalemme Liberata*," was interred.

Besides the hermits of Bavaria and Tyrol, several other congregations were united to this order, such as those of Blessed Angelo of Corsica, Blessed Nicholas of Furca-Palena, the Hermits of St. Jerome of Brother Peter de Malerba, and the Hermits of Monte-Se-gestro.

The congregation of Hermits of St. Jerome of Fiesoli, founded about the year 1360 by Blessed Charles of Montegraneli, was suppressed in

1668 by Pope Clement IX., who granted the priests and the lay-brothers that had belonged to it a yearly sum of money for their support.

III.

MONK-HERMITS OF ST. JEROME OF THE OBSERVANCE OR OF LOMBARDY.

In the year 1370 was born at Olmedo, in the diocese of Avila in Spain, Lupo de Olmedo, who after receiving his education, entered the order of Jeronymites in the monastery of Our Lady of Guadalupe in the province of Estremadura. He was raised to the dignity of General of the order in 1422. Conceiving the plan of raising his order to a higher state of perfection, and finding much opposition among his brethren, he retired for some time to a Carthusian monastery in order to learn from the exercises of its religious the spirit of the reform he had in view. In 1424 he went to Rome, where he was most kindly received by Martin V., his former fellow-student at Perugia. The Pope, at the request of the Jeronymites of Spain, would not interfere with their mode of life, but he granted Lupo de Olmedo permission to establish a congregation in the mountains of Cazalla in the diocese of Seville, under the title of Monk-Hermits of St. Jerome, at the same time appointing him General in perpetuity of that congregation, with absolute power over his religious. The new order was placed under the rule of St. Augustin. To this rule the founder added constitutions taken partly from those of the Carthusians. Strange to say, he forbade his monks to devote themselves to study. Truly the diversity of spirits in religious orders is wonderful. In some, learning and science are encouraged, while in others they are considered secondary, or even discouraged. Two men who have distinguished themselves as opponents of monastic studies, the abbot de Rancé, founder of the Trappists, and Lupo de Olmedo were nevertheless men of great learning. The latter had been in his youth an ardent votary of study, which he continued to be after he had become a religious.

Lupo de Olmedo, in order to render his religious more like unto the monks, gave them a monastic cowl, similar to that of the Benedictines, which they wear in choir and on leaving the monastery. Five other monasteries of this order were soon built on these mountains, so that their solitudes were turned into colonies of monks. In 1426 they obtained a foundation in Rome and began to multiply in Italy. In 1429, with the approbation of the Sovereign Pontiff, they abandoned the rule of St. Augustin for one composed by the founder out of the writings of St. Jerome. Lupo de Olmedo died in his convent of St. Alexis in Rome on April 13, 1433. His life, especially in its latter years, had been one of great austerity.

In 1595 the monasteries of this order in Spain were united by Philip II. with that of the Jeronymite Hermits, but the congregation continued to exist in Italy. After the death of its founder, it returned to the rule of St. Augustin. The statutes of the order forbade it to possess a female branch. Studies were also introduced into the order after the founder's death. Its constitutions were approved by Paul V., in 1611.

THE ESCURIAL.

It is impossible to treat of the Order of St. Jerome in Spain without finding our attention drawn to the Escorial, which was one of its principal monasteries in that country, founded by Philip II. in honor of St. Lawrence, in fulfilment of a vow made during the battle of St. Quentin, which was fought on the feast of that saint, August 10, 1557. The first stone was laid April 23, 1563, by Juan Bautista de Toledo. The royal founder spent upon this edifice the sum of five million, two hundred and seventy thousand ducats in the building itself and in works of art, and more than a million in the ornaments of the church. The edifice was destined to be a monastery, a palace, and a tomb. It was given to the monks of St. Jerome, and here Philip II. spent the last years of his life, here he died, and here his mortal remains still repose. At the time when Hélyot wrote, it contained more than a hundred and twenty religious who enjoyed a revenue of more than forty thousand scuti. The devotion of the Perpetual Adoration was here practised, for night and day two religious were always in prayer before the Blessed Sacrament. The monks devoted themselves to the education of one hundred and eighty young ecclesiastics, to whom they taught the classics and philosophy, and who assisted at the Divine Office with the religious. Their library once contained more than a hundred thousand volumes, both in manuscript and in print, but in the year 1671 a portion of it was destroyed by fire. The Escorial became, and it has ever since remained, the burial place of the kings and queens of Spain. Philip II. occupied a suite of apartments in the monastery, and died in a little room near the sanctuary, from whence he could see the altar. In course of time a portion of this immense building was converted into a royal palace.

The monks of St. Jerome left their monastery at the time of the sequestration of ecclesiastical property, and the *Octava Maravilla*, the "eighth wonder of the world" being left untenanted, was damaged to an enormous extent. It had already suffered greatly during the Napoleonic wars, when the French stripped it of much of its golden

value. In 1842 the government began to check the progress of decay to which the building was exposed. The late king, Alfonso XII., who loved to retire to its palace, founded once more within its walls a college for Spanish youth, which he placed in charge of the Augustinian friars, who now occupy the monastery of the Escorial.

It was a beautiful morning, worthy of sunny Spain, when we arrived at the railway station of Escorial, distant only a few miles from Madrid, which on a clear day is visible from the elevated terrace of the building. A short drive brought us to the world-renowned edifice. We carried with us a letter of introduction from the rector of the Scotch college of Valladolid to Father Rodrigo, a young Augustinian friar. Our reception at the monastery was all that could be desired, and the good Father devoted his entire day to our service, conducting us personally to all the places of interest.

Enter with us, reader, into the gigantic pile which serves as a dwelling place for the living, and a resting-place for the dead. The edifice, a rectangular parallelogram, built chiefly in the Doric order, is about 744 feet long and 580 feet wide, covering an area of 500,000 feet. It contains 88 fountains, 15 cloisters, 86 staircases, 16 court-yards, and 3,000 feet of painted fresco. The first court you enter, passing through the grand central portal, is that of the kings, thus called from the statues of several kings of Judah. Cross this court and you find yourself at the entrance of the church, which is 320 feet long and 230 wide. The dark ante-chapel into which you first enter is a masterpiece of architecture, its flat roof, without any central column, supporting the entire weight of the choir. Eight of the compartments of the vaulted roof are painted in fresco by Luca Giordano. A flight of steps leads up to the high altar which is magnificently decorated with painting and sculpture. The church contains more than forty altars. Much of its former splendor has vanished, for a wealth of gold and silver was taken from it by the French. To the left of the sanctuary, in a small side-chapel, is the tomb of Doña Mercedes, first wife of Alfonso XII. To the right, a door gives entrance to the pantheon, the burial-place of the kings and queens of Spain. Here, around the walls are the coffins of the Spanish monarchs from Charles V. to the late King Alfonso. Here, too, among many others, sleeps Philip II., the founder of the Escorial. In the rear of the Pantheon another burial-place invites your attention. It is called the *Panteon de los Infantes*. In this abode of the dead you will observe the beautiful tomb of the hero of Lepanto, Don Juan of Austria, and the splendid mausoleum of the family of Montpensier.

The sacristy contains a number of beautiful paintings, and, what is

more remarkable, the miraculous Host, preserved through more than three centuries, which bled at Gorcum in Holland when trampled upon by the Protestants. It is exposed twice a year to the veneration of the faithful: on September 29 and on October 28.

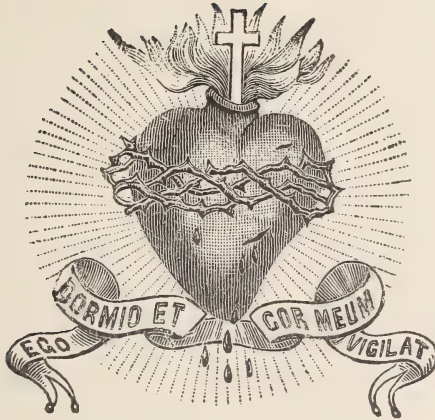
From the sacristy, a door leads to the large cloister, built around the court-yard, called *Patio de los Evangelistas*, from the statues of the Evangelists. To the south are situated the chapter-rooms, with paintings of great masters of the Spanish and Italian schools, such as Bosch, Tintoretto, Titian, El Greco, Paul Veronese, Velasquez, and Ribera. A large staircase, painted in fresco by Cangiagi, Luca Giordano, and Pellegrino, leads to an upper cloister. Here are the halls of Theology, where the monks once met for the discussion of various points of doctrine. Hence you pass to the *coro* or choir, where the Divine Office was once recited by the Jeronymites, and to the present day by the Augustinian friars. Its stalls are carved in the Corinthian order out of different kinds of wood. A light touch suffices to move the enormous lectern on which the large books rest. Two hundred and eighteen of these immense volumes are preserved in the choir. A little door communicates with the interior of the Escorial, and it was through this that Philip II. was wont to enter, in order to join in the Divine Office. The seat he occupied when the news of the victory of Lepanto was brought to him is still shown.

The great library is an arched room, beautifully decorated. The books have their edges turned outward. The palace, comparatively modern, occupies a wing of the building. It was arranged by later sovereigns.

Finally, the humble apartments occupied by Philip II. during the last years of his life remain to be visited. They contain his chair, his desk, and other objects appertaining to him. Here he received the foreign ambassadors, and here, in a little room, whence he could see the altar, he died on Sept. 30th, 1598. By a singular coincidence, this was the identical date of our visit to the Escorial, it being also the feast of St. Jerome.

Philip II. is one of those historical characters who have been viewed from various standpoints. Like the double shield, he has appeared gold to some and brass to others, while the knight errants of history fight among themselves over his memory. He has had his friends and his enemies, and on both sides much has been written. It remains for our age, now that passions are subsiding, and prejudices begin to vanish, to scrutinize with an impartial eye the acts of his life, and especially its closing scenes which have formed the subject of such varied reports. José Fernandez Montaña, once librarian of the Escorial, has lately given

us an interesting work entitled: "*Mas Luz de Verdad Historica sobre Felipe II.*,"—"More Light of Historic Truth on Philip II.," a work which deserves to be studied by those concerned in these important questions.



THE JESUATES.

UNTIL the year 1668 there existed in Italy an order which bore the title of Apostolic Clerics, or Jesuates of St. Jerome. It was founded in 1365 by Saint John Colombini, a native of Sienna. The early part of his life was not that of a saint. His distinguished birth had caused him to rise to the highest dignities of the state. In these he seemed to seek only the satisfaction of his avarice, and he made use of all means, both just and unjust, to increase his wealth. Returning home on a certain day, and not finding his dinner prepared, he fell into a rage with his cook, and even with his wife. The latter endeavored to pacify him, and, in order to occupy his mind while the meal was being prepared, she placed into his hands the Lives of the Saints. John, however, in his anger, threw the book on the floor. His wife then went out without saying a word, and, finding himself alone, he took up the book, and opened it at the life of St. Mary of Egypt. He became interested, and, continuing to read, forgot all about his dinner. What he read produced a wonderful effect upon him, and the reflection it caused wrought an entire change of heart within him. He now became generous towards the poor, began to practise great mortifications, and even proposed to his wife to lead a life of absolute continence. Though still young, she was already schooled in virtue, and she easily agreed to the proposal. Henceforward they lived only as brother and sister. After this, John constantly advanced in virtue. He clad himself in poor garments, and turned his house into an hospital, with little regard for the opinions of the world. A friend of his, also of Sienna, Francesco Mino Vincenti, associated himself with John in these works of charity and virtue. Some time later, John, having made provision for the support of his wife, distributed all his goods to the poor. Francis donated his fortune to the monastery of nuns of St. Abundius, in which both he and John had placed their young daughters, under the condition that the abbess should admit without dowry six poor young women into her community.

The two servants of God now began to live entirely on alms, which they begged from door to door. Is it not here the place to exclaim: O ineffable mystery of the force of divine love! From rich they had voluntarily become poor, from distinguished men of the

world they had gone down to pauperism for the love of Christ. No! the world will never understand these heroic acts, nor solve this mystery, which is the folly of the cross. No wonder, therefore, that by many they were regarded as fools. Nevertheless their conduct had a beneficial effect on others, for some, touched by their example, entered religious orders, some began to lead exemplary lives in their own houses, while others finally joined them and became their associates. It was in the year 1365 that they began to have companions. Like the members of a certain modern society, they went through the streets singing hymns, while the name of Jesus was constantly on their lips, and they continually exhorted sinners to repentance. Those who desired to enter their society were first subjected to rude trials. Frequently they conducted the novice through the streets with a crown of olive leaves upon his head, and mounted on an ass, sometimes with his face turned towards the tail, while those who accompanied him were also crowned with olive leaves, and carried branches in their hands, incessantly crying: Live Jesus Christ! praised be Jesus Christ! Sometimes they would strip the novice to the waist, bind his hands behind his back, load him with injuries, and beg the people to pray for such a miserable sinner. We must confess that for us, descendants of the colder type of Europeans, this manifestation of Italian enthusiasm appears in a somewhat ridiculous light; but let us remember that one of the great lessons which the philosophy of history teaches us is never to judge of epochs and countries by those in which we are actually living. Notwithstanding the rude trials to which he subjected the new comers into his society, in less than two years St. John Colombini found himself surrounded by no less than seventy disciples, some of whom had belonged to high places in the world. The saint, as we learn from his life, treated himself no better than those who had placed themselves under his direction.

The method the holy founder made use of to obtain the approbation of the Sovereign Pontiff was a very singular one. Pope Urban V. was travelling from Avignon to Rome. The saint and a number of his disciples awaited his arrival at Viterbo, and, hearing that he was to disembark at Corneto, thither they went and placed themselves at the landing, with olive crowns on their heads, and branches in their hands. No sooner had the Pope landed than he was greeted with their exclamations in the Italian of the period of "*Lodato sia Giesu Cristo et viva il santissimo Padre*,"—"Praised be Jesus Christ and live the Holy Father." Hearing what they wanted, the Pope received them favorably, and they accompanied him to Viterbo. Here certain persons accused them of being tainted with the errors of the Frat-

icelli, an heretical sect. Upon this the Pope commissioned Cardinal William Sudre to examine their doctrine. Their innocence having come to light, the Sovereign Pontiff approved their institution in 1367, and prescribed the habit he wished them to wear, which was to consist of a white tunic bound at the waist by a leathern girdle. He also ordered them to wear wooden sandals. The Holy Father himself invested them with this habit. Their rule was drawn up for them by Blessed John of Fossignano, who became Bishop of Ferrara in 1431. They nevertheless afterwards adopted the rule of St. Augustin.

The name of Jesuates was given to these religious because the name of Jesus was constantly on their lips. In the beginning of their order they evinced a great devotion to St. Jerome, in whose honor most of their churches were dedicated. This was probably the reason why, many years later, in 1492 namely, Alexander VI. decreed that they should no longer be named simply Jesuates, but that they should bear the title of Jesuates of St. Jerome. He at the same time ordained that no religious congregation should ever dedicate a church to St. Jerome in a place where the Jesuates already possessed one under the invocation of that saint, and that no church should be allowed to carry the banner of St. Jerome in a procession at which the Jesuates had a right to assist. The name of Apostolic Clerics was also conferred upon these religious on account of the apostolic life they led. Their founder, St. John Colombini, died shortly after the confirmation of his order, on the last day of July, 1367. After his canonization, his feast-day became a holy day of obligation in Sienna. This order increased under the administration of his successors, and Pius V. placed it among the mendicant orders, with a general communication in their privileges.

During two centuries the Jesuates were all lay-brothers, but in 1606 Paul V. permitted them to be ordained priests. Besides other occupations, they applied themselves in most of their houses to pharmacy, and distributed medicines gratuitously to the poor. Their constitutions obliged them to spend five or six hours of the day in prayer. Every morning their Superior delivered an exhortation to them. Morning and evening they took the discipline, besides many other acts of mortification which they were obliged to practise. During the hours left free from the exercises of religion, they devoted themselves to manual labor, or attended to the sick in the hospitals.

In the republic of Venice they had acquired great wealth, and this became the cause of their extinction, for, in order to profit by their goods, the republic requested Clement IX. to suppress them. The petition was granted in 1668, and the Order of Jesuates, together with

those of St. George in Algha, and of St. Jerome of Fiesole, was suppressed, a sum of money being granted to the priests and the lay-brothers for their support. Their General became parish priest of the Church of St. John of Malva in Rome.

The order gave to the Church many men distinguished by their sanctity and their learning. It had at least one establishment outside of Italy, at Toulouse, in France.

The monasteries of Jesuate nuns were not included in the Bull of suppression, and they consequently continued to exist. They had been founded by St. John Colombini about the year 1367, with the aid of his cousin, Blessed Catherine Colombini. They supported themselves by the labor of their hands, and their life was one of great austerity. Blessed Catherine Colombini died on October 20th, 1387. The habit of these nuns resembled that of the Jesuates.



HOSPITALLERS OF ST. JOHN OF GOD.

THE religious of this order have been variously styled, according to the different countries they have inhabited. Thus in Spain, the country of their origin, they were called Brothers of Hospitality, while in Italy they went by the name of "*Fate Ben Fratelli*," — *Do good Brothers*, because it was with these words that they had been accustomed to beg alms for the sick. In France they were known as Brothers of Charity. The name, however, to which they have a right, and which was given to them by Pope Sixtus V., is that of Congregation of St. John of God.

The founder of this order was born in Portugal, at Monte-Major-o-Novo, on March 8, 1495. At the age of nine he fled from home, actuated by the desire of seeing Madrid, an account of the churches of which had excited his admiration and curiosity. Finding himself alone in a strange country, he entered the service of a shepherd, with whom he remained for some time, to the great advantage of his master. The latter wishing to marry him to his daughter, John abandoned his service and enlisted among the troops of the Emperor Charles V., in a company of infantry organized by Don Juan Feruz. His new surroundings had an injurious effect upon him, causing him to neglect his exercises of piety and to lapse into the mode of life of his comrades. Losing the fear of God, he began to be ashamed of appearing better than the rest of the soldiers. An unforeseen accident brought him to a sense of the danger to which his soul was exposed. Being sent one day on a foraging expedition, he was thrown from his horse and he lay for some time speechless. Returning to his senses, and finding himself in danger of falling into the hands of the enemy, he invoked the assistance of the Blessed Virgin. Growing stronger after this prayer, he began to consider the accident as a punishment for his sins. Having returned to the camp, he resolved to amend his life. Soon after this he was falsely accused of theft, but, at the intercession of certain influential persons, he obtained his pardon on condition that he would renounce the military profession. He now returned to his old master, who received him with great kindness, but, being a second time importuned to accept his daughter in marriage, he once more left him and entered the service of the Emperor, believing that the



BROTHERS OF ST. JOHN OF GOD

war in which he was engaged against the Turks was a holy war, and hoping to find something to suffer for Christ's sake. This time his virtue was proof against seduction, and he conducted himself with great edification.

After the war he returned to Portugal with the intention of visiting his parents. Finding that they were both dead, and hearing that his flight from home had caused the death of his mother and broken up his family, he resolved to leave his country in order to serve God elsewhere. Having gone to Seville, he became a shepherd in the service of a wealthy lady of that territory. Wishing soon after to please God more, he crossed over to Africa in hopes of finding a martyr's crown. At Ceuta he was advised by his confessor to return to Spain. Helanded at Gibraltar, and began to sell pictures and devotional books. From here he went to Granada, where he established a shop. A sermon of the celebrated John of Avila, at that time the most renowned preacher in Spain, affected him to such an extent that he began to cry out loudly in the church, and ran like one wild through the streets, exclaiming: "*Mercy.*" Being taken for an insane man, the populace ran after him, pelting him with stones. The following day he was conducted to the preacher whose discourse had produced this extraordinary effect upon him, and the latter, having heard his confession, recognized in him the working of God's spirit, and discovered that he had feigned insanity in order to draw humiliations upon himself. John of Avila encouraged him in his resolutions, and he, believing that he could not humble himself enough, continued to act the part of the fool. Hereupon he was locked up in a lunatic asylum. Various remedies being unsuccessfully tried upon him, one was resorted to which gives us an insight into the treatment to which the insane in those days must have been subjected. It was believed that the most efficacious means to cause his return to his senses was to beat him cruelly day after day. Not only did he endure all this with patience, but he even went so far as to irritate his persecutors in order that they should treat him more cruelly. This process brought him to the brink of the tomb.

John of Avila, being informed of what was happening, paid him a visit, and advised him to put an end to his extravagance and to apply himself henceforth to acts more useful to himself and to his neighbor. He obeyed, and the directors of the hospital were surprised at the sudden change which took place within him. They now began to treat him with great care, so that he soon recovered his health. He remained for some time in the hospital attending the sick, but left it in 1539, to put into execution a vow he had taken of serving God in the person of

the poor. After returning from a pilgrimage to Our Lady of Guadalupe, he began to cut wood in the forest, in order to sell it for the maintenance of certain poor persons. His example and his exhortations exercised such influence on others, that with the aid of charitable persons he was enabled in 1540, to rent a house for the sick poor. This was the beginning of the hospital of Granada, and, in fact, of his order. Having furnished his house, he went through the city to look for the sick, the lame, and the disabled in order to fill it. Many blamed him and accused him of undertaking a foolhardy enterprise, but his charity and undaunted perseverance became the answer to all their objections. John continued to attend to the bodily and spiritual welfare of his poor clients, and went through the streets begging for them, and crying out: "My brethren, do good for the love of God." The Archbishop of Granada, Don Pedro Guerrero, having examined into his proceedings, was so touched that he contributed largely towards the new hospital, and his example was followed by many other inhabitants of the city. The approbation of the Archbishop naturally gave great credit to the institution, and it flourished to such an extent that its founder was soon obliged to rent a more spacious house. Everything within it, its cleanliness, its regularity, and the conduct of its attendants, were admirable, so that people marvelled that a man with so few means at his disposal had been able to effect such a beautiful establishment.

St. John of God himself sought nothing but God's glory; his own clothes were extremely poor, and if he found a poor man more meanly clad than himself, he would exchange garments with him. Notwithstanding this debased exterior, his company was sought after by many. On a certain day, being the guest at dinner of the Bishop of Tuy, president of the royal chamber of Granada, he was asked by the prelate what his name was. He replied that he was called John. "Henceforward," rejoined the Bishop, "you will call yourself John of God." Since that day he retained this surname. The same Bishop also told him that he would give him a habit, as the clothes he wore could only keep aloof from him persons of respectability. He clad the saint with the new habit of which he had prescribed the form, and told him to give a similar one to those who in future should join in his good work. This habit seems to have drawn disciples around the saint. His first companions were Anthony Martin and Peter Velasco, who from mortal enemies had become friends through his instrumentality. With the aid of the Archbishop of Granada and of the most prominent citizens, the saint was soon enabled to buy a large house for a hospital. At the court at Valladolid, he was favorably received by the prince,

afterwards Philip II., who together with the lords of his court, aided him liberally.

The charity of St. John of God knew no bounds. Not only did he minister to the wants of those who were actually in his hospital, but he succored the poor who were ashamed to make their poverty known, and drew many women from a life of infamy. The exercise of his charity was the cause of his death. Going into a torrent to obtain water for the use of his hospital, he caught a disease which increased when he threw himself into the river to rescue a drowning man. This sickness terminated in his death, which occurred on his birthday, March 8th, 1550. Thus ended an eventful life which, towards its close, had been one of heroic charity. St. John of God has left behind him an institution to perpetuate the memory of his name, and it is the history of this institution which we here present to our readers.

St. John of God had given to his disciples no other rule but his example and the method he prescribed for the corporal and spiritual assistance of the sick. After his death they obeyed a Superior, to whom they gave the title of Major. The first to fill this office was Anthony Martin, who persuaded Philip II. to build an hospital at Madrid, similar to that of Granada. Several other hospitals of the same nature were soon established. After the death of Anthony Martin, Siguenza became Superior of the hospital of Granada, and his reputation was so great that the communities of the other hospitals desired to be united to his. He received them and thus formed these into one society. The next step to be taken was to obtain the approbation of the Sovereign Pontiff. In this they succeeded, partly through the influence of Don Juan of Austria, who had just returned from his famous victory of Lepanto. Pius V. approved the order in 1572, giving to the religious the rule of St. Augustin, and prescribing the form of their habit. He at the same time permitted them to promote one of their number in each hospital to the priesthood, and decreed that they should be subject to the jurisdiction of the diocesan Bishops. Shortly after this approbation of their institute the brethren founded two hospitals in Italy, one at Naples and the other at Milan. The order was confirmed by Gregory XIII., and, in 1586, Sixtus V. permitted its members to hold a general chapter in Rome, and draw up constitutions. He then established their order under the title of Congregation of John of God.

Things went on smoothly in the order until Clement VIII. began to discover that in some places it had grown relaxed, and that its members, dreaming only of becoming priests, applied themselves to study, and neglected the care of the sick. As they had begun, in virtue of certain communication of privileges, to aspire to that of exemption from the

jurisdiction of the ordinaries, the Pope subjected them entirely to the jurisdiction of the diocesan Bishops, and forbade them to receive Holy Orders, and to take solemn vows. He allowed them to take only the vows of poverty and hospitality. However, the same pontiff modified his decision, and, in 1596, permitted them to elect a General.

Paul V., about the year 1609, again permitted them to raise a certain number of their members to the priesthood for the service of the sick. He also modified the Bull of Clement VIII. regarding the vows, and permitted them to take those of poverty, chastity, and obedience, with the fourth vow by which they bound themselves to serve the sick, declaring them, at the same time, to be truly religious. In Spain the Bull of Clement VIII. had not been executed, and they had always continued to take those vows. This permission of Paul V. was granted separately for Spain and for the other provinces. In 1619, the same pontiff exempted them from the jurisdiction of the ordinaries, but this exemption was modified by Urban VIII., who declared that the Bishops had the right of visiting those hospitals in which there were less than twelve religious. After the decrees of Clement VIII. in 1592, the religious of Spain separated from those of the other provinces, and two Generals were elected. The General of Spain was also Superior of the order in the dependencies of that country, such as Peru, Mexico, and the Philippine Islands. In the seventeenth century the religious of the order in France possessed establishments in the West Indies, in the Island of Guadalupe, and in that of St. Christopher.

Their constitutions were finally approved by Paul V., in 1617. In virtue of these they devote themselves to various spiritual exercises and acts of austerity, more like those of the modern orders than of the ancient monastic institutions. Every six years they hold a general chapter, in which they elect their Major-General. The provinces elect their Superiors in provincial chapters. Their habit consists of a brown tunic, girded by a leathern cincture. They also wear a brown scapular and hood.

The order has continued until our own days to render immense service to the Church and the world at large by its faithful attendance on the sick. It possesses a foundation in Ireland, in the diocese of Dublin, and one in Canada, in that of Montreal.

BETHLEEMITES.

THE orders which have thus far occupied our attention, had all their origin in the Old, the one we are now called upon to treat of was born upon the shores of the New World. Its founder, Peter de Bétancourt, first saw the light in 1619, in the town of Villaflores, on the island of Teneriffe, one of the Canaries. He was a descendant of John de Bétancourt the Frenchman from Normandy, who, commissioned by Henry III., king of Spain, had taken possession of the greater part of those islands. The parents of Peter de Bétancourt were Amador de Bétancourt Gonzalez de la Rosa, and Anna Garria. They did not educate their child in the knowledge of human letters, but devoted all their attention towards forming his heart to piety and virtue. From his tenderest years he showed his inclination for penance and austerity, and at the age of five began to fast several days in the week. As he advanced in years this inclination grew stronger, and at a later period he fasted four days of the week, on bread and water, and finally he abstained from all nourishment three days before the feasts of the Blessed Virgin, of St. Joseph, St. Michael, and St. Francis. Being driven by an inspiration to leave his country and his parents, he undertook a voyage to the West Indies, having first made a general confession and consulted one of his aunts, who foreseeing that his project would result to the glory of God, counselled him not to delay its execution. He consequently embarked in 1650, at the age of thirty-three, and the following year arrived at Guatemala, capital of the province of that name in New Spain. After a short sojourn in this city, he conceived the desire of becoming a priest in order to consecrate himself to the work of the missions in Japan, where he hoped to obtain a martyr's crown. Being ignorant of Latin, like St. Ignatius de Loyola, laying aside all shame, he undertook to learn it, though advanced in age. For this purpose he went every day to the college of the Society of Jesus in order to initiate himself in its elements. But all his efforts were in vain, for in spite of arduous study during three years, he could learn nothing. Losing all hope of advancing in his studies, he left Guatemala and went to Petapa, at a distance of eighteen miles, with the intention of retiring into solitude. Here the devil assaulted him with temptations of sensuality, but having recourse

to God, he was freed from the temptation. Hereupon he returned to Guatemala and related to his director what had occurred. The Priest advised him to abandon study, as it was evident that God did not desire it of him, but at the same time he counselled him to remain in the city. Peter followed the advice, took up his abode in Guatemala, and in order to avoid idleness he opened a tailor-shop in which he put himself to the task of mending clothes. His devotion to the Blessed Virgin caused him soon after to become sacristan in a church dedicated to her. His piety in assisting at Mass became a source of edification to all present. One day during the elevation, remembering that he was in possession of twenty pieces of money, and this thought having caused him a feeling of pleasure, he immediately after Mass, returned home and distributed all he had, his money, his furniture, and even the shirt he wore, to the poor.

In 1655 he became a member of the Third Order of St. Francis, and took up his abode in a remote corner of the city called Calvary, where, seeing that the children were not instructed in the mysteries of their religion, he opened a school in which he taught them gratuitously to read and their catechism. Not long after he conceived the design of building a hospital for poor convalescents. The house in which he kept school belonged to an old woman who died about that time. It was bought by two citizens of the place and presented to him. Here he laid the foundations of his hospital, and built beside it an infirmary covered with straw. The first person he received into it was a decrepit negress, whom he carried on his shoulders to the asylum he had prepared, and treated with the greatest charity until her death, which occurred some time after.

He obtained of the Bishop and the Governor the necessary authorization for this establishment, and several persons began to contribute towards it. Other houses were bought near the little one that had been given to Peter, and the foundations were laid for a spacious hospital. The founder himself labored with his own hands, carrying material for the building, without at the same time interrupting his exercises of piety and charity. Within a short time a spacious hall was built and provided with beds and all that was necessary for the sick. While constructing this edifice, Peter de Bétancourt must have contemplated the establishment of a society, for together with the sick-ward, a cloister, dormitory, refectory, and oratory were also prepared. The hospital was dedicated to Our Lady of Bethlehem. Peter having been joined by some disciples, the society to which he gave rise assumed as its name the title of The Hospital.

The instruction of children still remained an object of solicitude for

the founder, and in order to devote himself to this task he established a school in his hospital. Not content with attending to the inmates of his own institution, he also rendered service to other hospitals, and every day carried refreshments to the infirm within the walls of those of St. Lazarus and St. Alexis, although they were more than two miles away from his own. Every Thursday he was accustomed to go through the city to collect alms for the prisoners, to whom he afterwards brought the consolation of his presence. His charity extended itself to the dead, for he founded two hermitages near the principal gates of the city, and placed within them Brothers of his community, who collected money to have Masses said for the repose of the souls in Purgatory. Every night he passed through the streets ringing a bell, to remind the faithful to pray for the repose of the departed.

While thus laboring incessantly for the sake of others, he treated himself with the utmost rigor. Such, indeed, is the spirit of the saints. Did we but imitate their example, how much happier the world would be ! This holy man wore under his clothes a garment made of matting, interwoven with notted cords, and tied around with a rope. The discipline was for him a daily exercise, and besides his fasts already mentioned, in Lent his food consisted only of bread and water. He ate nothing from Tuesday in Holy Week until the following Saturday, and on those days his disciplines were doubled. On Holy Thursday and Good Friday he moved on his knees to a place called Calvary, bearing on his shoulders a large cross. His room was so small that he could only kneel in it, and, in this position, he slept only a few hours.

His devotion towards the Blessed Virgin caused him to recite the rosary in her honor, with his arms extended in the form of a cross, on the first Sunday of every month, and he obliged the brethren of his hospital to say the rosary at midnight during the nine days preceding the feast of Candlemas. He also instituted several other practices of devotion towards the Blessed Virgin, and bound himself by vow, in 1654, to defend the belief in the Immaculate Conception, even at the peril of his life. This vow he renewed every year until his death. He had also a great devotion toward St. Joseph, whose name he assumed after the establishment of his congregation.

At last the moment of recompense arrived. In April, 1667, he was attacked by a disease of the chest, but he diminished nothing of his austerities, even continuing to go out at night to recommend the souls of Purgatory. He was finally, however, forced to take to his bed, but as the disease had gained strength, it was too late. He died on April 25th of the same year, at the age of forty-eight. No sooner did the rumor of his death spread throughout the city than a large concourse

of people flocked to the hospital to behold for the last time the body of the servant of God. Some kissed his feet, and others cut off portions of his garments to keep as relics. The Bishop and his chapter, with the civil authorities, came also to pay their last tribute to the worth of the deceased. He had wished to be buried in a church of the Third Order of St. Francis, but his body was granted, at their request, to the Provincial and the religious of the First Order. The corpse was brought to their church the day after his death, by the president and members of the Royal Council, and the consul of the city, accompanied by religious of all the different orders. Nine days afterwards his obsequies were again held, as though they had been those of a prince, and the Franciscan, Alfonso Velasquez, delivered the funeral oration. Thus ended the life of one whom we may call an American saint, for though he was born on the islands of the African coast, the best part of his life and his labors were given to the New World.

Some time before his death he had sent one of his brethren, Anthony of the Cross, to Spain, to obtain from the king the confirmation of his hospital, but the letters-patent of his Catholic majesty did not arrive in Guatemala until May 2d, eight days after the death of the founder. They contained an order to the president of the council to protect the hospital and contribute towards its increase. A similar message was sent to the Bishop, who hereupon granted permission to the Bethlehemite brethren to have a public church in which Mass and the Divine Office might be celebrated. The inhabitants of the city contributed liberally towards the construction of the church.

Peter de Bétancourt had appointed Anthony of the Cross, the same whom he had sent to Spain, as his successor in the government of the congregation, and he had advised him to bring it to a regular and monastic state, and prepare constitutions. Acting in the spirit of the founder, Anthony drew up the constitutions, but upon his desiring to obtain for them the approbation of the Bishop, the Franciscans opposed him. Their plea was that these hospitallers, being members of their Third Order, should observe the rule given by St. Francis, and that while wearing the habit of that order, they had no right to make other constitutions. A short time after, the Franciscan provincial, having come to Guatemala, advised the Superior of the Bethlehemites to change their habit, and he spoke in their favor to the Bishop, who, after this change, approved their constitutions. With this ended the opposition of the Franciscans.

Desiring to celebrate the anniversary of the death of their founder with great pomp, some of the brethren wished to collect money in the city for that purpose, but their Superior deemed it unworthy of them

to ask alms for such an end. However, when they least expected it, several persons offered to bear the expenses. The 18th of May, 1668, the anniversary was celebrated with great solemnity in presence of the regular and secular clergy and the civil authorities.

In the same year the Superior conceived the design of instituting an affiliated congregation of women, to attend to persons of their sex. While meditating the plan, a noble lady called Mary-Ann del Galdo called on him and told him that after the death of her husband she had taken the habit of the Third Order of St. Francis, and that she desired to have a small dwelling near the hospital, in order to render service to the sick, at least by washing and mending their clothing. Seeing the good will of this person, Anthony of the Cross built a hospital for women near that of Bethlehem, and Mary-Ann, together with her mother, Augustina del Galdo, and other ladies, to the number of twelve, devoted themselves in it to the care of the sick. They adopted a habit similar to that of the Brothers, and they were also called Sisters Bethlehemites. The Bishop approved this establishment, which was afterwards confirmed by the Holy See.

The following year the Superior sent two of his brethren to Peru with a letter of recommendation to the viceroy, the Count of Lemos, requesting his protection. They were favorably received, and as doctor Antonio de Abila was building a hospital at Lima to be dedicated to Our Lady of Mount Carmel, it was placed in charge of the Bethlehemite Brothers, who united it to their congregation, and established in it a public school for children, as was the case in their hospital of Guatemala. This hospital became afterwards the most celebrated and most magnificent one in South America. In 1672 Brother Rodrigo of the Cross went to Spain to obtain its confirmation, and for other affairs connected with his congregation. He had difficulties to surmount, but, by the influence of the Countess de Abero, he succeeded in his endeavors. The same lady also gave him letters of recommendation for Rome, and used her influence to aid him in obtaining the confirmation of his institute and of the constitutions made by Anthony of the Cross. It was granted by Clement X. in 1673.

After the return to Guatemala of Brother Rodrigo, his brethren founded a new hospital under the title of St. Francis Xavier in the city of Mexico, and Brother Rodrigo established three others at Chapoya, Caramarca, and Truxillo, to each of which a school was attached, according to the intentions of the founder. He returned to Spain in 1681 with several companions, and obtained from the council of the Indies a subsidy for the hospital at Lima, and the confirmation of the others that had since been founded. Wishing to go to Rome

in order to obtain from the Holy See the erection of his congregation into a religious order, he requested letters from the same council for the ambassador of Spain, but they were refused to him, and he was ordered to return immediately to America. However, the queen of Spain, Anne of Austria, took the brethren under her protection, and gave to Brother Rodrigo letters of recommendation to Innocent XI. The pontiff granted him the indulgences and graces he asked for, but when he spoke of withdrawing his congregation from the jurisdiction of the ordinaries and having it governed by a General, he found no hearing. Nothing daunted, he sojourned for a long time in Rome, repeatedly renewing his request to the Pope and the Congregation of Regulars. Finally, through the influence of Cardinal Mellini, who had been nuntius in Spain, the Pope, by a Bull of March 26, 1687, permitted the Bethlehemites to take solemn vows under the rule of St. Augustin, to have a General, and to partake of all the privileges of the Order of St. Augustin. According to the wish of the Sovereign Pontiff, Brother Rodrigo was the first to take the vows, which he pronounced before Cardinal Carpegna, the vicar, on May 7th. Besides the three ordinary vows, he bound himself to practise hospitality and to serve poor convalescents, even infidels and those laboring under a contagious disease. His companions took the same vows, and Clement XI. confirmed the congregation in 1707 by a Bull of July 27, granting to it the privileges of the Mendicant orders, and those of the Congregation of the Regular Clerics Servants of the Sick and of the Hospitallers of Charity of St. Hippolytus.

The habit adopted by the Bethlehemites was similar to that of the Capuchins, with the exception that they wore hats, a leathern girdle, and, on their mantle, a representation of the Birth of Christ. The nuns of the order wore the same habit, and observed the cloister. They also bound themselves by vows, and their Superior bore the title of Sister-Major.

REFLECTIONS ON THE MENDICANT ORDERS.

WHEN the Mendicants began their work in the Church of God, they found three classes of orders already in existence: the monks, the regular canons, and the military orders. The first of these were the oldest religious. They traced their origin to St. Anthony and St. Pachomius in the desert, to the Therapeutæ of Egypt, or, perhaps, even to Elias in the Old Testament. Their object was a purely contemplative one, though they accidentally, as it were, labored for their neighbor's salvation. The members of these orders were persons who fled from the seductions of the world to live in closer communion with God, or to do penance for their sins. They mingled little with the world, if at all, as solitude was one of their most important rules. In the beginning of their institution, if a monk left his solitude to work at his neighbor's salvation, he generally went on some special mission, after the accomplishment of which he returned to his desert or monastery, but, as, in course of time, the number of priests increased among them, they began to go forth on extended missions for the conversion of nations to the faith, or even performed the work of the clergy, as, for instance, in England where many of the cathedrals were served by Benedictine monks. However, these works were, though in accordance with the spirit of their rule, yet beyond what it prescribed and what it had anticipated.

The regular canons, on the contrary, were essentially ecclesiastics, and, in virtue of their calling, they were devoted to their neighbor's salvation. Their work, however, belonged to the ordinary ministry of the Church. They performed the divine offices in cathedral and collegial churches, and they attended to the administration of parishes. Their work was of a more stationary character; as a rule, they were not missionaries. Until the thirteenth century we find no missionaries, in the ordinary sense of the word, among the Christian people. The period which preceded it had been one of formation, of growth, and of struggle. The formation and consolidation of churches with their clergy had been the work of the seculars, of the regular canons, and in some places, of the monks. The spread of the faith among heathen nations had been, principally, effected by the latter, while the great struggle against the infidels of the East had produced the military

orders, which placed themselves in the front ranks of those who bore arms in defence of the Church.

Things had grown to be more settled. The hierarchy was established throughout Europe, churches had everywhere been built and monasteries founded, schools and universities flourished under the fostering influence of the Church, towns and cities had grown up everywhere, and the arts of civilization were in a prosperous condition. On the other hand, the charity of many had grown cold. In Italy, Southern France, and the Netherlands heresies were ever and anon cropping up, immorality had gained a great ascendancy, and, to some extent, even the salt of the earth had been corrupted. The clergy did not always afford the best example, and earthly prosperity had introduced relaxation into the monasteries. A new vivifying principle was required, and this was given by God in the establishment of the Mendicant orders. The astonished world received Francis and Dominic as a Godsend. Numbers flocked around the preachers of poverty and penance, who, divesting themselves of earthly property, lived as the apostles had lived, and practised the detachment of apostolic times. The monks had drawn some of its best elements from the world to transplant them to the hot-house of the cloister, and had ministered to worldlings from whom their life separated them, as it were, from a distance. The regular canons had followed an even tenor of life and a routine of daily labor in the ordinary parochial ministry, to which the people had gradually become accustomed. Something more was required, and this was furnished when the Seraph of Assisi, and the great St. Dominic, surrounded by their disciples, like the prophets of old, raised their voices against the vices of their times. These men were monks by their vows and by the exercises of the monastic life which they followed, but at the same time they went into the world, they mingled with it, they bearded the lion in his den, they began a hand to hand combat with sin. They travelled from place to place wherever their services were needed, they occupied chairs in the universities, they went into the homes of the people. By means of their Third Orders they transferred the cloister to the world. They fostered the spirit of piety, making use of nature to convey grace, and of the senses to raise the hearts of men to the contemplation of heavenly things. Thus far spiritual exercises had especially consisted in psalmody and in the offices of the Church, which were always performed in the Latin tongue. But, this language was no longer a popular one. Our modern Italian, Spanish, and French had already been born, while German and Anglo-Saxon were entirely different from the Latin language. The Franciscans and Dominicans mingled with the people, taught them popular devo-

tions in their own language, the former inculcating love to the Passion of Our Lord by the exercise of the Way of the Cross, and the latter devotion to Our Lady by the recitation of the Rosary. The example set by Francis and Dominic was followed by the other Mendicant orders, such as the Carmelites and Augustinians. Preaching in the vernacular became more popular, and thus ignorance was dispelled, and piety was nourished.

However, everything new finds opponents, and thus the Mendicants experienced opposition. Hell could not rest quiet when so many souls were being snatched from its grasp. The storm broke out in the University of Paris, where both the Franciscans and the Dominicans taught. William de St. Amour, a doctor of this university, and one of their bitterest opponents, published a book entitled "*On the Dangers of the Latter Times*," which was a bitter invective against the Mendicant orders. The holy king, St. Louis, sent it to Pope Alexander IV., and St. Thomas and St. Bonaventure were deputed to defend their orders. The former published an Apology for the Mendicants, the result of which was that the Pope condemned the book of William de St. Amour.

If you ask me what the work of the Mendicants has been in the Church, I reply that it was one of reparation and the strengthening of faith and piety. We behold to-day the result of the labor of the apostles in the Church itself, that of the monks in the nations converted, several of which, alas! at a later period, fell into schism or heresy. The work of the Mendicants is, perhaps, less tangible, but it is no less real. You behold that splendid edifice; it reminds you forcibly of its architect, and of those who once labored at its construction, but, if you reflect, it will bring to your mind with no less strength the thought of the many workmen who, century after century, have labored to keep it in repairs. Without their efforts it would long since have crumbled. That edifice is the Church, its architect was Christ, the first laborers were the apostles and the early missionaries. Those who have preserved it from decay are the Mendicants, together with the body of the secular clergy, and other religious, each in his own sphere.

PART VI.

Regular Clerics.

THE THEATINES.

TO Saint Cajetan belongs the honor of having given birth to the institution of Regular Clerics. The saint was born in Lombardy, in the year 1480, and he seemed a saint from his childhood. After studying theology and taking the degree of doctor in the Civil and Canon Laws at Padua, he embraced the ecclesiastical state. At Rome Pope Julius II. compelled him to accept the office of Prothonotary in his court, which he, however, resigned on the death of the Pope. From Rome he repaired to Vicenza. By the advice of his confessor, John of Crema, a Dominican friar, he returned to the Eternal City, and associated himself to the Confraternity of the Love of God, a society to which he had formerly belonged. He deliberated with the members of this confraternity on some effectual means for the reformation of morals among Christians, and they all agreed that the best means was to revive in the clergy the apostolic spirit. A plan was hereupon formed among the associates for instituting an order of regular clergy upon the perfect model of the lives of the apostles. The first authors of this design were St. Cajetan; John Petro Caraffa, Archbishop of Theate, afterwards Pope Paul IV.; Paul Consiglieri, and Boniface de Colle, a gentleman of Milan. The plan of the new institute was drawn up, laid before the Pope, and examined in a consistory of Cardinals in 1524. The founders made it a rule of their institute that its members should not only possess no annual revenues, but that they should be forbidden even to beg or ask for necessary subsistence, being content to receive the voluntary contributions of the faithful, and relying entirely upon Providence. The clause, however, was added to the Rule that if a community should be reduced to extreme necessity, they should give notice of their distress by tolling the bell. The Pope allowed those among them who were possessed of ecclesiastical benefices to resign them.

The order was approved by Clement VII., in 1524, and Caraffa was chosen the first General. As he still retained the title of Archbishop



THEATINE FRIARS

of Theate, these Regular Clerics were from him called Theatines. Their principal objects were to preach to the people, assist the sick, oppose errors in the faith, restore among the laity the devout and frequent use of the sacraments, and re-establish the apostolic spirit in the clergy.

The reputation of their sanctity drew many to their order. Their house in Rome on Monte Pincio was sacked by the army of Charles V. under the Constable de Bourbon.

Caraffa's term of office having expired at the end of three years, St. Cajetan was chosen to succeed him in 1530, and he continued in office also for three years, when Caraffa again became General. St. Cajetan died at the house of his order in Naples, on August 7th, 1547. He was canonized by Clement X. in 1669. The Theatines were the first to take the name of Regular Clerics, and hence St. Cajetan is justly considered the patriarch of this branch of religious institutions. The second founder of the order, John Peter Caraffa, was born at Caprilla in 1476. He was nominated Bishop of Theate, in the kingdom of Naples, by Pope Julius II. Some time after he was sent as nuntius to Ferdinand of Aragon, who was taking possession of the kingdom of Naples. At the Council of Lateran, at which he assisted, Julius II. sent him to England as nuntius to Henry VIII., and he was afterwards employed by Leo X. in several affairs of importance. He once thought of abandoning the world and entering among the Camaldolese, but the acquaintance he formed with St. Cajetan decided his vocation. Having begun the work, he resigned his two dioceses of Theate and of Brindisi, though he retained the title of the former. It was Caraffa who first wrote the constitutions of the order.

The congregation obtained an establishment in Naples in 1533, which was begun by St. Cajetan himself. At a general chapter held in Venice in the same year, Boniface de Colle was elected General. In 1536 Caraffa became Cardinal. Soon after, the question of a mode of government arose, and it was decided to choose the form of an aristocratic republic, by vesting the supreme authority in the general chapter. This only lasted until 1588, when Sixtus V. decreed that, like other orders, the Theatines should elect a General.

On November 8th, 1546, the Congregation of the Somaschi was united to that of the Theatines, but as the objects of the institutes were entirely different, the union did not last, and they were again separated in 1555.

Two years after the death of St. Cajetan, Cardinal Caraffa was nominated Archbishop of Naples, but being prevented by the Spaniards from taking possession of his diocese, he became in the same year, 1549, Bishop of Santa Sabina, one of the titular sees of the six first Cardin-

als. Finally, on May 23, 1555, he was elected to the supreme dignity in the Church, and he took the name of Paul IV. The Theatines now obtained two establishments in Rome, where they built the large church of St. Andrew della Valle. It was during the pontificate of Paul IV. that Paul Consiglieri, the fourth founder of the order, died in Rome, in 1557. He was followed to the grave by Boniface de Colle, who breathed his last in Venice on August 28th of the following year, leaving the Pope as the sole survivor; but only for a year, for the death knell sounded for Paul IV. on August 18th, 1559. He had done much during his pontificate for the reform of abuses.

After his death the order became very numerous throughout Italy, and obtained also establishments in Spain, Poland, and other countries. Cardinal Mazarin brought the Theatines to Paris in 1644. They also obtained missions in the East at Mingrelia, Circassia, and other places.

The Theatines were the first, in modern times, to labor at the reform of the clergy and to inculcate habits of piety into the people. Their zeal and regularity were so great that their name was commonly given to the most zealous ecclesiastics.

The order has given many distinguished men to the Church. The celebrated Father Ventura, who even exercised the office of General, was one of its members. He unfortunately gave great cause of sorrow to his order during the existence of the Roman Republic in 1848, but his submission to a condemnation of one his works by the Congregation of the Index leaves room to hope that he died a sincere son of the Church.

The Theatines wear the ordinary ecclesiastical habit, being distinguished from secular priests by the color of their stockings, which are white.

THEATINE NUNS.

TWO female congregations have been founded under the title of Theatines of the Immaculate Conception, one with solemn, and the other with simple vows. Both were established by Mother Ursula Bennincasa, but the latter is the most ancient, and it is called the Congregation, while the former bears the name of the Hermitage.

Ursula Bennincasa was born in Naples, on October 21st, 1547. She was one of those privileged souls with whom virtue seems to be in-born, and who from an early age are raised to the most sublime communications with the Divinity. Hers was that peculiar psychologico-præternatural condition, called the ecstatic, in which the intense activity of the intellectual functions suspends the working of the inferior powers of the soul.

At an early age she retired into solitude in order to fly from the course of persons whom her extraordinary condition attracted. At her suggestion, a Spaniard named Gregorio de Navarra, built on the mountain where she dwelt a church in honor of the Immaculate Conception. When it had been completed, Ursula went to Rome to induce Pope Gregory XIII. to labor at the reformation of morals which were then very corrupted, as we may learn from certain literature of the times. She had two audiences of the Holy Father, in whose presence she each time fell into an ecstasy. The Pope, fearing lest she might be the victim of some illusion, appointed a commission to examine into her spiritual condition. St. Philip de Neri was one of its members. All the trials to which these learned men subjected her only served to convince them that she was indeed guided by the spirit of God. Their report being favorable, she was permitted to return to Naples. In 1583 she laid the foundations of her congregation, the first members of which were two of her sisters and six of her nieces. She limited the number of the members of her community to sixty-six, in honor of the number of years it is supposed the Blessed Virgin lived. A house was built for them beside the church erected by Gregorio Navarra.

This congregation was modelled after the Order of Theatines, although these Fathers had no hand whatsoever in founding it, and even, for a considerable time, refused to charge themselves with its direc-

tion. It was not until 1616 that these pious women obtained a Theatine as confessor.

The foundress prescribed that her Sisters should chant the Divine Office after the manner of the Theatines, that is, without music, and that they should recite the Office of the Blessed Virgin in particular. They were also to make an hour's meditation in the morning in common, and another after Vespers. They were all to take turns in spending an hour before the Blessed Sacrament. Besides the feasts of the Church, they were to receive Holy Communion three times a week. Every Friday the Blessed Sacrament was exposed in the church. During the time of silence the Sisters were allowed to sing pious canticles in their cells. The use of musical instruments, even of the organ, was, however, forbidden, as well in the church as in the house. Every two weeks they were to accuse themselves in chapter of faults committed against the rule. In Advent and in Lent and every Wednesday and Friday of the year they were obliged to take the discipline. Besides the fast-days of the Church, they fasted in Advent and on the vigils of the feasts of the Blessed Sacrament, of the Conception, and of the Purification of the Blessed Virgin. The congregation adopted the title of the Immaculate Conception of the Blessed Virgin more than two centuries before this article of our faith had been declared a dogma.

The habit of these Sisters was more or less similar to that of the Theatines, and it consisted of a black robe, of which the sleeves were wide, and which was bound around the waist by a woollengirdle. Their veil was white. Although they took only simple vows, they nevertheless observed the rule of the cloister, and never spoke to outsiders except through a grating.

The first Superior of this congregation was Mother Christina Benninca, sister of Mother Ursula, who, out of humility, refused to accept the office. In 1633 the congregation was united to the order of the Theatines.

The foundress predicted that her congregation would one day exist in all the principal cities of Christendom, but thus far the prediction has not been verified.

After establishing this congregation, Mother Ursula founded another, which consisted of Sisters entirely devoted to the contemplative life. It was altogether different from the former, but it depended upon it in so far as its temporal necessities were concerned, which were left to the care of the congregation. The members of the latter order were to lead a most secluded life, and they bore the name of Sisters of the Hermitage. Their monastery was situated near that of the congregation. Mother Ursula bought the ground on which it was to be built, but she

did not live to see the work accomplished, for she died at Naples on October 20th, 1618. On April 7, 1623, Pope Gregory XV. approved the constitutions she had framed for this order, which was to follow the rule of St. Augustin and to be subject to the jurisdiction, visit, and correction of the Theatines. It appears, however, that for some reason or other these Fathers were accused of failing to take charge of the direction of the nuns, and consequently Urban VIII. exempted them from their jurisdiction, placing them under that of his nuntius at Naples. In 1633 the Theatines, having accepted the charge, and the Pope learning that the accusation which had been brought against them was false, Clement IX., in 1668, annulled the decree of Urban VIII.

The constitutions of the order limited the number of religious in the monastery to thirty-six. They were bound to perpetual abstinence from flesh meat, and they observed several fast-days. Their other corporal mortifications, such as the discipline, were not as numerous as those prescribed for the Sisters of the congregation. On the day of their profession the Sisters were allowed to speak with their nearest relatives for the last time, after which they were never to see them again. The life of these Sisters is one of the most absolute separation from the world. Their habit consists of a white robe, blue scapular and mantle, and a black veil.



BARNABITES, OR, REGULAR CLERICS OF ST. PAUL.

ALTHOUGH the Order of Regular Clerics of St. Paul is comparatively recent, it having been founded shortly after that of the Theatines, yet a considerable amount of mystery seems to enshroud its origin. It has also been made the butt of atrocious assaults on the part of the enemies of religious orders. We shall merely content ourselves with walking in the footsteps of Hélyot, to whom we look up as to a trustworthy guide.

The foundation of the Order of Regular Clerics must be ascribed to the year 1530, when its foundations were laid by Antonio Maria Zaccharia of Cremona, and Bartholomew Ferrari and James Anthony Morigia, both of Milan. Zaccharia was born at Cremona in 1500, of parents who belonged to the highest nobility of the city. From his earliest infancy he applied himself sedulously to the practise of virtue. After finishing the classics, he studied philosophy and medicine at Padua, where he received the degree of doctor at the age of twenty. A religious of the Order of St. Dominic having advised him to embrace the ecclesiastical state, he began the study of theology. After his ordination to the priesthood, he attached himself to the church of St. Vitalis, where he applied himself with great zeal to preaching the word of God, his reputation spreading rapidly. As he possessed certain property in the city of Milan, it was necessary for him to spend there some months of the year in order not to lose the right of citizenship which had been conferred on the family of Zaccharia. Here he became bound by the ties of friendship with two noble Milanese who belonged to a confraternity called of the *Eternal Wisdom*. The result of this friendship was the establishment of a society of Clerics, of which the principal duties would be the hearing of confessions, preaching, the instruction of youth, the direction of seminaries, missions, and other works under the guidance of the Bishops. It was in the year 1530 that the first members were united, and in a short time they were joined by other companions, the first of whom were Francisco Lucco and Giacomo Caseo. The two other founders of this order, as we have said, were both Milanese. Bartholomew Ferrari was born in 1497. He studied law at Pavia, and led a very edifying life. After returning to Milan he assumed the ecclesiastical

habit and entered the Confraternity of the Eternal Wisdom. With the greatest zeal he visited the hospitals and devoted himself to the works of mercy.

James Anthony Morigia, the third founder of the Order of Regular Clerics of St. Paul, was born of a noble Milanese family about the year 1493. Unlike Zaccharia and Ferrari, his early education was neglected, and the result was that having finished his studies he gave himself over to a life of pleasure. However, an occasional visit which he paid to relatives of his who were nuns in the Convent of St. Margaret, exercised a beneficial influence upon his heart to that extent that he conceived a disgust for the vanities of the world, and determined to embrace the service of God. He too entered the ecclesiastical state, and became a member of the Confraternity of the Eternal Wisdom. Shortly after he joined Zaccharia and Ferrari in founding the Congregation of Regular Clerics of St. Paul.

Towards the end of the year 1532 they addressed themselves to Pope Clement VII., to obtain the confirmation of their congregation. Basilio Ferrari, brother of one of the founders, was the Pope's secretary, and he employed his influence over the Holy Father to obtain the favor requested. In February of the following year, the Pope being at Bologna, granted them a brief, permitting them to found a new order of Regular Clerics, in which they might take the three vows of religion in presence of the Archbishop of Milan, to whom they were subject. They were at the same time permitted to make solemn profession, to admit others to it, to dwell in common, and to draw up constitutions for the regular observance. In the same year Francisco Sforza, Duke of Milan, permitted them to acquire real estate in the city and territory of Milan.

Zaccharia, having bought a small house near the gate of Pavia, introduced the common life among his companions, of whom he became the Superior, and he drew up the first constitutions of the order. A short time after taking up their abode in this house the first members of the order were joined by four others.

In 1534 Zaccharia gave his companions the habit of religion, which was that of the secular priests of his time, but of a coarser material. Their biretta was round, according to the custom of Lombardy, but it was afterwards changed for the square one. They practised the greatest austerities and performed the most humiliating works. The novelty of their life caused them to be denounced to the Archbishop, the Inquisition, and the Senate, but the proceedings against them resulted only in their justification.

Paul III., who succeeded Clement VII., granted them new privileges

in 1535, exempting them from the jurisdiction of the Archbishop of Milan, and placing them under the protection of the Holy See. He also permitted them to adopt the name of Regular Clerics, and to elect a Superior whose office should be triennial. They had already chosen St. Paul as their patron, and had begun to call themselves by his name. The Pope permitted them to build a church in honor of the Apostle, and made them participants in all the privileges granted to the Regular Canons of the Lateran Congregation.

Zaccharia, having been Superior nearly six years, assembled his brethren, and Morigia was elected to govern the congregation with the title of Provost. He had been ordained priest only a few months before.

In 1537 Zaccharia and a few companions undertook their first mission at Vicenza, whither the Bishop of that city had called him. Missions were subsequently given at Verona, Pavia, and Venice. The Nuns of the Order of the Angelicas, of whom we shall treat in the following article, accompanied the Regular Clerics in order to labor at the conversion of persons of their sex. Zaccharia, being only forty-two years old, died in 1539 at Cremona, where he was born.

Morigia continued six years in his office of Superior, and in 1542 he was succeeded by Ferrari. In the same year they opened their oratory under the invocation of St. Paul. A few years later, in 1545, they changed their residence to the church of St. Barnabas, whence they obtained the name of Barnabites. There existed at that time another order of which the religious were also styled Barnabites or Apostolins. These formed a distinct body, and must not be confounded with the Regular Clerics, of whom there is here question. The Apostolins were suppressed by Innocent X. in 1650.

Ferrari, the second founder of the order, died in November, 1544. He was followed to the grave by Morigia on April 13, 1546. The constitutions of the order, drawn up by Zaccharia, had been changed in the general chapter of 1542, and in that of 1579 others were framed, which were examined by St. Charles Borromeo, Archbishop of Milan, and approved by Pope Gregory XIII.

Saint Charles held these religious in the highest esteem, and frequently made a retreat among them. One of their number, Father Alexander Sauli, afterwards General of the order, was the confessor of the saint. At that time the holy Cardinal, experiencing great difficulty in his endeavors to reform the order of the *Humiliati*, desired to unite them with the Barnabites, who would thus have made an acquisition of one hundred and fifty religious, and of more than twenty-five thousand scuti, which was their revenue. The Regular Clerics

would, however, not accede to the proposition, for fear of being contaminated by the new-comers. The union, therefore, did not take place, and the *Humiliati* were suppressed by Pope Pius V.

After the death of the founders, the Order of Barnabites spread rapidly throughout Italy, where they obtained a number of colleges, as their houses are called. In 1608 Henry IV. called them to France, and afterwards Louis XIII. permitted them to establish themselves throughout the kingdom. They also obtained foundations in Austria, Bohemia, and Savoy. The Barnabites occupied professors' chairs in the universities of Milan and Pavia; they were theologians to the grand-dukes of Florence, and they gave many bishops to the cities of Italy.

Among those of their members who have distinguished themselves by their learning and piety we mention Alexander de Sauli, Charles a Basilica Petri, annalist of the diocese of Milan, and Gavanti, the rubricist. The habit of the order is that worn by the clergy of Lombardy at the time when it was founded.

Besides the fast-days of the Church, these religious fast on every Friday of the year, the two last days of Carnival, and from the first Sunday of Advent until Christmas. They abstain every Wednesday and observe a rigorous silence from the evening examination until after Matins the following day. In the beginning, like the Theatines, they practised extreme poverty, neither possessing revenues nor begging, but at a later period they accepted real estate and revenues. Besides the three vows, they bind themselves by a fourth, never to seek after dignities within or without the order, and not to accept them outside of the order without the permission of the Pope. Their lay-brothers are not admitted to the habit until after a trial of five years. They hold a general chapter every three years, and their Superiors may be re-elected for three years more, but may not be continued in office for a longer period. Pope Alexander VII. removed the residence of their General from Milan to Rome, and decreed that their general chapters should be held in the latter city, but Innocent XI. modified the decree and decided that the chapters should convene alternately at Milan and at Rome.

ANGELICAS AND GUASTALLINES.

THE foundress of the Order of Angelicas was Louisa Torelli, Countess of Guastalla. She had been twice married, and she was left a widow by her second husband at the age of twenty-five. She then determined to consecrate the rest of her life to God. By the advice of her director, the Dominican Father, Baptista of Crema, she established a community of women at Milan. This probably took place before the year 1530. Father Baptista, having been recalled to his monastery, she prayed Father Zaccharia, founder of the Barnabites, to take upon himself the direction of her community. Before, however, placing herself under the direction of the latter, the Countess of Guastalla exhausted, during three years, all resources to induce the Superiors of the Dominicans not to recall Father Baptista. Her endeavors were in vain, for the Dominicans invoked the authority of the Pope to force him under pain of excommunication to relinquish the guidance of the community. He obeyed, and died soon after. The countess and her religious now submitted to the direction of Zaccharia, who obtained for them their approbation from Rome. By a Brief of the year 1534, Paul III. permitted the Countess of Guastalla to found a congregation of women under the rule of St. Augustin, and according to the statutes to be given them by the Archbishop of Milan.

The countess, having sold her property at Guastalla to Ferdinand de Gonzaga, used the money thus obtained to build a vast monastery at Milan, together with a church dedicated under the title of the Conversion of St. Paul. The Pope had ordained that they should be taught the regular observance by six nuns of the Order of St. Augustin, St. Benedict, or St. Dominic. They chose the latter, and having been sufficiently instructed, received the habit of religion in 1536. Father Zaccharia they chose for their confessor. The foundress herself changed her name to that of Paula-Mary. They adopted the name of Angelicas, by the advice of Zaccharia, in order to be constantly reminded of the purity of the angels. In 1536 Paul III. exempted them from the jurisdiction of the Archbishop of Milan, and placed them entirely under that of the General of the Regular Clerics of St. Paul.

In the beginning they were not bound to observe enclosure, but they left their monastery and accompanied the Regular Clerics on their

missions, to work at the salvation of women. Paul III. approved this kind of missions, at the request of the three founders of the Barnabites, and of the Countess of Guastalla and two of her companions. The same Pope, among other privileges, accorded to the Angelicas that of entering into all monasteries of women of the city of Milan, even those of the Order of St. Clare.

At the mission given at Vincenza by Father Zaccharia, he was accompanied by the Countess of Guastalla and Paula-Antoinette de Nigris, who succeeded in rescuing several women from a life of vice, and inducing them to enter a monastery built by the countess under the title of the Magdalene.

This following of the priests on their missions seems to have become for Paula-Antoinette the cause of her downfall by filling her heart with pride and vanity. In the beginning she had given great proofs of sanctity, and her sentiments were sincere as long as they were humble. After the death of Zaccharia and the other founders, seeing herself the object of universal esteem, being consulted on all sides by the clergy, the nuns, and the people, she allowed herself to be seduced by the spirit of pride. Being mistress of novices, she aspired to become a universal mistress, writing letters of spirituality in all directions, sending them off with authority, and taking pleasure in hearing herself styled the divine mistress.

The Regular Clerics, having exhausted their efforts to bring her to other sentiments, denounced her to Rome. The congregation of the Holy Office, by the advice of Pope Julius III., ordered that she should be ejected from the monastery of the Angelicas and enclosed within that of St. Clare. The cause of this punishment, as stated in the decree, was that she had allowed herself to be seduced by the devil, usurped a title due to God alone, the spirit and the gift of prophesy and revelation, and the authority of priests and prelates, and that she had troubled the peace of her monastery. She escaped from the convent of St. Clare, and refusing to re-enter it, she died in 1555.

The Countess Louisa Torelli, foundress of the Angelicas, died in 1559, aged 69 years. Her Sisters who had at first been under the direction of a Father of the Order of St. Dominic, and who had been instructed in the regular observance by Dominican nuns, adopted the habit of that order, with this exception, that they wore the black mantle only from the beginning of October until Easter. They wear a woollen cross on the breast, and a golden ring with the image of the crucifix engraved upon it. The choir religious wear white shoes, while those of the lay-sisters, as well as their scapulars, are black. In the beginning they wore constantly a crown of thorns, but this was afterwards

limited to solemn occasions, and to the week following the investiture and profession of a religious.

Their constitutions were drawn up by St. Charles Borromeo, and approved by Pope Urban VIII. in May, 1625. Their observances require them to recite the office in accordance with the Roman rite. They begin Lent on the Monday after Quinquagesima, and fast in Advent and every Friday of the year, except Christmas and the Friday within the octave of Easter. They also fast on certain vigils, and abstain on all Wednesdays of the year.

Each religious bears the name of Angelica besides that of a saint and of their family. Thus Angelica Jane de Visconti Borromeo was the name of a religious who was several times Superior of their monastery of Milan.

The Countess of Guastalla had also established a community of pious women without vows, who devoted themselves to the education of certain poor orphans of noble blood. It was called the College of Guastalla, and those who composed it bore the name of Guastallines. They wore a black habit with a little white veil.



THE SOMASCHI.

ST. Jerome Emiliani, the founder of this order, was born of a noble house in Venice, in the year 1481. In his early days he evinced much inclination to virtue, and applied himself to study until the age of fifteen, when a military spirit took possession of his heart. The Venetians had entered into a league with the Pope, the emperor, the kings of Castile and Naples, the duke of Milan, and the marquis of Mantua, against Charles VIII., king of France. In spite of the tears of his mother, who had recently lost her husband, Jerome enlisted among the troops raised by the Republic of Venice. It was for him an unfortunate day, for he soon fell into the vices so common in the military profession. After the return of Charles VIII. to France, the Venetians, having disbanded their troops, Jerome returned home, but, in 1508, he again took up arms in the army of his country against Louis XII. and other princes who were in league against them. The senate of the republic confided to him the defence of Castel Novo on the confines of Treviso. The governor of this place, having abandoned it in a cowardly manner, Emiliani was left with a demoralized garrison. However, he determined to defend the place to the last extremity. After sustaining several assaults, the castle finally succumbed, most of the men were put to death, and Emiliani himself was thrown into a dark dungeon by the Germans into whose hands he had fallen. Chained hand and foot, he had nothing to eat but bread and water, and he was subjected to many outrages. In those awful moments, his past life arose before him, he began to weep over his disorderly conduct, and resolved to make amends if God spared him. He had recourse to the Blessed Virgin, and, it is said, that through her intercession he was miraculously delivered from prison. When peace had been restored, he was made chief of justice in Castel Novo, which had been given to his family for thirty years in recognition of his services. He did not exercise this office long, for after his brother's death he returned to Venice to take care of his nephews. He also made amends for his past conduct, choosing as his director a learned and pious Canon Regular of the Congregation of Lateran, under whose guidance he gave himself over to the exercises of humility and mortification. His daily occupation consisted in visiting the hospitals and churches.

During a famine which ravaged Venice in 1528 he was indefatigable in the exercise of charity. Soon after, he was attacked by a contagious disease which had followed in the wake of the famine. Having received the sacraments and awaiting death, he begged of God to restore him to health that he might satisfy for his sins. His prayer was heard, and, on recovering his health, he divested himself of the garments worn by members of the nobility, and appeared in the streets of the city clad in vile clothes.

The result of the famine and pestilence had been that many children were left orphans without any means of subsistence. Emiliani immediately took pity on them. He prepared a house near the church of St. Roch, and gathered them together from the streets. He confided the care of this house to friends, and went to Verona where, mingling with the poor, he instructed them in the truths of religion. He founded a second orphan asylum at Brescia, and two others, one for boys and another for girls, at Bergamo. In 1532 he also established a house for converted prostitutes, for his charity extended to all classes of persons. Thus far his associates in these good works had all been laymen, but after the foundations of Bergamo, two priests, Alexander Bezulio and Augustin Bariso, joined them. Some time later Emiliani assembled his brethren to deliberate on the place where the mother-house of their congregation should be established. They concluded not to have it in a city, but rather in some retired spot where persons entering the congregation might be prepared for their work. Somascha, situated between Bergamo and Milan, seemed most appropriate. Here Emiliani began to prescribe rules for the government of his congregation. Like all religious institutions in their origin, the congregation of the Somaschi was most edifying by its regular observance. After founding other establishments, St. Jerome Emiliani retired to Somascha, where he died, on February 8th, 1537, at the age of fifty-six. He was canonized by Clement XIII.

After his death his congregation was approved by Paul III. in 1540, and confirmed, in 1563, by Pius IV. In 1568, Pope Pius V. placed the congregation among the religious orders and under the rule of St. Augustin, permitting its members to take solemn vows, and giving them the title of Regular Clerics. Angelo Marco Gambarana was elected first General of the order. In 1583 Sixtus V. exempted it from the jurisdiction of the Bishops, and Paul V., afterwards allowed it to share in the privileges of the Mendicant orders. In 1661 Alexander VII. divided the order into the provinces of Lombardy, Venice, and Rome. Besides their orphanages, the Somaschi obtained a number of colleges in Italy.

In 1546, at their own request, the Somaschi had been united to the Theatines. The union, however, was of short duration, for the object of their institution, that of taking charge of orphans, being so entirely different from that of the Theatines, it was hard for both to change their observances, hence a separation took place in 1554. During the time of their union with that order they had been subject to its superiors. In 1616 the Fathers of the Christian Doctrine in France were united to them, the Somaschi exercising the superiority. Neither did this union last, but it came to an end in 1647.



THE SOCIETY OF JESUS.

AMONG the many illustrious orders that have added to the glory of God and of the Church, the Jesuits stand foremost. Born at a time when the Church was sorely tried and the blows inflicted by heresy fell thick and fast, the young Society of Jesus placed itself as a bulwark before its mother, receiving the greater portion of those blows, but returning blow for blow. Its career has since been one of widespread usefulness, but also one of constant persecution.

Its founder, St Ignatius de Loyola, was born in 1491, of an illustrious family in Guipuscoa, a province in Biscay. He was bred in the court of Ferdinand V. as page to the king. Led by the love of glory, he soon entered the army, where he distinguished himself by his valor. Being wounded at the siege of Pamplona, and carried to the castle of Loyola, he was brought to the very brink of the grave. However, it pleased Divine Providence to restore him, for he had a great work to accomplish. While confined to his bed he began to read the Lives of the Saints. In these he heard the voice of God, the spirit of the world gradually left him, and that of heaven entered his soul. One night, while prostrate before an image of the Blessed Virgin, he consecrated himself to the service of his Redeemer, under her patronage, and vowed inviolable fidelity. Being cured of his wound, he left the Castle of Loyola, and went to the holy mountain of Montserrat. In the Benedictine abbey he made a general confession, took a vow of perpetual chastity, and dedicated himself anew to the divine service. He received the Blessed Eucharist on the feast of the Annunciation in 1552, and, clad as a pilgrim, left Montserrat. He next went to the hospital of Manresa, a town three leagues from the mountain, where he began to lead a very mortified life. After some time his soul was visited by darkness and severe scruples, which were again followed by a great tranquillity of mind. It was at Manresa that he wrote his spiritual exercises, which he published at Rome in 1548. In these he reduced the exercises of retreat and meditation to a system.¹ After a sojourn of ten months at Manresa he departed on a pilgrimage to the Holy Land, and arrived at Jaffa in 1523, whence he went on foot to Jerusalem. He

¹ On our recent visit to Spain we passed through Manresa, but time did not permit us to stop. The grotto of St. Ignatius was pointed out to us in the distance.



ST. FRANCIS XAVIER'S CHURCH, NEW YORK.

returned to Europe and arrived at Venice in 1524. Thence he travelled to Barcelona, where at the age of 33 he began to study grammar. After spending two years at Barcelona, he went to the University of Alcalá, where he attended lectures on logic, physics, and theology. From Alcalá he proceeded to Salamanca. His sojourn in Spain was a series of persecutions. Finally, leaving that country, he travelled on foot to Paris, where he arrived in February, 1528. He spent two years in perfecting himself in the Latin tongue, and then went through a course of philosophy and soon acquired a great reputation of sanctity, so that even ancient and experienced doctors consulted him on spiritual matters. With the assistance of Peter Faber, a Savoyard, he finished his philosophy, and took the degree of Master of Arts. After this he began his theology at the Dominicans. In exchange for the scientific assistance he had received from Peter Faber, he taught the latter his spiritual exercises and the practises of the interior life. His words effected an entire change of heart in Francis Xavier, a young master of philosophy. James Laynez, Alphonsus Salmeron, and Nicholas Alphonso, surnamed Bobadilla, all young Spaniards, and Simon Rodriguez, a Portuguese, associated themselves to the Saint in his pious exercises. They all made together a vow to renounce the world and to preach the Gospel in Palestine, or, if they could not go thither within a year after they finished their studies, to offer themselves to the Pope, to be employed in the service of God in what manner he should judge best. On the feast of the Assumption of our Lady, in 1534, they met in a subterranean chapel at Montmartre. After receiving Holy Communion from Peter Faber, who had been lately ordained priest, they pronounced aloud this vow to go to Jerusalem. Ignatius being obliged by order of his physicians to pay a short visit to his native land, during his absence three others joined his companions in Paris. They were Claude le Jay, a Savoyard; John Codues, a native of Dauphiné; and Pasquier Brouet, of Picardy. The nine companions of Ignatius met him by appointment at Venice, on January 8th, 1537. From here all, with the exception of Ignatius, went to Rome, where they were graciously received by Pope Paul III., who granted them an indult allowing those that were not priests to receive Holy Orders from whatever Bishop they pleased. Together with Ignatius they were ordained at Venice by the Bishop of Arbe. They had previously pronounced the vows of poverty and chastity, in the hands of the nuntius Varelti. After their ordination they retired into a cottage near Vicenza to prepare themselves in solitude by fasting and prayer for the holy ministry. They then dispersed into several places. Their pilgrimage to Palestine having become impracticable on account of the wars, and the year being elapsed, Ignatius, Faber, and Laynez, went to

Rome and offered themselves to His Holiness for whatever work he should choose to employ them. Pope Paul III. received them graciously, and appointed Faber—in his native tongue Le Fevre—to teach scholastic theology in the college of the Sapienza at Rome, and Laynez, to explain the holy Scripture, whilst Ignatius labored by means of his spiritual exercises to reform the manners of the people.

Thus were laid the foundations of the Society of Jesus, which began a new epoch in the history of religious orders. The admirable Rule of the great Legislator of Monte Casino had been especially adapted to the formation of sons of the Cloister. It was characterized by the bodily austerities which it imposed, nor did it originally enter into minute details. Its government was that of a limited monarchy. Wherever it was faithfully observed it simply worked marvels. There was something, however, which seemed to separate the Benedictine monk from the people. His habit, his dwelling-place, and his monastic observances, marked him as a man set apart. Seclusion from the world was one of the principal objects he sought for. When in the thirteenth century St. Dominic and St. Francis had founded their institutes, the monastic life began to assume a different phase. Mingling more with the world in virtue of his ministry, the friar nevertheless still remained in a certain sense a monk, for both Francis and Dominic preserved monastic traditions and monastic observances. It was not thus with Ignatius; he seemed to break with the traditions of the past, and he launched out boldly upon an unexplored ocean. True, Ignatius is not the patriarch of Regular Clerics, this honor belonging to St. Cajetan, but his work was so entirely new that he may be said to have inaugurated another era in the history of monasticism.

Let us follow the development of the Society. The holy founder summoned all his companions to Rome, and proposed to them his design of forming them into a religious order. After recommending the matter to God by fasting and prayer, all agreed, besides the vows of poverty and chastity already made by them, to add a third, that of perpetual obedience, and to elect a General who should govern for life, whose authority should be absolute, and not restrained by chapters. The government of Benedict had been that of a limited monarchy; the rule of Dominic was highly democratic; that of Ignatius prescribed an absolute monarchy. The Jesuits were also to take the vow of going wherever the Pope should send them. The professed Jesuits were to possess no revenues, either in particular or in common. The Society of Jesus was approved by a Bull of Pope Paul III., dated September 27, 1540. Ignatius was chosen the first General.

The Society had now begun to spread. Simon Rodriguez was sent

to Portugal, and St. Francis Xavier to the Indies. Members of the Society were eagerly desired by many of the Catholic princes of Europe. John Nugnez and Louis Gonzales were sent to the kingdoms of Fez and Morocco; in 1547, four others went to Congo, and, in 1555, thirteen to Abyssinia, while others were sent to the Portuguese settlements in South America. Pope Paul III. commissioned the Fathers James Laynez and Alphonsus Salmeron, to assist, in quality of his theologians at the Council of Trent. Father Claude Le Jay appeared in the same council as theologian of Cardinal Otto, Bishop of Ausburg. St. Peter Canisius labored most zealously in Germany, and died in 1597.

In 1546 the Jesuits opened their first schools in Europe, at Gandia in Spain, and Coimbra in Portugal. In 1551, St. Francis Borgia gave a considerable sum towards building the Roman College for the Jesuits.

Francis de Borgia, Duke of Gandia, after the death of his wife, had resolved to enter the Society of Jesus, and had applied to St. Ignatius. The saint granted his request with joy on condition that he would first provide for his children. The duke, impatient to consecrate himself to God, wrote a second letter to the holy Founder, who then obtained for him from the Sovereign Pontiff permission to take the vows of the professed without leaving the world, authorizing him at the same time to retain possession of his goods for the space of three years. Finally, in 1551, a few years before the death of St. Ignatius, Francis Borgia took the habit of the Society in the college of Oñate, situated at a distance of four leagues from Loyola.

The Jesuits at that time possessed four provinces: those of Italy, Spain, Portugal, and the Indies. In 1552 that of Spain was divided into two, and, in 1554, into three provinces. Their entrance into France was accompanied by great difficulties. The king, Henry II., had permitted them to found a college at Paris, but they encountered strong opponents in the bishop of that city, and in the theological faculty of the Sorbonne. The former believed that their institute was opposed to the rights of the bishops, while the latter expressed its objections in the following document:

“ That the new society, which attributes to itself the name of Jesus, receives indiscriminately all kinds of persons, no matter what crime they have committed or how infamous they are; that they differ in nothing from secular priests, having neither the habit, nor the choir, nor the silence, nor the fasts, nor the other observances which distinguish and maintain the religious state, that it seems to violate the modesty of the monastic profession by the many immunities and liberties it possesses in its functions, especially in the administration of the sacraments of Penance and the Eucharist, without any distinction of places and

persons, in the ministry of the word of God, and in the instruction of youth to the prejudice of the hierarchical order, of the other religious and even of princes or other temporal lords, against the privileges of universities and to the charge of the people; that it enervates the holy practise of virtues, of penances, and of the ceremonies of the Church; that it gives occasion freely to apostatize from other religious societies; that it refuses to the ordinaries the obedience due them; that it deprives unjustly of their rights superiors, both ecclesiastical and temporal, introduces everywhere divisions, jealousies, quarrels, and schisms, and, finally, that for all these reasons this society seems dangerous in matters of faith, inimical to the peace of the Church, fatal to monastic religion, and born rather for the ruin than for the edification of the faithful."

These were the accusations brought against the Jesuits, a prelude, as it were, to the thousands of a similar nature which, in course of time, were to be hurled against the Society. It was not the first time that the doctors of Paris had drawn the sword against a new religious institution. In the thirteenth century some of their number had attacked the Mendicants, when it required no less forcible a pen than that of the Doctor of the Schools, St. Thomas Aquinas, to refute them.

How did the Jesuits defend themselves? The Fathers in Rome were of the opinion that it was necessary to meet this accusation with a formal refutation, but St. Ignatius thought differently; for him silence was the best answer. The publication of the decree of the Sorbonne nevertheless did its work, and all Paris was excited against the Jesuits. However, the storm soon blew over, and the Fathers were enabled to establish themselves in France.

Not only in France, but elsewhere the Jesuits became the object of persecution. The Archbishop of Toledo declared against them, under pretext that under cover of their privileges they encroached on the rights of the episcopacy by the liberty with which they administered the sacraments. He interdicted the Fathers of the college of Alcalá all in one day. One of their antagonists in Spain was the celebrated Melchior Canus, of the Order of St. Dominic.

However, the Society also had its consolations, for in Italy it made great progress, and in other countries it was not without influential protectors. It was again confirmed by the Holy See in 1550, and two years later St. Ignatius established the German college in the Eternal city. For a short time a dark cloud passed over the Society, even in Rome, when, in 1553, Julius III., believing that the Spanish Jesuits had sided with the Emperor Charles V. against the Holy See, became

incensed against them. This cloud soon blew over, for the suspicions of the Pope being allayed, he showed them new marks of kindness. His successor, Marcellus II., was also favorably inclined towards the Society. At the accession of Cardinal Caraffa to the See of Peter, it was feared that he would be ill-disposed toward them on account of St. Ignatius having refused to unite the Society with the order of Theatines. But the contrary was the case, for Paul IV. became their friend and protector.

St. Ignatius de Loyola, having had the consolation of seeing the Society propagated throughout the world and divided into twelve provinces, rendered his soul to God on July 31st, 1556. The author of this work shall never forget the afternoon, when, having left the tombs of St. Aloysius de Gonzaga and St. John Berchmans in the church of the Colegio Romano, he knelt before the magnificent shrine in the church of the Gesù where the body of the founder of the Society of Jesus reposes. There lies all that is mortal of a man whose influence has been felt to the furthest extremities of the earth. His works have survived him, for the Society still lives.

After the death of the saint, the Society was two years without a head, the Spaniards and the Italians being governed by separate Vicar-Generals, though F. Natal in Spain humbly ceded the superiority to F. Laynez, in Italy. F. Bobadilla seems to have had some pretension to the right of governing, but he was obliged to yield to Laynez, who convoked the general congregation which was held in 1588, and in which the latter was elected General. After the election of Laynez, Paul IV. brought forward two objections against the Society which consisted herein, that the Jesuits did not recite the office in common, and that their General governed for life. He insisted on these two points, to which the Jesuits found it difficult to submit, but they derived consolation from the fact that the decree of the Sovereign Pontiff, being merely a simple command, would only be valid during his lifetime. Pius V., in 1567, again obliged them to the choral recitation of the Divine Office, but Gregory XIII., in 1573, re-established the Society on its former basis. Father Laynez died in 1564, and he was succeeded by St. Francis Borgia. It was during the government of this General that the youthful saint, Stanislas Kostka, entered the novitiate in Rome. His tomb is preserved in the church of Sant'Andrea nel Quirinale, which, since the occupation of Rome by the Italian government, is served by secular priests, though a Jesuit Brother still resides there.

St. Francis Borgia died in 1572, and he was succeeded by Father Mercurien, who, in 1581, was followed by F. Acquaviva. Hélyot says little of this General, and nevertheless it is asserted that he exer-

cised immense influence over the order. The method of studies, or *Ratio Studiorum* of the Jesuits, is especially due to him. He filled the office of General until 1615, when F. Vitelleschi succeeded him. The immediate successors of Vitelleschi were Fathers Nickel, Oliva, Gonzales, and Tamburini.

In the seventeenth century the Society of Jesus was rendered illustrious by the lives of many of its children, to some of whom the honors of the altar have been decreed. Several of them fell as martyrs in defence of the faith. The Jesuit saint most widely honored in the Church after St. Ignatius, is that noble scion of the Gonzagas, the angelic youth, Aloysius. We know nothing more impressive than the modest suite of apartments in the Colegio Romano, sanctified by the life of that holy young man. Enter the church of St. Ignatius, situated in the *Via del Colegio Romano*. To the left of the High Altar, not far from the tomb of the saint, a little door will admit you to a winding flight of stairs, which conducts you to the loggia. Pass along this walk, enter the building, ascend another flight of stairs, and you are on the sacred spot so often trodden by Aloysius. Enter that modest door to the left; you stand between two sacred rooms: in the one St. John Berchmans gave back his pure soul to its Creator; the other was sanctified by the virtues of St. Aloysius. Both these rooms are now converted into chapels. Pass onward from that of St. Aloysius, you enter a spacious hall. Here the scholastics of the Society were wont to meet, and here the voices once were heard of St. Aloysius and St. John Berchmans. On the right there is the chapel. O blessed spot! Here we had the inestimable privilege of offering up the holy Sacrifice. Here, no doubt, the youthful saints had frequently received the Body of their Lord; here, too, as we were told, St. Aloysius had made his vows. That chapel shall never be forgotten. It is a spot dearer to us than the room where the saintly youth lived, dearer even than his tomb; for it was witness of those mysterious communings with his sacramental God, which, more than all else, rendered Aloysius a saint.

The Colegio Romano was not the only place where the recollections of saintly Jesuits deeply impressed us, for one of the most pleasant days of our travels was that spent in the Scotch college, the old Jesuit college of Valladolid, in Spain. When we first directed our steps thither, we were not aware that we were about to visit a spot hallowed by so many memories. It was therefore to our great delight that we learned that within those very walls had lived the great ascetic writer, Rodriguez, the incomparable theologian, Suarez, the saintly Louis de Ponte, and, probably, Father Alvarez. Father de

Ponte died in that college, and his tomb may still be seen in the church. The interior of that part of the college which belongs to the Scotch ecclesiastics has undergone little change. The refectory is nearly in the same condition as when the Jesuits left it. We enjoyed the privilege of saying Mass on the altar, where probably many illustrious sons of St. Ignatius had offered up the holy Sacrifice.

It would be far beyond the limits of this work to attempt an enumeration of the eminent men, both in virtue and in science, that the Society of Jesus has given to the world. If we know the tree by its fruits, we must conclude that the Society must indeed be a good tree, or it could not have produced such good fruit.

Even during the lifetime of St. Ignatius, Jesuit missionaries crossed the Atlantic to carry with them the light of the Gospel. It belongs especially to our scope to mention their labors in what is now the territory of the United States. In the sixteenth century they labored in Florida, together with the Dominicans, who, though their opponents in the theological field, had called them to their aid in the Lord's vineyard, and with the sons of St. Francis were the pioneer missionaries of America. In 1612 two Jesuits founded the mission of St. Saviour on Mount Desert Island, off the coast of Maine, but this settlement was infamously attacked by the English from Virginia. The Jesuits converted the tribe of the Abenakis, in Maine, but here too they had to suffer from the English settlers of Massachusetts. The fierce Iroquois in New York state were next visited by the Jesuits, some of whom, foremost being the martyr Father Jogues, fell victims to their zeal, but here again the English proved themselves their enemies. The Fathers of the Society labored among the Indian tribes in all the country around the great lakes. Father Marquette explored this region as far as the Mississippi. A modest monument erected at St. Ignace, on the straits of Mackinaw, marks the spot where his mortal remains once reposed. In Maryland, where, years before, Spanish Jesuits from Florida had labored and died as martyrs, Fathers White and Altham, who had accompanied Lord Baltimore, planted the cross again.¹

While the Jesuit missionaries were laboring at the conversion of the heathen both in North and South America, the Society, in 1639, celebrated with great solemnity its first centennial anniversary. It then possessed more than eight hundred houses, divided into thirty-six provinces, in which there were more than fifteen thousand Jesuits. When another century had elapsed the Society was on the eve of great struggles and sufferings. After the Jansenist heresy had broken out

¹ See De Courcy and John Gilmary Shea.

in France, the Jesuits showed themselves its implacable enemies, but drew upon themselves, in consequence, the hatred of those sectarians. One of them, De Fitz James, Bishop of Soissons, though openly their enemy, was forced to render the following testimony to truth: "We render," he says, "voluntarily to the Jesuits the justice of acknowledging that there is no order in the Church of which the religious are more regular or more austere in their morals." Another writer, an implacable adversary of the Church, the infamous Voltaire, also renders an excellent testimony to the masters whose unworthy pupil he had been. When there was question of suppressing the order in France, nearly all the bishops arose in its favor, declaring that it would be very difficult to replace the Jesuits in their dioceses.



SUPPRESSION OF THE SOCIETY OF JESUS.

THE storm had for some time been brewing in Europe, and undercurrents were at work which would dash the bark of Ignatius de Loyola against the rocks. The fury of the tempest broke out first in Portugal. There was then in power in that country, as minister secretary of state for foreign affairs, a man who owed his elevation principally to the Jesuit, Father Moreira, confessor of King Joseph I. In return for this favor, Pombal found pretexts for exiling several members of the order and for driving the Fathers away from their flourishing missions in Paraguay. Hell had begun to triumph for a time. On September 3, 1758, Joseph I. was returning from a guilty rendezvous with the marchioness of Tavora. An unsuccessful attempt was made on his life. Several persons, suspected of complicity in the crime, underwent capital punishment in consequence. Among these were the marquis and marchioness of Tavora and the Duke d'Aveiro. The latter being put to the torture, implicated several Jesuits as instigators, but he retracted when his torment had ceased. It was enough for Pombal. Three years later, Father Malagrida, under the accusation of heresy, was summoned before the tribunal of the inquisition, over which the brother of Pombal presided. The Jesuit was condemned as a sorcerer, and burnt alive by *auto-da-fe*, on September 21st, 1761. Two years before, all the Portuguese Jesuits had been declared accomplices of the attempted regicide. The consequence was that they were all thrown into prison. Writers of any importance, both Protestants and Catholics, have admitted the innocence of the Jesuits in this matter. However, Divine Providence permitted even the ecclesiastical authority to contribute towards their suffering. Benedict XIV. allowed himself to be drawn into the affair, and ordered a visit and reform of the order in Portugal. This mission was confided to Cardinal Saldanha, a protégé of Pombal, who executed it in 1758. The following year Clement XIII. raised his voice in defence of the Society, approving and confirming it by Brief. This irritated Pombal, who thereupon dismissed the papal nuntius. The property of the Society was confiscated in Portugal, and its members, one hundred and thirty-three in number, were landed in Civita Vecchia in the Papal States. Their reception by the civil and religious authori-

ties was most magnanimous. Above all others the Dominicans showed them hospitality. Other ships laden with Jesuits were at different intervals despatched from Portugal to the Papal States. The Jansenists were rejoiced. Before Pombal, fallen into disgrace, had ended his days, he saw the Jesuits whom he had persecuted, re-established in honor. But ere that happy event occurred the Society was to pass through the crucible of the most dire affliction.

France, though blaming Pombal, was about to follow his example. Unfortunately a French Jesuit, animated, no doubt, by zeal for his neighbor, having become Superior of the missions in South America, made loans which unforeseen circumstances prevented him from meeting. In France the Society had powerful enemies, not the least being Madame de Pompadour, mistress of Louis XV. The Jesuits were condemned to pay the debts of Lavalette. Disavowing the conduct of the unfortunate man, they expelled him from the Society. Was Lavalette guilty or not; had he knowingly and wilfully transgressed the rules of the Society; was he incorrigible? If not, was his expulsion fair; was it just to sacrifice him? The answer to these questions must depend upon the special circumstances of the case, and the peculiar constitution of the Society of Jesus. At all events, his expulsion did not save the order.

The process in which the Society thus became complicated brought before the parliament, which always busied itself to a considerable extent with religious orders, the constitutions of the Jesuits. The spirit of their institute was criticised, and they were accused of being too faithful to it, contrary to what had been done in Portugal, where the accusation brought against them was that they had departed from it. Thus in France they were attacked for being too regular, in Portugal for being too irregular. A convention of the clergy having been called on November 30th, 1761, under the presidency of Cardinal de Luynes, all the members of the French episcopacy, with the exception of six, pronounced in favor of the Jesuits, and of the dissentients, only the Jansenist bishop of Soissons demanded the entire expulsion of the Society. In spite of the favor of the bishops the parliament began to take active measures against the Jesuits. The first blow struck was the suppression, in 1760, of the congregations they directed. This paralyzed a great portion of their usefulness. The commission appointed to examine their constitutions, a member of which was the Abbé Chauvelin, a Jansenist, demanded that they should relinquish several points, but the sons of Loyola refused to yield an inch of their rule, making, however, certain other concessions. In 1762 the great body of the French clergy, by the organ of Cardinal de la Roche-Ay-

mon, Archbishop of Narbonne, petitioned the king for the preservation of the Jesuits, but all was useless. In November, 1764, the Society was suppressed in France, though its members were left free to remain in the country under the jurisdiction of the bishops. Four thousand Jesuits were declared expelled from the kingdom for not taking certain oaths demanded of them, although they continued to labor in many dioceses under assumed names. The eldest daughter of the Church persecuted the Society, but the Church itself, through the mouth of Pope Clement XIII., pronounced in its favor, declaring that their order was to the highest extent pious and holy. The moment had not yet arrived when they were to be deprived of this last support.

Portugal had taken the initiative, France had followed, Spain now fell into the line of persecutors. Charles III., king of the last named country, had been the friend of the Jesuits, but suspicions against them were aroused in his mind through the instrumentality of his minister, de Aranda. Spain surpassed all other countries in its cruelty. On April 2, 1767, the Jesuits in all the Spanish possessions of both hemispheres were embarked at the same hour to be sent into exile. The heads of departments were threatened with the death sentence if, after that date, a single Jesuit, even though he were sick or dying, remained within the limits of their respective jurisdictions. Six thousand religious of the Society were huddled on board the ships, and, in spite of the remonstrances of Clement XIII., sent away from their country. At the request of the Pope they were landed in Corsica, whence their enemy, the Duke de Choiseul, had them driven away.

In Naples the Marquis Tanucci, minister of Ferdinand IV., drove the Jesuits away on the night of November 3, 1767. In 1768 they were sent out of the duchy of Parma. In the same year the Grand-Master of the Knights of Malta ejected them from that island, and to fill the measure, in 1769 they lost their friend and protector, Pope Clement XIII. If his successor, Clement XIV., had imitated his example; if, alone, he had faced the storm, spreading the mantle of his protection over the persecuted children of Loyola, his name would have gone down to posterity as that of one of the greatest heroes of all times, but, alas! for the weakness of human nature, the pressure brought to bear upon the Pope was too great. On July 21, 1773, he gave out the decree which suppressed the Society of Jesus.

There was then living in the kingdom of Naples an old man, bent by the weight of years and of sufferings. In his little diocese of St. Agatha, he wept over the ruin of the Society. Poor Pope! he was heard to exclaim. The heart of the saint was deeply wounded, nor should the Jesuits of to-day ever forget the sympathy felt in the cause of the sup-

pressed Jesuits of the last century by St. Alphonsus Maria de Liguori. Though he was unable to aid them, they owe him a debt of gratitude.

At the time of its suppression, the Society was governed by Lawrence Ricci, of whom these remarkable words are cited. Speaking of his Society, he was once heard to pronounce this unbending sentence: "*Sint ut sunt, aut non sint,—They shall be as they are, or they shall not be.*" No modifications would be admitted in the institute of St. Ignatius. His predecessors in the government of the order since Tamburini had been Francis Retz, Ignatius Visconti, and Louis Centurioni. Father Ricci had been elected in 1758. By order of the Pope, he was, after the suppression, imprisoned in the castle of Sant Angelo. Pius VI. succeeded Clement XIV. He was a friend of the Jesuits, and yet he did not give back his liberty to the imprisoned General, who died on November 23, 1775, in the fullest sentiments of piety and resignation. The Pope, however, had him buried with honors and marks of distinction. Here now arises the question which history should answer: Why was Ricci imprisoned; why was he not immediately released from his captivity? Perhaps Pius VI. deemed it more prudent not to be hasty, for, about the time of the death of Father Ricci, the Pope had given orders to release all Jesuits imprisoned in his states. The Jesuit General, dying, and about to receive the Viaticum, declared that the Society had given no cause for its suppression, and that he, in particular, had not deserved the rigor with which he had been treated, but that he nevertheless forgave his persecutors. He did not, like the General of another order, James de Molais, Grand-Master of the Templars, cite them before the tribunal of God, but, like unto Him whose disciple he was, he forgave them when about to expire.

Thus fell the Order of Jesuits, a victim to the hatred of its enemies, Jansenists, Libertines, Freemasons, and especially of a wicked woman, the mistress of Louis XV. To the credit of the Jesuits be it said that their greatest enemies have always been the enemies of faith and of morality. This alone is a sufficient refutation of the calumnies brought against them. We do not pretend that the Society of Jesus had not its faults; what human society is free of all blame? But, on the other hand, it cannot be denied that these were amply counterbalanced by its virtues.

At the time of its suppression, the Society of Jesus, according to P. de Ravignan,¹ was divided into 41 provinces with 24 professed houses, 669 colleges, 61 noviceships, 340 residences, 171 seminaries, and 271 missions, with 1,542 churches. There were 22,589 members of the order, 11,293 of whom were priests. The void left by the Society could

¹ Clement XIII. et Clement XIV.

not be filled. In China they left 300,000 Catholics ; in India 120,000. In the latter country the number after the suppression was diminished by the half. In the New World, from Canada to La Plata, millions of Indians were left without spiritual aid, not to mention the immense good affected in Europe, which was now suspended. Hell had indeed gained a signal victory, and no wonder it is that the zealous heart of St. Alphonsus groaned as he exclaimed: Poor Pope!



RESTORATION AND SUBSEQUENT HISTORY OF THE SOCIETY OF JESUS.

THE Society of Jesus had been suppressed by a decree emanating from the Holy See, wrung, as it were, from the Pope by the Catholic nations of Europe. It found protectors in quarters where they were least to be expected. Frederick II., king of Prussia, the infidel friend of Voltaire, determined to retain them in the Catholic provinces of Silesia. He declared that he had never found better priests, and that as men of letters, they could not, without great difficulty, be replaced in the education of youth. This king urged the Jesuits to appoint a Vicar-General and to constitute themselves into a religious society. They would not consent, but simply remained as secular priests, at the head of the colleges and of the University of Breslau.

Catherine of Russia positively forbade the Catholic bishops in her dominions to publish the Brief of suppression or to give notice of it to the houses of the Society. She even obtained from Clement XIV. that his Brief should not be obligatory in the Russian provinces. With the permission of the bishop of Mohilow they even established a novitiate and continued to receive novices. Thus one link remained which united the Jesuits of the past to the Jesuits of the present.

Paul I., emperor of Russia, requested of Pius VII. the canonical reconstruction of the Society of Jesus in his dominions. The request was granted by a Brief of March 7th, 1801, and Father Gruber was appointed General of the Society.

When the news of the re-establishment of the Society reached the shores of the New World, Bishop Carroll of Baltimore petitioned F. Gruber to re-admit the ex-Jesuits living in Maryland. The petition was acceded to, and several of them re-entered the Society, Father Molyneux being appointed Superior. In a short time they received new accessions from Europe, and the Society began to increase in the United States.

Finally, on August 7th, 1814, the Society of Jesus was re-established throughout the world by Pius VII. The Sovereign Pontiff went himself to the church of the Gesù, where the Bull was read. Russia, which had thus far protected the Jesuits, now turned against them. The Emperor Alexander, urged on by the national clergy, banished

from his dominions those whom he had once protected. In other countries, however, in Austria, England, Ireland, Belgium, and France they went on increasing, and, as of yore, extended their usefulness to the lands of the heathen. Persecutions nevertheless were not wanting, and in France, Germany, Italy, Spain, and the Republics of South America, they have at various intervals had to endure the active hatred of the enemies of the Church.

In the United States they waxed strong and most useful, founding colleges in the principal cities, and laboring at the conversion of the Indian tribes. Besides the Generals, Fathers Gruber and Brzozowski, who governed the Society in Russia, the Jesuits have had three Generals, Fathers Roothaan, Beckx, and Anderledy. After the death of the latter, the office of General was vacant for a short time. In the general Congregation held recently at Loyola in Spain, a Spaniard, Father Martin, was elected, and he now occupies the office of General.

We have thus summarily followed the history of the Jesuits from the days when St. Ignatius laid its foundations, down to the present time. There now remains for us to say a word on its spirit and its constitutions. The Society may be compared to a series of concentric circles, around a central point, the supreme authority of the General. It was the will of St. Ignatius that the General should exercise his authority for life, and that he should be absolute master throughout the entire Society. The provincials, superiors of the professed houses, and novitiate, and the rectors of colleges, were to receive their appointment from him. He was to be the head and the heart of the Society, and the provincials were to send him periodical reports of the condition of their subjects. St. Ignatius gave to the General four assistants, but several others were added at a later period, representing the various nations among which the Society exists. At present there is also an assistant for the English-speaking races. Besides the assistants there is also an admonitor, whose office it is to place before the General his faults, or any irregularity of conduct.

The members of the Society of Jesus are divided into three different categories: the professed, the formed coadjutors, and the approved scholastics. Besides these, there are the novices who form, as it were, the outer circle, and stand in the vestibule of the Society. The professed members constitute essentially the order of Jesuits and the core of the Society; they are regulars in a canonical sense, being bound by solemn vows. Only those who have, for a longer or shorter period, shown themselves worthy and reliable members of the Society, are admitted to this degree. They are divided into two classes, namely, the professed of four and those of only three vows. The former

promise special obedience to the Sovereign Pontiff in regard to foreign missions.

There are also two classes of coadjutors: spiritual and temporal, the former being the priests, the latter the lay-brothers of the Society. Their vows are simple, but they are accepted by the General or by some one delegated to that effect. The scholastics, or students, also take simple vows, but no one is deputed by the General to receive them.

Postulants for the order are first tried for a month, being obliged to perform the spiritual exercises and make a general confession. After this they receive the habit and begin their novitiate, which lasts two years, during which time they apply themselves to learning the spirit of the Institute. After the novitiate, those who are clerics spend many years in study and in teaching before they are admitted to the priesthood. At a time determined by the Superiors they pass through a third year of novitiate, called the Third Probation, during which they apply themselves entirely to the exercises of the spiritual life. With all this preparation, one may in truth say that, if a Jesuit, when launched out upon the ministry, is not a solid and thoroughly equipped religious, it is not the fault of the Society. During the time of preparation he has been schooled in a spirit almost military. He has been taught to reason, perhaps, somewhat at the expense of the sensitive faculties; he has had the opportunity of obtaining a wonderful amount of self control, and he has been drilled in the exercise of that prudence so characteristic of the Society. He has been moulded to such an extent that the state of his soul frequently casts a special and unmistakable reflection upon his countenance. He has, especially, acquired an unbounded love for the Society of Jesus. In order not to lose the spirit of his institute, he is bound to certain daily exercises, but, unlike many other religious, to the recitation of few vocal prayers. There is for him no choral recitation of the Divine Office. The community comes together in the evening for the recitation of the Litanies in common. The other spiritual exercises are performed alone. The morning meditation, which lasts an hour, is considered essential. Great stress is also laid on the particular examination of conscience before dinner, nor must it be gone through in a perfunctory manner. The rest of his time the Jesuit spends in the performance of his special duties. No bodily mortifications are prescribed by the Rule, these being left to the individuals and the discretion of the spiritual directors. However, the Jesuit is not thrown upon his own resources, the vigilant eyes of the Society being constantly upon him. He is surrounded by various safeguards which counteract the inconstancy of human nature. A spirit-

ual Father in each community watches over the souls of its members.

The Society requires of its children the greatest openheartedness in the account of conscience, in which each one manifests his soul to his Spiritual Director or Superior. He is also watched, lest allowing himself to be overcome by sloth, he neglect his spiritual exercises.

The Jesuits have no distinctive habit, but adapt themselves to circumstances; in the United States, they wear the clerical garb of the sixteenth century; in France, Belgium, Spain, and some other countries they are clad in the ordinary clerical habit of those regions, though distinguished by some slight mark, for instance, the absence of the white collar.



URSULINES.

HELYOT, in beginning the chapter in which he treats of this order, makes the remark that it is similar to those of St. Benedict, St. Augustin, and St. Francis, in this that it has produced various congregations which by the diversity of their habit and of their manner of living, form, as it were, so many different orders. And, as in the Order of St. Francis, there are Tertiaries who either live in community or alone, without binding themselves by solemn vows, thus there are Ursulines who take only simple vows, some living in community and others privately. It was, properly speaking, only this latter class that St. Angela instituted in the year 1537, as it was her desire that her daughters should live in the houses of their parents.

St. Angela was born at Dezenzano, on Lake Garda, where she also spent the first years of her life in great innocence and piety. After the death of a tenderly beloved sister, who had been the companion of her virtues, her prayers, and her mortifications, she took the habit of the Third Order of St. Francis, although an author, Paryayrè, an Augustinian, maintains that it was the Third Order of St. Augustin she had embraced. After a pilgrimage made to the Holy Land and to Rome, she finally settled at Brescia, where in 1537 she began her institute, being only twenty-six years of age. Her object was one of the greatest activity. She desired not to found a cloister, but an institution of women, who, mingling with the world, should become the salt of the earth. Hence it was her wish that its members should continue to live in the world, edifying it both by word and example. They were to seek for those in affliction in order to console and instruct them, help the poor, visit the hospitals, nurse the sick, and undertake all manner of charitable works. She also wisely ordained that the mode of life she had instituted should be modified whenever the exigencies of the times rendered it desirable. Thus in its origin the Ursuline order was simply an association of pious women whose object it was to do good.

Seventy-three young women joined St. Angela in this good work, and the result in the city of Brescia was one most beneficial to the state of religion. They with common consent elected St. Angela the Superior. The saint persuaded them to place the institution under the pro-



URSULINE NUNS

tection of St. Ursula, who herself had once been at the head of a host of virgins. Thus came the order to be designated as the Company of St. Ursula, though the people had at first bestowed upon it the title of the Divine Company. The saint having thus founded this institute and given to it rules for its guidance, departed this life on March 21st, 1540. Four years after her death Pope Paul III. confirmed the order under the title she had chosen, that of Company of St. Ursula. The Sovereign Pontiff declared it canonically established, and gave to its Superiors the power of altering whatever they deemed fit according to the necessities of time and place. St. Charles Borromeo held the members of this institute in the highest esteem, and having been called to Milan, they soon reached the number of four hundred. At the request of the holy Cardinal, Gregory XIII. again approved the institute, granting to it new privileges which were still further increased by Sixtus V. and Paul V. In course of time several Ursulines banded together in communities, while others continued to live separately, and of those who formed communities many embraced the religious state and became nuns in the full sense of the word.

In France the institution commenced as it had done in Italy. In 1574 Françoise de Bermond engaged, in the city of Avignon, twenty or twenty-five young ladies to take charge of the instruction of youth according to the institution of St. Angela. They lived separately until 1596, when by the persuasion of Father Cesar de Bus, founder of the Fathers of the Christian Doctrine, they began to dwell together, forming their first community at Lille, in the county of Venaissin. The Mère de Bermond afterwards established a community at Aix and another at Marseilles, these three being the source whence the Ursulines spread throughout France.

Françoise de Bermond is thus justly entitled to the honor of being the foundress of the Ursulines in France. She was born at Avignon in 1572, and by her parents consecrated to the Blessed Virgin. Her first inclinations were all on the side of virtue, but the reading of certain profane histories weaned her heart from heavenly things, and for a time she gave herself to the world and its vanities. However, the influence of a very pious aunt, whom she loved dearly, caused her return to piety and the practise of virtue. Meanwhile the spirit of evil filled her imagination with that dread of a pious life which so many young persons of her sex have to encounter. He pictured it to her as a sad and melancholy existence that would kill her. However, she conquered his insinuations, and at the age of fourteen made a vow of chastity. Her example drew after her the former companions of her vanity, and even from that time they began among other holy exercises,

to teach Christian doctrine. The first thought of imitating the Ursulines of Italy entered their mind through the instrumentality of Dominic Grimaldi, Archbishop of Avignon. The daughter of the Baron of Vaucleuse, having made a vow of virginity, received from him the book of the constitutions of the Ursulines of Milan. This she showed to Father Romillon, a member of the congregation of Christian Doctrine, who was her Director as well as of Mlle. Bermond. The good Father made the book known to this young lady and her companions, and they expressed the desire to embrace the same institute. Hereupon they rented a house at Lille in the county of Venaissin, and the daughter of the Baron of Vaucleuse undertook to furnish it and pay the rent, and promised to join them after arranging certain family matters. In this house Françoise de Bermond began to lead a community life. Father Romillon directed the new community, of which the members took the vow of obedience, binding themselves to obey him as their Superior. Other establishments followed that of Lille, such as those of Aix and Marseilles. A colony of these Ursulines was brought to Paris in 1604 through the instrumentality of Madame Acarie, to whom also the Discalced Carmelite nuns owe their introduction into France, who herself became a Carmelite, and who is now known in the Church as Blessed Mary of the Incarnation. Mother Françoise de Bermond, being at Marseilles, was called to Paris to take charge of the infant community. The temporal means for this establishment was furnished by Madame de Sainte-Beuve, widow of Claude le Rona de Sainte-Beuve, counsellor of the Parliament of Paris, whom death had taken from her about three years after her marriage. From the day of his death she consecrated herself entirely to the service of God. Those who governed the little community had, at first, no other intention save that of founding an establishment similar to those which existed in Provence, but Madame de Sainte-Beuve declared that it had been her wish from the beginning to establish a community of cloistered nuns with solemn vows. The respect in which she was held caused all concerned to agree with her. There being no monastic community of this institution, the Superiors, together with certain religious, especially the Fathers of the Society of Jesus, arranged a plan of one which was to be inserted in a petition addressed to Pope Paul V. by Madame de Sainte-Beuve. On June 13, 1612, Pope Paul V. granted a Bull authorizing the foundation of the monastery of Paris under the Rule of St. Augustin and the invocation of St. Ursula, and subject to the jurisdiction of the Bishop of Paris. The Sovereign Pontiff at the same time decreed that the members of the community should bind themselves by a fourth vow, that of instruct-

ing little girls. The Ursulines of Provence having heard of this arrangement, recalled their foundress, Mother Françoise de Bermond, who would gladly have embraced the religious state in Paris. Several nuns were obtained from the abbey of St. Stephen of Soissons to instruct the new religious at Paris in their duties. They governed the convent until 1623, when they returned home, and the Ursulines elected their own Superior. It was in this manner that the Ursulines first became religious in a canonical sense.

Mother Françoise de Bermond, having left Paris, founded a new community at Lyons in 1610. Here she lived as Superior until 1619, when the Archbishop of Lyons, Denis de Marquemont, proposed to the Sisters to adopt and institute the enclosure. It was his desire to erect the house into a monastery. A Bull to that effect was obtained from the Pope, and the enclosure was established in 1620. Thus did Mother de Bermond and her companions become religious with solemn vows, and this was the beginning of the Ursuline Congregation of Lyons. After the death of Mother de Bermond, which occurred on February 19, 1628, it spread rapidly and obtained a vast number of monasteries.

The Ursuline Monastery of Paris became also the corner-stone of a congregation, that of Paris. Mother Cecilia de Belloy, the first one to make the religious profession as an Ursuline, was also the first to contribute towards the extension of the order by founding a monastery at Abbeville in Picardy, and others. The Congregation of Paris continued thus to increase, and even obtained foundations in Germany. Several monasteries of the Congregations of Lyons and of Dijon also associated themselves to that of Paris.

A disciple of Mother Françoise de Bermond, Mother Margaret de Vigier, had founded a community of Ursulines at Toulouse in 1604. The members of the community took the three simple vows of religion until 1615, when a Brief of Paul V. erected it into a regular monastery of the Order of St. Augustin, with all the privileges of that order, and thus gave rise to the Congregation of Toulouse.

The Congregation of Bordeaux owes its origin to the Cardinal de Sourdis, Archbishop of that city, who having made the acquaintance of the Ursulines at Avignon and at Milan, desired to possess a similar institution in his diocese. He established one in 1606 with Mother Françoise de Zazeres as its first member. Other communities went out from this one, and, in 1618, a Bull of Paul V. erected them into regular monasteries with solemn vows. This congregation became the most extensive of all those established by the Ursulines. It spread to Flanders, the Netherlands, Germany, Bohemia, Austria, and Canada.

The Congregation of Dijon commenced in 1619. Fourteen years before, certain young ladies had begun to imitate the manner of life of the Ursulines of Italy. Some time later they entered into the life of community, and, in 1619, Paul V. admitted them to the state of religion. Other Ursuline Congregations were those of Tulle, founded in 1614 by Mother Antoinette Micolon, Arles, established about 1624, the County of Burgundy, and that called of the Presentation. The Congregation of the County of Burgundy was founded about 1606 by Mother Ann de Xaintonje, who took the Society of Jesus as her model, binding her Sisters by the three simple vows of poverty, chastity, and obedience. They were not bound to enclosure, but were allowed to go out under certain conditions. Whenever their houses were in a place where there existed Fathers of the Society of Jesus, they were bound to go to confession to these, but they might choose among them any confessor they pleased. When there were no Jesuits near them, they confessed to secular Priests, but, in matters of importance, consulted the nearest Jesuits. The foundress of this congregation had drawn her rules from those of St. Ignatius, whose exercises the Sisters were obliged to follow each year for a week.

A monastery of Ursulines was founded in Rome in the beginning of the seventeenth century. Its members took no vows, nor did they observe enclosure, but nevertheless they followed monastic observances. Several other communities, formed more or less on the same plan, were established in Italy.

The various Ursuline congregations differed from one another, not only in their habit, but also in their observances. The constitutions of that of Paris were approved in 1640 by John Francis de Gondi, Archbishop of that city. The choir-sisters take a fourth vow of instructing young girls. They recite the Little Office of the Blessed Virgin in choir, with the exception of certain days, when they say the Great Office. They wear a leathern cincture around their waist, like the members of the Order of St. Augustin. The nuns of the Congregation of Toulouse wear white, except on Sundays and solemn occasions, when they are clad in black. They recite the office of the Church. The members of the Congregation of Bordeaux recite the office of Our Lady only on feast days, and on other days the Rosary. According to the formula of their vows, it appears that these nuns not only follow the Rule of St. Augustin, but also belong to the order of that saint. They are clad in black.

The institution of the Ursulines, like other orders of the Church, was founded at a time when it was most needed. This accounts for its rapid extension. In the sixteenth century the conviction existed at Rome

that the cloistered life was incompatible with the education of children. For this reason the Congregation of Notre Dame, founded by Blessed Peter Fourier, experienced great difficulty in obtaining its approbation. The Ursulines began what so many other congregations have since followed, namely, to lead a religious life without the cloister. It is true that most of them afterwards adopted the enclosure, but as they still continued to devote themselves to the education of youth, a duty which but few female religious at that time performed, their success was immense, they possessing almost the monopoly of this work of mercy.

Unfortunately, many of the Ursuline nuns in France became contaminated with the heresy of Jansenius, and obstinately resisted the authority of the Church. However, the party faithful to their duty remained in the majority.

At the French Revolution this order was most edifying in its fidelity to the Church, and was dispersed together with other religious institutions. During the reign of Bonaparte, the Ursulines began again to assemble, and, at a later period, many communities were established belonging to the congregations of Paris and Bordeaux. After the Revolution, a kindred community was founded in La Vendée under the title of the Ursulines of Jesus.

The Ursulines crossed the Atlantic as early as the year 1639. Madame Madeleine de la Peltrie, having been inspired with the thought of consecrating her goods to the education of young Canadian girls, obtained for this purpose two Ursuline religious from the convent of Tours. They were Marie Guyard, called Sister of the Incarnation, who has since been beatified, and Sister Saint Joseph. With these two, and a third member of the Ursuline order, Madame de la Peltrie embarked for the New World on May 4, 1639. On their arrival at Quebec they took up their abode in a small house on the banks of the river, where they lived very poorly. In 1641 they entered their new monastery on the site where the Ursuline convent of Quebec stands to-day. In the neighboring forest, Blessed Mary of the Incarnation gathered the Indian girls around her to instruct them in the truths of our Holy Religion. The last tree of this forest existed until June 19, 1850, when it fell under the weight of its years. A rule was composed for the Ursulines of Quebec in 1647 by Father Jerome Lallemant, of the Society of Jesus, and this they observed until 1682, when they became affiliated to the Congregation of Paris. Some years before, in 1650, their convent had been destroyed by fire. A new convent was constructed, but a second time it fell a victim to the flames, namely, in the year 1686. A few years before this last catastrophe, the soul of Blessed

Mary of the Incarnation had broken its fetters and soared to another and better world. Her death occurred on August 30, 1672. The chapel of the Ursulines of Quebec possesses the tomb of the Marquis of Montcalm, who died in 1759. The widow of the illustrious Samuel Champlain became a nun at Meaux in France in 1648.

A colony of Ursulines went forth from Quebec on October 8th, 1697, to take charge of a hospital founded at Three Rivers on the St. Lawrence by Mgr. de St. Valier, Bishop of the former city. They were five in number, four professed and one lay-sister. Twice the convent was destroyed by fire: once in 1752, and again in 1806.

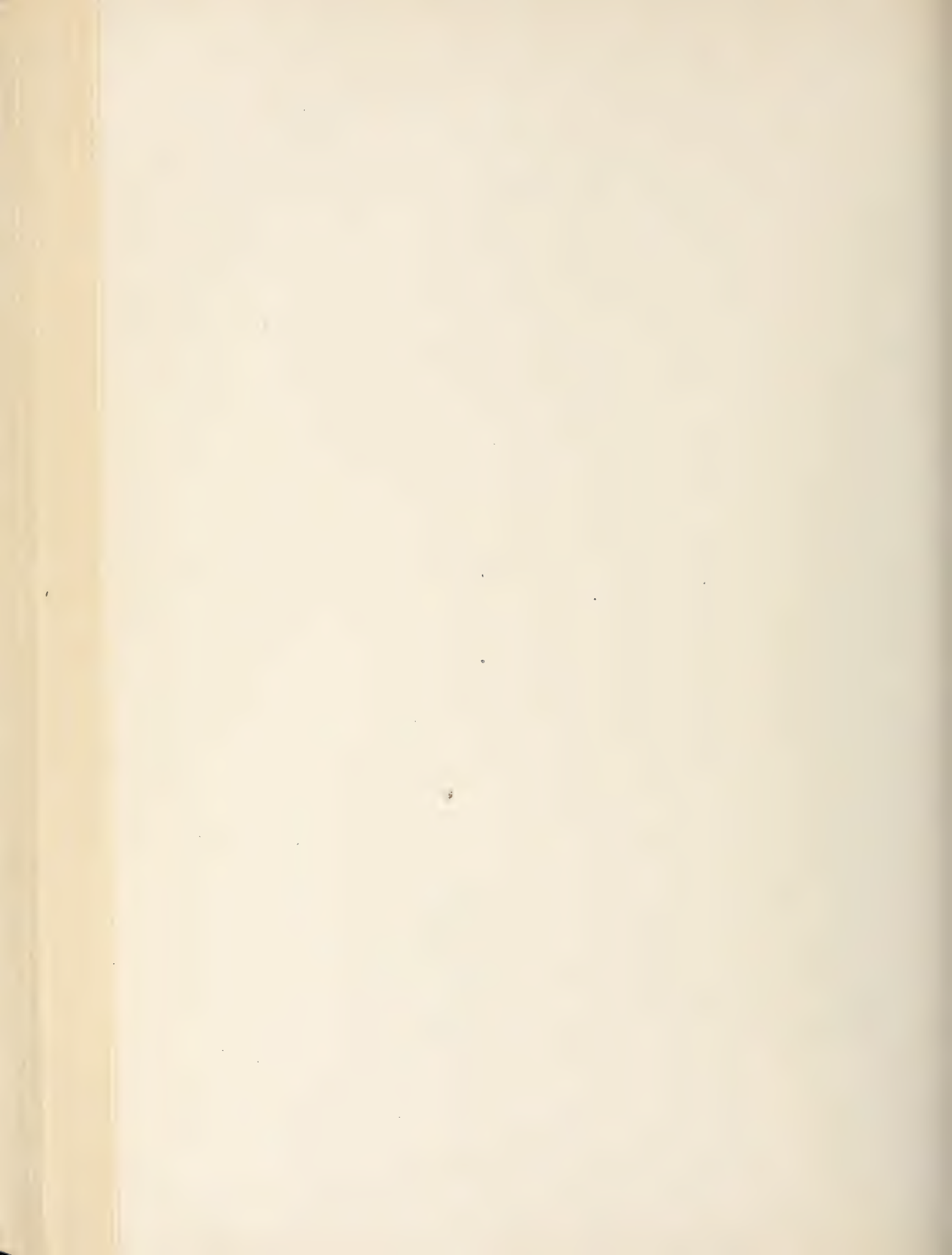
A community of Ursuline nuns had been founded in Louisiana, in the city of New Orleans, in the year 1727, by Mother Mary Franchepain, a convert from Protestantism, through the influence of F. de Beaubois, a Jesuit. At the cession of Louisiana to the United States, eighteen of its religious removed to Havana, and the community fell into a state of decay, only six Sisters being left. Several years later, the Bishop of New Orleans, Mgr. Dubourg, petitioned Mgr. Plessis, Bishop of Quebec, for some of his religious. Three nuns from last named city, Sister Felicité Borne, St. Charles; Marie Angelique Bougie, St. Louis de Gonzague; and Marie Pelagie Morin, St. Etienne, left for New Orleans on May 13th, 1823.

The community of Quebec also came to the succor of an establishment at Galveston, Texas, a branch community of that of New Orleans, established in 1846. It only possessed five Sisters, when Mgr. Odin, Bishop of Galveston, on the occasion of a voyage to Quebec, in 1849, obtained two religious from that city, namely, Sister Victoria White, Saint Jane de Chantal, and Sister Catherine Barbe, St. Thomas.

From 1816 to 1819 the community of Three Rivers gave hospitality to four Ursulines whom Mr. Thayer of Boston, who from a Protestant minister had become a Catholic Priest, had brought from Ireland, into which country they had been introduced from France in 1771. Their first convent was founded at Cork in Ireland. These Sisters were formed to the rules of their institute in the convent of Three Rivers. Having arrived at Boston, they soon fell sick, and in 1824 all four had succumbed. Before the death of the last one, the Vicar-General of Boston had written to the Bishop of Quebec to obtain re-enforcements. Only one was sent, namely, Sister St. George, born Muffett. She organized the community of Boston, and she was ten years in that city, when the memorable 11th of August, 1834, dawned. A mob, worked up to the highest state of fanaticism, laid the monastery of Mount Benedict in ashes, and deprived those helpless women of their home. One of the nuns died in consequence, and the Superior became seriously



URSULINE ACADEMY, CLEVELAND.



ill. After the catastrophe the Ursulines were for some time hospitably entertained by the Sisters of Charity. They afterwards left for Quebec. All their efforts to return to Massachusetts being in vain, they divided themselves among the monasteries of Quebec, Three Rivers, and New Orleans. Thus ended the community of Mount Benedict, the blackened ruins of which the author of this work beheld only a few years ago. The property has since been sold. A monument ought to have been erected on the spot as a lesson for future generations. The burning of that convent is one of the stains upon the fair history of our beloved country. It is good from time to time to see ourselves as others see us. I here translate a few remarks taken from the fourth volume of Migne's Dictionary of religious orders: "We see that the intolerance of the citizens of New England has not changed. In 1834 they destroyed a monastery; in 1855, (about the time when this was written) they insult nuns, and their legislators penetrate the interior of the convents, lay their hands upon the servants of the Lord, and in their scandalous investigations respect neither the sanctity of the chapel nor the shame of sickness. This is the progress that the Americans of our days have made on the road of civilization, and these are the sentiments of the predominant party of that nation to which certain wicked Canadians would like to see their country annexed."

Alas! when we reflect upon the sad scenes of the days of Know-Nothingism, it would appear as though we deserved the reproaches thus inflicted upon us. But with all we protest against the imputations of the author cited, in so far as they apply to Americans in general, or even to the better portion of our fellow-citizens. They are as unjust as we would be were we to impute to the French people in general the persecution of the religious orders which, in these latter years, has existed in France. People who dwell in glass houses ought not to throw stones.

In 1834 Bishop England introduced the Ursuline nuns into Charleston, S. C., where they began a convent and academy near the cathedral. They afterwards removed to Valle Crucis, near Columbia. The present community is very small. Bishop Rappe of Cleveland brought Ursulines from France into his diocese about the year 1848, and they soon after obtained a foundation at Cincinnati.

The Ursuline order had been brought from Ireland, where it had been established in 1771, to New York, where the Sisters opened an academy and poor-school about the year 1812. Their convent was near Third Avenue, and what is now 50th St. They had for some time the Trappist monks as their chaplains. These nuns had come

to New York with the express understanding that if in three years they did not receive a certain number of novices, they should return to Ireland. They were incorporated by an act of the Legislature on March 26th, 1814. However, as they found no vocations, and as those who would have entered among them could not afford the dowry they required, they left New York at the expiration of the term agreed upon. It was not until 1855, that the order again obtained a foothold in New York, being introduced from St. Louis, where Bishop Dubourg had founded a community before the year 1824. A small Ursuline community has lately been established in the midst of many difficulties in the city and diocese of Sioux Falls, S. Dakota.





NUNS OF ST. MICHAEL

ORDER OF SAINT CAMILLUS DE LELLIS.

SERVANTS OF THE SICK.

THE spirit of God, from the beginning of the Church, has moved the souls of men in various directions, and caused them to advance along different roads. Some it called to the deep and profound solitude of the monastic cloister, while it sent others out into the busy world to labor for the good of men. The external works to which these active souls were devoted were of the most varied kinds; preaching the word of God and the work of the ministry in general formed the occupation of some, the teaching of youth that of others; some devoted themselves to the care of pilgrims and strangers, while the nursing of the sick engaged others. To this latter class belong the religious of the order which now occupies our attention.

The founder, St. Camillus de Lellis, was born in the year 1550 at Buçchianico in Abruzzo, in the kingdom of Naples. At an early age Camillus entered the Venetian army, and afterwards served among the Neapolitan troops, till in 1574 his company was disbanded. He had meanwhile contracted a violent passion for cards and gaming, which caused him to lose much. Reduced at length to such straits, he was obliged to drive two asses, and to work at a building which belonged to the Capuchin Friars. A moving exhortation which the guardian of the convent one day made him completed his conversion. He detested his sinful life, and cried to Heaven for mercy. This happened in February, 1575. He now entered the novitiate of the Capuchins, but could not be admitted to his profession on account of a wound in his leg, which was judged incurable. He next essayed the Gray Friars, but he was obliged to leave them for the same reason.

Camillus now repaired to Rome, where he served the sick in St. James' Hospital of Incurables four years. He wore a knotty hair-shirt and a rough brass girdle next his skin, and watched night and day with the greatest attention about the sick, especially those that were dying. During this period St. Philip Neri was his confessor. The administrators, witnessing his charity, prudence, and piety, after some time appointed him Director of the hospital.

Beholding the negligence of hired servants, Camillus formed a project of associating certain pious persons desirous of devoting them-

selves to the care of the sick, out of a motive of fervent charity. He found such persons, but met with great obstacles in the execution of his design. He now resolved to receive Holy Orders, and for that purpose went through a course of studies with great ardor. He was ordained by Thomas Goldwell, Bishop of St. Asaph's, Suffragan to Cardinal Savelli, the Bishop vicegerent in Rome, under Pope Gregory XIII. His ordination to the priesthood occurred at Whitsuntide in 1584, and being nominated to serve a little chapel called Our Lady *ad miracula*, he gave up the direction of the hospital. Before the end of the year he laid the foundation of his congregation, giving to its members a long, black habit. He prescribed certain short rules for them, and every day they went to the hospital of the Holy Ghost, where they served the sick, making the beds of the patients, paying them every office of charity, and disposing them for the last sacraments. He ordained that the members of his congregation should bind themselves by the obligation of their institute, to serve persons infected with the plague, prisoners, and those who lie dying in private houses. In 1585 his friends hired for him a large house.

Pope Sixtus V. confirmed the congregation in 1586, and ordered that it should be governed by a triennial Superior. Camillus was the first incumbent of this office, and Roger, an Englishman, was one of his first companions. The church of St. Mary Magdalen was given him for the use of his congregation. He soon after founded a new house in Naples, where two of the members died of the pestilence while attending to the plague-stricken on board the galleys.

In 1591 Gregory XV. erected this congregation into a religious order, with all the privileges of Mendicant orders, and under the obligation of the four vows of poverty, chastity, obedience, and perpetually serving the sick, even those infected with the plague. He forbade its members to pass over to any other order except to that of the Carthusians. Pope Clement VIII., in 1592, and, in 1600, again confirmed this order, with additional privileges.

The religious of the order are not obliged to recite the Divine Office unless they are in Holy Orders; they confess and communicate every Sunday and great holy-days, they have daily an hour's meditation, hear Mass, and recite the litany and the rosary, and perform other devotions. St. Camillus founded several religious houses in various portions of Italy, and sent several of his religious to Hungary and to other places which in his time were afflicted with the plague. He laid down the generalship in 1607, that he might be more at leisure to serve the poor. He assisted at the fifth general chapter of his order in Rome, in 1613, and after it, with the new General, visited the houses in Lombardy.

St. Camillus de Lellis exchanged this life for a better one on July 14th, 1614.¹

At his death the order consisted of sixteen houses in Italy and other countries. In the short time since its foundation it had lost more than two hundred and twenty religious who died of different diseases, contracted by them in the service of the sick.

Besides the four solemn vows, the Servants of the Sick take also four simple vows: first, never to change anything or permit any change in regard to the manner of attending the sick, except for the sake of a greater good; secondly, never to consent that the order should possess anything belonging to the hospital; third, never to seek any dignity outside the order, nor even accept it without a dispensation of the Pope, and, fourth, to inform the Superiors if they become aware that any one is seeking such dignities.

The general chapter of the order, in which the General and his four consultors are elected, meets every six years. Besides the Fathers, the order possesses also lay-brothers, who are equally bound by solemn vows, and Oblates, who take only simple vows, and who are employed in domestic duties.

¹ See Alban Butler,—Lives of the Saints.



REGULAR CLERICS-MINORS.

THIS is one of those orders which, like so many of the modern ones, owe their existence to a preconceived idea, rather than to a spontaneous growth. It first took root in the mind of Giovanni-Augustino Adorno, a member of the ancient Genoese family of that name, to which also the husband of St. Catherine of Genoa belonged. Adorno, having bid adieu to the vanities of the world and become a priest, felt within himself the inspiration to found a new order, in which the active life should be united with that of contemplation. Having spent forty days in solitude and penance in the desert of Val-lombrosa, the conviction took possession of him that it was God's will that such an order should be established by him. Two noblemen of Naples, Francis and Augustin Carraccioli, entering into his views, he departed for Rome with the former, in order to obtain permission for his work from Pope Sixtus V. By the influence of their friends and relatives in Rome, they obtained from the Sovereign Pontiff a Brief, dated July 1st, 1588, which permitted them to establish an order of Regular Clerics, to take solemn vows, choose a Superior, and make rules for the government of the order. And, as the Pope had been a member of the Order of St. Francis, he gave to them the title of Minors.

Returning to Naples, they laid the foundations of their institute in the church of St. Agnes. Gregory XIV., in 1591, granted them the privileges of the Theatines, and Paul V. made them participants in the privileges of the other religious orders.

Adorno, whose life was one of great virtue, and who was wont to spend several hours daily in prayer, went to Spain to endeavor to introduce the order into that country, but his efforts were not crowned by success, and it was only after his death that it obtained establishments in Spain. Worn out by fatigue and austerities, Adorno died in Naples on September 21st, 1591. Francis Carraccioli, a man of deep humility and austerity, succeeded him as Superior. He died on June 4th, 1608.¹ The third founder, Augustin Carraccioli, who had left a rich abbey to join Adorno, refused to accept the position of General, as he preferred being a subject to exercising superiority. His death occurred on May 28th, 1615.

¹ St. Francis Carraccioli was canonized by Pius VII. in 1807.

In the beginning of the order, the General was elected for life, then for a term of six years; but Pope Alexander VII. decreed that the former practice should be revived, and that henceforth the General should be perpetual.

The members of this order, besides the ordinary solemn vows, also bind themselves never to seek for any office outside of their institute. They also swear to covet no dignity within the order. They practise several exercises of piety and mortification common to other religious orders, and have this characteristic exercise which they call circular, and which consists in their taking turns in the practise of an hour's mental prayer and of certain acts of mortification, so that there is always one religious engaged in these exercises. They devote themselves to various works of the ministry for the good of their neighbor. They possess four kinds of houses: the houses of exercises, in which they labor in the ministry; the novitiates, where the members of the order are trained; the colleges, where they devote themselves to the work of education, and the hermitages, or houses of absolute seclusion. The latter are optional, nor can the Superior oblige a religious to take up his abode within them. Their habit resembles that of other Regular Clerics, with the exception that they wear a leathern girdle, and that their sleeves are wider.

The order has produced a number of men distinguished by the sanctity of their lives and by their writings.



REGULAR CLERICS OF THE MOTHER OF GOD, OR OF THE PIOUS SCHOOLS.

THE founder of this order was St. Joseph Calas Sanctius, born at Peralta de la Sal, in the kingdom of Aragon, on September 11th, 1556. He followed the courses of philosophy and law at the University of Lerida, and studied theology at Valencia and at Alcala de Henares, in which latter place he received the degree of doctor. After many difficulties he had to encounter on the part of his father, he became a priest in December, 1582. His reputation for virtue soon increased to such an extent that the Bishop of Lerida chose him as confessor, and appointed him his theologian and synodal examiner. The same prelate took Calas Sanctius with him as his secretary on a canonical visit he made by order of the Pope to the monastery of Montserrat. After the death of this bishop, he filled for eight years an important position in the diocese of Urgel. In May, 1592, he went to Rome and became theologian to Cardinal Marco-Antonio Colonna. In this city he led a most pious and austere life, and became a member of several confraternities, and particularly of that of the Christian Doctrine. In this capacity he went through the city to instruct the country people, and he gathered the children together in the churches to perform the same office of charity towards them. This exercise taught him the necessity of instructing the children at an early age in the great principles of Christianity. Seeing one day some children playing in the street, who made use of much bad language, he stopped to gaze at them. His reflection brought him to the conclusion that God desired him to devote himself to the education of such children. Finding no one willing to second him in this arduous enterprise, he resolved to undertake it alone. To this end he rented several apartments in the *Trastevere*, where he gathered together children, to whom he taught reading, writing, and arithmetic, and to whom he furnished gratuitously, books, ink, and paper. Twice a day he went to his school from the palace of Colonna, a great distance. Not being able to suffice alone to the accomplishment of this task, he associated to himself several priests, also members of the Confraternity of Christian Doctrine. His schools soon obtained such a reputation that several families of the city sent their children to him to be educated. This was cause

that, about the year 1600, he transferred his schools into the city, having rented a large house for the purpose. He now left the palace of Colonna to take up his abode in this place with those who had joined him in the good work. Two years later they changed their residence to another place near the church of Sant' Andrea della Valle. There he began a community life with his companions. Clement VIII., having heard of Calas Sanctius and his work, sent for him, promised to visit the schools in person, and ordered that a yearly allowance of two hundred scuti should be given him for the rent of the house.

This generosity of the Pope excited great jealousy among the other teachers of the city, who began to complain to the Sovereign Pontiff that matters were not as had been represented to him. Hereupon the Pope appointed the Cardinals Antoniani and Baronius to visit the schools of Calas Sanctius. Their report having been satisfactory, the Sovereign Pontiff approved verbally of the schools, taking them under his protection. After his death, Paul V., his successor, gave them, as protector, Cardinal Torres, and, after the death of the latter, Cardinal Giustiniani. In 1612, Calas Sanctius bought the Torres palace, his other house having become too small. In 1617, on March 6th, Paul V. approved the institute of St. Joseph Calas Sanctius, erecting it into a congregation, to which he gave the title of the Pauline Congregation, permitting its members to take the simple vows of poverty, chastity, and obedience. Joseph Calas Sanctius was appointed Superior of the congregation with the title of Prefect. He, together with his companions, received the habit from the hands of Cardinal Giustiniani on the feast of the Annunciation in 1617. The saint changed his family name, taking that of *the Mother of God*. The practice of changing the name thus began in this congregation, which, in 1621, was placed among the religious orders by Pope Gregory XV., under the title of Congregation of Poor Regular Clerics of the Mother of God of the Pious Schools. By another Brief of 1622, the same Pope approved their constitutions, named the holy founder General of the congregation, to which he granted the privileges of the Mendicant orders.

During the lifetime of the holy founder, his order spread to Genoa, Tuscany, Naples, Sicily, and Sardinia. It afterwards passed to Austria, Germany, Poland, and Spain. After a life of eminent virtue and austerity, St. Joseph Calas Sanctius passed away from mortal scenes to a better life on August 25, 1648. He was canonized by Clement XIII., and his feast is celebrated on August 27th.

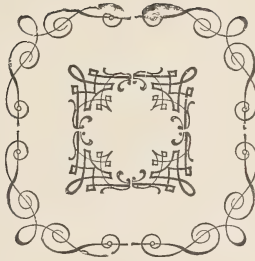
The end of the Order of St. Joseph Calas Sanctius is to afford a good education to children, especially those of the poorer classes, and to

this the religious bind themselves by a fourth vow. They teach nearly all branches of human knowledge, from the alphabet to theology, and, above all, watch over the spiritual welfare of the children committed to their care. Gregory XV., as we have seen, had placed them among the regulars and permitted to take solemn vows, but Alexander VII., in 1656, brought them back to their first condition, decreeing that they should take only simple vows, and bind themselves by an oath of perseverance in the congregation. This regulation remained in force for a short time only, for, in 1669, Clement IX. re-established them in the state of regulars. Several among them objected to bind themselves by solemn vows, and even had recourse to the Pope to obtain the dispensation of the simple vows and the oath of perseverance they had taken. For this reason Clement X., by a brief of October, 1670, granted time to those who had taken only the simple vows, in order that they might decide either to leave the congregation or to remain in it and make their solemn profession. At the same time, the Sovereign Pontiff gave certain decisions which, from a canonical standpoint are very interesting. He gave power to the General to absolve from the simple vows, but under the following restrictions: Those who were laymen or only in Minor Orders, were absolutely dispensed; those constituted in Holy Orders, who possessed either a sufficient patrimony or a benefice, were returned to the jurisdiction of their bishops. If, on the other hand, they possessed no adequate means of support, they were left free to remain in some convent of the congregation, and live with the professed religious, but without voice, either active or passive. In this case they might continue to exercise their orders. If, however, such ecclesiastics desired absolutely to leave the congregation, they were to live under the obedience of their bishops, but to be suspended from the exercise of their orders. These precautions were taken by the Sovereign Pontiff in order to prevent penniless ecclesiastics from being thrown upon the world.

By a Brief of April 28th, 1660, Alexander VII. decreed that the General of the order should be elected for six years, and that he should have four assistants. Innocent XI., in 1689, exempted these religious from the jurisdiction of the ordinaries, submitting them directly to the Holy See. For a time they went barefooted, but Alexander VIII., in 1690, obliged them to wear shoes. They also belong to the number of the Mendicant orders. Their habit resembles that worn by the Jesuits in some countries, with the exception that they close it in front with three leathern buttons. Their mantle reaches only to the knees.

This institution has spread throughout several countries of Europe. The continuator of Hélyot believes that it has departed from the

spirit of its holy founder. He accuses its members of being jealous of the success of the Jesuits, and of having inclined towards several novel ideas which have disturbed the Church during well-nigh two centuries. He cites a member of the order, Father Molinelli, who seemed inclined to Jansenism. The members of the Congregation of the Pious Schools are also called Piarists.



CELESTIAL ANNUNCIADES.

WHEN writing of the congregations following the Rule of St. Francis, we treated of the Nuns of the Ten Virtues, founded by St. Jane de Valois, who also bear the names of the Annunciades. Those which form the subject of the present sketch are designated by the name of Celestial, first, on account of their habit, which is partly of blue, and secondly, in order to distinguish them from the other religious of that name. The order of which there is here question was founded by an Italian lady, Victoria Fornari, who, in the year 1562, was born at Genoa. After an infancy spent in innocence, to obey her parents she married a noble Genoese, Angelo Strate, by whom she had six children. Having spent nearly nine years in married life, she lost her husband, and, in consequence, she fell into a state of great distress. After the first pangs of sorrow she turned her whole attention to God and the Blessed Virgin. She would gladly then have entered a religious order, but the duties she owed her children prevented her. However, she began to lead a solitary life, binding herself by three vows: first, of perpetual chastity; second, never to assist at evening parties, except for an urgent reason of charity; and third, to abstain from wearing gold, silver, and silk.

For some time she had been revolving in her mind the plan of founding an order in honor of the Blessed Virgin. Her children having consecrated themselves to God, her sons in the Order of Minims, and her daughters in that of the Regular Canonesses, she found herself free to execute her project as soon as Divine Providence should open the way for her. It happened that her confessor, Father Zenone, of the Society of Jesus, had for several years cherished the desire of contributing towards the foundation of a new order in honor of the Blessed Virgin, under a rule, moderate in regard to the exterior, but austere in the practice of interior virtue, and in its detachment from secular conversation. Victoria had communicated her intentions to this Father, and they both conferred together on the best means to obtain the object of their wishes. The greatest obstacle which presented itself to their mind was the want of temporal means. The same reason withheld the Archbishop of Genoa, Horatio Spinola, from giving his consent to the undertaking.

Nothing was now left to Victoria but to have recourse to prayer.

God often leaves his friends without any visible means of performing a work of which the inspiration proceeds from Him, in order to try their constancy and to enable them to put their entire confidence in Him. This was the case with Victoria. In spite of these obstacles she determined to begin her foundation, and having a second time requested the Archbishop's permission, she finally obtained it in 1602. She also obtained the necessary leave of the Senate of Genoa.

After much delay, the foundress succeeded in purchasing a house, and four companions joined her. All four had been under the direction of F. Zenone. The first one was Vicentina Somellini, at whose expense the monastery was built, and to whom Victoria persisted in giving the title of foundress. The others were Maria Tacchini, Clara Spinola, and Cecilia Pastori. Vicentina Somellini was married to Stefano Centurioni, but by mutual consent her husband and she separated, he resolving to enter a monastery, which resolution he put into execution after her death, that occurred during the year of her novitiate. On the same day that Vicentina received the religious habit, he donned the ecclesiastical garb, and the following year he became a priest. At the age of fifty-eight he celebrated his first Mass in the little chapel of the new monastery, where, with two other priests, he continued to celebrate, until some years later he entered religion. During the time that preceded his entrance into religion, he followed the mode of life of the Discalced Carmelites, among whom he had wished to end his days, but an attack of paralysis prevented his admission into that order, and, after many difficulties, he was finally received among the Barnabites in 1612, being then seventy-two years old. Seven of his children also became religious.

The constitutions of the Order of the Annunciades had been framed by Father Zenone. Stefano Centurioni obtained in 1604 the approbation for them of Pope Clement VIII., with permission to found the monastery under the Rule of St. Augustin, and the title of the Annunciation. In the same year the nuns took possession of the house bought by Victoria Fornari. Their number had increased to ten, two of whom were daughters of Stefano Centurioni and Victoria Somellini. After receiving the habit, the Sisters of this order added the name of Maria Annunziata, either to their baptismal name, or to one they assumed instead. Their investiture took place on August 2d, 1604. The Archbishop appointed Victoria Superior, and, during her lifetime, her community increased to a great extent. The number of religious in a monastery is fixed by the constitutions to forty.

The following year, 1605, Stefano Centurioni laid the foundations of a larger monastery, but, soon after, his spouse, Vicentina, who in

religion had taken the name of Mary Magdalen, passed away from this life, her death occurring on April 18th. Stefano, as we have seen, did not on this account discontinue the interest he took in the infant community.

On September 7th, 1605, Victoria and her companions made their solemn profession in presence of the Vicar-General of the Archbishop. They added the vow of cloister, with a clause to the effect that they would never allow themselves to be seen by seculars, even their relatives, and that they would never speak through the open grating, except three times a year.

A few years later, several young women in France, having heard of this new institute and its constitutions, determined to embrace them. They accordingly began the second monastery of this order, receiving, in 1812, the habit from the hands of the Bishop of Corinth, at Pontarlier in Burgundy. A third foundation was commenced in the following year, at Vezou, also in Burgundy. Hence the order passed to Lorraine.

In 1617 Mother Victoria died, and after her death the order began to obtain a wide extension in France and Germany.

The constitutions of the order, first approved by Clement VIII., were confirmed by Paul V. in 1613. At the solicitation of Cardinal Bellarmine, Gregory XV. extended by word of mouth the same confirmation to the new monasteries, and finally, on August 13, 1631, Urban VIII. approved all the monasteries already founded, and which would, in course of time, be established in whatever part of the world.

These Sisters, by their constitutions, are bound to support themselves by the labor of their hands, except when their monasteries are sufficiently endowed, in which case they labor for poor churches by making corporals and purifiers. In their own churches, objects of a precious character, such as gold and silver ornaments, are forbidden.

They are allowed to speak to their male relatives in the first degree, and to their female relatives in the first and second degree, only once in two months. In case a Sister has no nearer relatives, the privilege may be granted to an uncle or aunt. Advent, Lent, and Communion-days are, however, excepted. Three times a year they are permitted to see their parents, brothers, and sisters, through the open grating. The members of the order recite the Divine Office and that of the Blessed Virgin, but all manner of chant and music is forbidden. They also practise mental prayer and several bodily mortifications.

The habit of this order is a white robe, with scapular, girdle, and mantle of blue. The choir-nuns wear slippers covered with blue leather, as a reminder that their actions must be heavenly, and not earthly, though touching the earth. The lay-sisters wear sandals.

CONGREGATION OF THE DAUGHTERS OF NOTRE DAME.

THE foundress of this congregation, Jane de Lestonac, was born at Bordeaux in 1556. Her father was a devout Catholic, but her mother had become a Calvinist. It was a miracle that the child did not lose its faith. Her early life was one of great piety. At the age of seventeen, in obedience to the wishes of her father, she married Gaston, Marquis of Montferrant. After twenty-four years of married life, she was left a widow. A few years later, breaking all the bonds that bound her to the world, she entered the monastery of the Feuillantes at Toulouse. Here she remained six months, but the condition of her health obliged her to leave the novitiate.

She now conceived the plan of founding a society under the protection of the Blessed Virgin, for the education of young persons. Together with several young ladies, she placed herself under the direction of Father de Bordes, of the Society of Jesus, which she desired to take as the model of her institute. Together with her director she prepared the rules of her congregation, which, in 1606, she presented for approbation to the Cardinal de Sourdis, Archbishop of Bordeaux, who not only approved her institute, but also promised to endeavor to obtain the approbation of the Sovereign Pontiff. Through the influence of Cardinals Bellarmine and Baronius, the confirmation of the institute was obtained from Pope Paul V., on April 7, 1607. The Brief of His Holiness decreed that the new congregation should be united to one of the ancient orders, and, in consequence of this, the Archbishop affiliated it to that of St. Benedict, on January 9, 1608.

The first Sisters received the habit on May 1st, 1608, and the foundress was appointed Superior. In 1610, after many trials, they were admitted to their solemn profession. After this, the order spread very rapidly, so that before her death, the foundress had the satisfaction of beholding the foundation of more than thirty convents. Madame de Lestonac died on February 2d, 1640. She was declared Venerable on September 6th, 1834.

The institute was resurrected in France, after the Revolution, and spread to Spain, Italy, and even to America.

The religious of this congregation followed the constitutions of St. Ignatius de Loyola, as their society is an imitation of his. Although they observe the rule of enclosure, they devote themselves to the education of youth, principally in the direction of boarding-schools. They also teach poor children and give instruction to working girls.



CONGREGATION OF OUR LADY OF REFUGE.

ON November 30th, 1592, was born at Remiremont in Lorraine, the one destined by Divine Providence to be the foundress of this congregation. Marie Elizabeth de Ranfain was the only daughter of Jean Leonard de Ranfain, and of Claude de Magniere. From her earliest childhood her life was one of suffering and of virtue at the same time. All the seductions the world could command were brought into play upon her youthful heart, but, aided by grace from on high, it remained pure in spite of the world. The parents of the young girl, seeing her aversion to a married life which they desired for her, and her attraction to the religious state, and beholding that the allurements of pleasure made no impression upon her, became her persecutors. No means were left untried to move her, but all was in vain. Finally she was forced, being literally dragged to the church, to contract marriage with a widower much older than herself, who had scarcely married her when he began to ill-treat her, and act towards her as though she were his slave. We must certainly bow before the inscrutable decrees of God, who so frequently has performed miracles to preserve the virginity of some of His handmaids, and who now permits a young woman desiring nothing more ardently than to consecrate her virginity to Him, to be attached to such a brute as her husband was. In spite of his persecutions, which surpass imagination, she bore all with the most heroic fortitude, rendering him all manner of services. Finally her patience and her prayers conquered, her husband was converted, and he died, truly repentant, in 1615, leaving her a widow with three children, at the age of twenty-three. Her sufferings did not diminish with his death; they increased fast around her, and, for a time, the evil spirit himself tormented her. She endeavored in vain to enter different religious orders, but there were always obstacles to prevent her.

In the year 1624 Divine Providence made use of her as an instrument for the establishment of a new religious congregation. Being at Nancy, she was informed that two women of bad life had manifested their desire to change their conduct, but that they had no place to go to except the houses of infamy where they had been living. Her heart was touched and she took care of the poor creatures herself. This fact hav-

ing become known, several others of these unfortunate women applied to her for aid, so that within a short time, she had no fewer than twenty under her care. The world, as always, had its criticisms ready. How many an unfortunate girl has been driven to a life of infamy by the world! She has had the misfortune of taking a false step, and immediately she becomes an outcast, and spurned by society, frequently that very society which is rotten to the core, but which presents exteriorly an appearance of purity. Like the meek Jesus, the friend of sinners, who with such divine charity pardoned the woman taken in adultery, Madame Dubois, (such was the name of Marie-Elizabeth after her marriage,) kindly cared for these fallen creatures in spite of the criticisms of a heartless world. Nevertheless her work also found its supporters. To this number belonged the Bishop of Toul. After his death his successor formed the design of establishing a religious community for the purpose of working at the conversion of abandoned women. Having taken the advice of several enlightened persons, the good Bishop decreed that a community should be formed of several of the penitents, to whom respectable ladies should be added in order to govern them, and that other repentant women should be received into the community as refugees from a life of vice. Thirteen persons were chosen, who took the habit on January 1st, 1631, eleven becoming choir, and two lay-sisters. To the number belonged Madame Dubois and her three daughters, the former taking the name of Marie-Elizabeth of the Cross of Jesus. In 1634 the institution was confirmed, and its rules were approved by Pope Urban VIII. After this, Mother Elizabeth and her first companions took the vows of religion. From Nancy the institution went over to Avignon and other cities of France. Her work was now accomplished, and the saintly, suffering Mother Elizabeth of the Cross laid down her weary head to rest, while her soul soared to the world beyond the grave, on January 14th, 1649.

The congregation she had founded took the title of Our Lady of Refuge, and adopted the Rule of St. Augustin, with several of the constitutions of St. Ignatius. We must here add that a Jesuit, Father Poiré, had greatly aided the community in its infancy. The members of this institute are clad in a reddish brown habit, with a white scapular. Three kinds of persons are received into the congregation. The first consists of those whose life has been without reproach, and who bind themselves by a special vow to the service of penitent souls. To the second class belong those penitents who are deemed worthy and who are admitted to the religious profession, forming one and the same body with the former. To the third class belong voluntary penitents who, not being religious, live in a separate quarter under the guidance of the

Sisters of the first class. The number of the first class is limited so as not to encroach on that of the penitents. The Superiors of the community are taken from among the former, they being not elected, but appointed by the ecclesiastical Superior. Each monastery is subject to the diocesan Bishop. All the members of the community, whether religious or not, are called Sister, and, dropping their family name, they take that of a saint. No one is permitted to speak with persons from outside, except with the grating closed, and in presence of another Sister.



ORDER OF THE INCARNATE WORD.

THE principal end of this order is to honor the mystery of the Incarnation of the Son of God. Its foundress, Jane Mary Chezard de Matel, was born on November 16th, 1596. She appears to have been a saint from her infancy, and to have been raised to an extraordinary communication with the Divinity. It is said that it was in one of her visions that God ordered her to found the order of the Incarnate Word, and even prescribed the plan of the Institute, together with the form and color of the habit. She began her work in 1625. With her mother's permission she took up her abode with two companions in a house that the Ursulines of Paris had abandoned. Her father greatly opposed her design, but she persevered in it, and went to Lyons to communicate her plan to the Archbishop of that city. The prelate not only approved of it, but even requested her to begin the work at Lyons. In obedience to his wishes, she took up her abode in that city. After the death of the Archbishop, finding it difficult to consolidate her order, she removed to Paris. Madame de Sainte-Beuve, foundress of the Ursulines, hearing of the matter, requested Father Jacquinod, Superior of the Jesuits, who had been the Director of Mother de Matel, to oppose her plan. The influence of this lady was such that Father Jacquinod received an order from his General not to meddle with the new order, and to abandon Mother de Matel. This persecution, however, did not last long, for the General, being better informed, wrote to Father Jacquinod in her favor. On June 12, 1633, Pope Urban VIII. permitted the canonical erection of the institute under the title of the *Incarnate Word*. The object of the order, as the foundress explained it in her supplication addressed to the Sovereign Pontiff, was to honor the Incarnate Word in all its mysteries, especially in the Blessed Sacrament, and to repair the outrages committed against Our Lord by the Jews during His lifetime. After some time she returned to the community she had formed in Lyons, where her presence was demanded. The new order experienced numberless contradictions, but the foundress persevered in spite of them all, and, in 1639, the first five religious received the habit from the hands of the Bishop of Nimes. Her first regular monastery was founded at Avignon, the second at Grenoble, and the third at Paris. Like many holy souls, Mother de Matel

had much to suffer from the jealousy of others. Having erected the house of her congregation at Lyons into a monastery, she returned to Paris. In that city she had much to endure on the part of the Superior of her community. It was the last drop in the chalice, and it completed the cross of the saintly foundress, who died in Paris on September 11, 1670.

This order, which possessed five houses, persevered in the exact observance of its rule until the French Revolution, when the blow aimed at all the religious orders also fell upon it, and its members were dispersed.

One of the survivors, Mother de Quiquerant, being exiled in Italy, made the acquaintance of a young French priest, the Abbé Denis. She often told him that, in case of returning to their country, they should work together for the restoration of her order. Her words appeared to make but little impression on him. However, in the year 1806, M. Denis, being at the head of the parish of Azerables, a series of circumstances caused him to establish a community of women, to which he gave the name of the Incarnate Word. It does not appear that he intended to restore the former order of that name, but merely to establish a congregation of hospital sisters. For this purpose, he had a rule composed by two theologians of St. Sulpice. The three first religious of this new congregation made their vows on July 5th, 1807. Extraordinary fervor reigned in the community, which continued to exist as it had begun, until 1816, when, by invitation of M. Denis, Mother Saint-Esprit Chinard-Durieux, an old religious of the order, joined them, bringing with her the habit, the rule, constitutions, and book of customs of her order. She was received with open arms, and the Superior of the house, shortly after, resigned her office in her favor.

To be better understood, we shall here describe the habit of the Order of the Incarnate Word, as it had been worn before the French Revolution, and as it is said to have been revealed to Mother de Matel. It consisted of a white robe, red scapular, and red mantle. On the scapular was embroidered in blue silk a design representing the crown of thorns, the name of Jesus, and a heart surmounted by three nails. The cincture was red, and hung down as far as the feet. The Sisters of this order also wore shoes of a red color. Each of these articles had its special signification with reference to Our Lord's Passion.

From the time of the establishment of the congregation by M. Denis until the arrival of Mother Chinard-Durieux, the Sisters wore a black habit with a red cord, but, during the course of the year 1817, they adopted the original habit of the order.

A short time after, Madame de Quiquerant, whose name in religion had been Mary Victoria Angelica, having learned by the newspapers that the Order of the Incarnate Word had been established at Azerables, immediately set out for that place, where she arrived on October 20th, 1818. She only lived three months after her arrival. A third member of the order of the former community of Lyons, Sister Saint Paul des Champs, also joined the little band at Azerables in 1818. The old Order of the Incarnate Word had now been restored and its rule adopted. The house of Azerables was also enabled to send forth affiliations or branch communities.

The Order of the Incarnate Word is a cloistered order. Pope Urban VIII., in the Bull of erection, gives to it the name of Order of the Incarnate Word and of the Blessed Sacrament. Its principal end is the increase of the honor of God by the devotion to the Word Incarnate. The order also devotes itself to the instruction of youth. The rule followed by its members is that of St. Augustin, and they take the vows of poverty, chastity, and obedience, and that of stability in the order. They recite the Office of the Blessed Virgin and, on certain days of the year, the Roman office. Each house is subject to the jurisdiction of the Bishop of the diocese.

From this order have gone out two congregations of non-cloistered religious. The first was founded in 1834, by Madame du Bourg, mistress of novices in the convent of Evaux. She gave to the Sisters of this congregation a blue habit, which she herself adopted. She left the cloister, it appears, with the full consent of the community, to join the congregation she had established, and which became very flourishing.

Ten years after her departure, the restorer of the order, M. Denis, in accordance with his original plans, established a second congregation to perform works of charity. This he effected in 1847, with the authorization of the Bishop of Limoges. He gave to these Sisters the name of Hospitallers of the Incarnate Word. They were to form one and the same body with the cloistered nuns. Their habit is black, with a red cross. If they desire, and they are deemed fit, they may, after some time spent in the congregation, pass over to the cloister.

In the month of March, 1852, the monastery of Lyons, of the Order of the Incarnate Word, sent a colony to Texas in the United States. These Sisters possess at present in that state, two flourishing convents at Brownsville and at Corpus Christi. To both of these, boarding and day-schools are attached. The Sisters of Charity of the Incarnate Word are also in the United States. They possess a hospital in the diocese of St. Louis.



NUNS OF THE VISITATION

THE ORDER OF THE VISITATION.

THE founder of this order was the meek and gentle St. Francis de Sales, Bishop of Geneva. I call him its founder, for it originated in his mind, and it was developed under his care, though it went far beyond his original intentions, and differs widely from its plan as he at first conceived it. What was the first idea of Francis de Sales concerning the institute of which he, together with St. Jane Frances de Chantal, became the author? Listen to the Curé de St. Sulpice in his incomparable Life of the saint: "His (Francis') compassionate heart had long sympathized with a great number of Christian souls who were longing after the religious life, separation from the world and its dangers, without being able to realize their pious desires, because the weak constitution of some, the advanced age of others, and the evidently good but enervated disposition of another class, would not allow them to accommodate themselves to the austere rules of the then existing communities. At this epoch there were, indeed, asylums for repentant sinners, for cenobites and recluses, for strong souls, whom the spirit of humility and mortification attracted to the practice of corporal austerities, but there were none where persons of the female sex, at a mature age in the state of widowhood, or in infirm health, wishing to leave the world, might consecrate themselves to God, and live under obedience. In order to supply this want, the holy Bishop desired, not an order whose members would be bound by vows, for he thought there were enough of such in the Church, without creating more,—but a congregation of pious women, either maidens or widows, where, instead of the senses, the mind and heart might practise a mortification accessible to all; where faults might be corrected and virtues acquired, more by the attraction of love than by the severity of penance; where they might apply more to simplicity than to contemplation, to union with God than to multiplied prayers, to renunciation than to poverty, to charity than to solitude, to obedience than to painful observances, where, in fine, sanctity, so much the more solid as it would be interior, might be manifested only by meekness, condescension, courtesy and simplicity,—virtues without any splendor in the eyes of men, but beautiful before God and His angels." Such was the original plan conceived of the institution by St. Francis, who had been

favoured by God with a revelation that he was to found a new order. What events and circumstances caused him to modify it, we shall see in the course of this history.

The idea of founding a congregation without vows was not new in the Church, as such an institution existed for women in that of the Beguins, and St. Philip Neri had established the oratory on a similar plan, setting an example which was to be followed in France by the Cardinal de Berulle, and by M. Olier, the founder of St. Sulpice.

Francis de Sales, founder of the Order of the Visitation, was born at the Chateau de Sales in Savoy, of an illustrious family, in August, 1567. His early education he received at Annecy, whence he was removed to the Jesuit college at Paris. His progress in virtue kept pace with his advance in knowledge. He studied philosophy and theology in the capital of France, and, having completed these studies, went through a course of law at the University of Padua. On his return home, contrary to the expectation of his father, he determined to embrace the ecclesiastical state, and after his ordination to the priesthood, he became provost of the chapter of Geneva. He soon accepted a most arduous mission in Chablais, where, in the midst of untold hardships, he labored zealously at the conversion of the Calvinists. In 1599 he was appointed coadjutor of the Bishop of Geneva, who resided at Annecy, his episcopal city being in possession of the Protestants. After the death of the latter, he succeeded to the episcopal See of Geneva. The life of the saint after this was one of unceasing activity for the glory of God and the good of his neighbor.

The one who was to co-operate with him in establishing the Order of the Visitation, was the Baroness de Chantal. Jane Francis de Fremyot was born of illustrious parents at Dijon in France, on January 23d, 1573. Twenty years later, on December 29th, 1592, she was married to the Baron de Chantal, a young nobleman of the illustrious family of the Rabutins. Eight years of domestic happiness followed, during which the Baroness de Chantal was a model of virtue to all her acquaintances. But the day of calamity finally dawned upon her; her husband, while on a shooting excursion with a friend, was accidentally and fatally wounded by the latter. The grief of the Baroness on seeing her husband brought home to her, was indescribable. All efforts to save his life proved unavailing, and, after lingering nine days, he died a most edifying death, leaving a disconsolate widow, with one little son and three daughters. Jane Frances bore her loss with heroic fortitude, offering herself entirely to God, for whom alone she now desired to live.

One day, while she was earnestly beseeching the Lord to give her

a faithful guide to conduct her to Himself, she saw, on a sudden, a man of the same stature and features with St. Francis de Sales, in a black cassock with a rochet and biretta, just as he was, the first time that she afterwards saw him at Dijon. In 1604 it happened that St. Francis de Sales came to preach the Lenten Sermons in that city, and upon this occasion the devout widow made a visit to her father that that she might have the opportunity of assisting at the sermons of that celebrated preacher. The first time she saw him she was persuaded he was the spiritual director that she had long begged God to send to her. Before she spoke to him, the Bishop knew her from a former vision in which God had manifested to him this future vessel of his grace. St. Francis dined frequently at her father's house, and, by hearing his familiar discourse she conceived a great confidence in him. She made a general confession to him, and received great light and comfort by his wholesome counsels.

After leading a life of great retirement and devotion for some time, she began to entertain thoughts of renouncing the world. St. Francis leisurely recommended the matter to God, and, at length, proposed to her divers religious orders. Her answer was, that she desired to embrace whatever state he judged most conducive to the divine honor. He then laid before her his project of forming a new establishment of a Congregation of the Visitation of the Virgin Mary, and she embraced the proposal with extreme joy.

Having provided for her children, and conquered all the oppositions of flesh and blood, she bade adieu to her relatives and friends, and laid the foundation of her institute at Annecy, on Trinity Sunday, 1610. Two other devout women took the habit with her; they were Mademoiselle Favre and Mademoiselle de Brechard. Towards the end of July they were joined by two other Sisters, Sister Rojet, and Sister de Chatel, and, about the month of December, three others arrived. After some time, the foundress, with her two first companions, made her profession, which consisted of a simple offering of themselves to God, for, as we have seen, St. Francis had then no intention of binding them by vows. Like all works of God this new congregation found opponents, but it finally triumphed over them.

One of the primitive objects of the institute was the visiting of the sick and the poor. This duty was faithfully performed by the Sisters in the beginning of the order.

A second house of the Visitation was founded by St. Francis de Sales at Lyons, where, after the return of Madame de Chantal to Annecy, Mother Favre became Superior. The Archbishop of Lyons, Cardinal de Marquemont, differed with St. Francis de Sales in his views

about the order. The Cardinal believed that its solid establishment demanded the observance of the enclosure, the obligation of solemn vows, and the erection of the congregation into a religious order. St. Francis, however, did not agree with him, for he desired the Sisters to unite the works of activity with those of contemplation. "My aim has ever been," he said, "to unite these two modes of life by so just a medium, that instead of destroying one another they might give mutual support, one assisting the other, and that the Sisters might relieve their neighbor in soul and body, whilst laboring at their own sanctification. To prescribe enclosure now would be to destroy an essential part of the institute, to deprive the world of charitable assistance and good example, and the Sisters themselves of the merit of works of charity, so strongly recommended in the Gospel, so well authorized by the example of our Lord."

However, he finally yielded to the Archbishop's views, and consented to the proposed change. Referring to this in after years, he said: "I am called the founder of the Visitation; and yet, what is more unreasonable? I have done what I did not want to do, and undone that which I wished to do."

Providence, for its wise designs, permitted or ordained this essential change in the Order of the Visitation, but, looking at the matter from a human standpoint, it appears to be regretted that the Archbishop of Lyons interfered with the designs of the founder. There are some persons who seem to believe that they are better able to organize a work than the one who originally designed it, and thus many an institution may swerve from its original plan.

After the foundation of Lyons, others soon followed, and the institution spread throughout France. Seeing the progress this institute was making, Francis thought it time to fortify it with definite constitutions. He prayed long and fervently, consulted the most eminent men, and studied the rules and constitutions of different orders. One of the first rules he made regarded the government of the institute. Each house was to be immediately subject to the Bishop of the diocese. The Order of the Visitation was open to every one, even widows, the deformed, the infirm or advanced in age, with the exception of those who suffered from a contagious disease or an infirmity which rendered them incapable of observing the rule of the community.

The Sisters were to be divided into three classes: the choir-sisters, sisters exempt from the office, but in all else equal to those of the choir, and the lay-sisters, who had no voice in the chapter. The number of members of the community were to be limited to thirty-

three, nor could more be received without dispensation. Every year the Sisters were required to exchange the objects given them for their use, in order to destroy all attachment to them. The exercises of the day consisted in meditation, the recitation of the Divine Office, and other spiritual exercises. The Sisters were allowed to have two recreations each day. Matins and Lauds were to be recited in the evening. Silence was to be constantly observed except during recreation.

On April 23d, 1618, Pope Paul V. authorized by a Bull, the erection of the Institute of the Visitation into a religious order under the Rule of St. Augustin. During the life of the founder several distinguished ladies entered the Order of the Visitation, which obtained many foundations in France.

Francis de Sales, beholding his work happily completed, departed this life in peace in the year 1623. Mother de Chantal survived him 19 years. She died at her convent at Moulins on December 13th, 1641, being 69 years old. During the latter years of her life, monasteries of the Visitation were founded in almost every important city of France, while the order also obtained a foothold in Italy and Switzerland. Blessed Margaret Mary Alacoque, to whom Our Lord revealed the devotion of His Sacred Heart, was a member of this order. Before the close of the seventeenth century, a colony of Visitandines was permanently settled in Bavaria, and, at the time of the French Revolution, Austria, Spain, Portugal, Belgium, Poland, and Russia possessed houses of the Visitation, which offered hospitality to the persecuted members of the order. A few years later, French Visitandines established their order in England.

The Order of the Visitation began in America under peculiar circumstances. Miss Alice Lalor, together with a few other young ladies, formed a little community under the direction of Father Leonard Neale, who gave to them the Rule of St. Francis de Sales. On his accession to the Archiepiscopal See of Baltimore, in 1815, he petitioned Pope Pius VII. for the right of raising his little community to the rank and privileges of a monastery of the Visitation. In the following year the grant was received from Rome, and, on the 28th of December, 1816, three of the Sisters made the solemn vows, according to the constitutions of the order. Since that time, the Order of the Visitation spread rapidly throughout the United States. The Visitandines of a few monasteries of the order are the only female religious in the United States who are allowed to take the solemn vows. From the beginning of their existence in this country, they have been devoted to the work of teaching, and they have thus rendered great service to the cause of religion.¹

¹ See history of the foundation of the Order of the Visitation, Baltimore, 1870.

THE OBLATES OF ST. FRANCIS DE SALES.

IN the year 1868 Monseigneur Mermillod, Bishop of Geneva, requested Mgr. Ravinet, Bishop of Troyes, in France, to commence in his diocese a congregation of women, living according to the spirit of St. Francis de Sales, whose end would be religious instruction and the Christian direction of youth, in order that, after having formed a certain number, he could send them into his diocese of Geneva. Says Mgr. Mermillod: "Being the successor of St. Francis de Sales, I ought to establish in my diocese the spirit of this great saint, and while the laws of the country forbid me to introduce religious orders already existing, I could present these new religious as a society of which I myself am the founder, and for which I can answer personally."

This work, so much desired by Mgr. Mermillod, had been prepared some months previously by Mother Marie de Sales Chappins, Superior of the Visitation of Troyes. Two pupils of the Visitation, Mlle. Léonie Aviat, and Mlle. Lucie Canuet, obeying that interior voice which urged them to give themselves to God for the salvation of their neighbor, sought the advice and counsel of Mother Marie de Sales, and confided their future to her. She took upon herself the direction of their novitiate, and she was most zealous in forming the two postulants to habits of the religious life. Therefore, when the Bishop came to the Visitation to beg Mother Marie de Sales to instruct and prepare the subjects who would present themselves for the work, she promised to do so, and added: "It is already commenced; there are here two young girls who will be able to do what you desire; I have already prepared them; they can begin."

Monseigneur Mermillod, delighted to find his desire so quickly executed, gave them the religious habit. He wished them to be called *Oblates of St. François de Sales*, and assured them that they were truly the daughters of the saint, since, when dying, he had predicted that later there would be in his spiritual family an intermediate order between the cloister and the world, whose mission would be to carry to souls the benefits of the spiritual life; that they would be the auxiliaries of the priesthood in an apostolate of Christian influence and teaching.

Mgr. Mermillod gave to Mlle. Léonie Aviat the name of Sister François de Sales, and to Mlle. Lucie Canuet that of Sister Jeanne-Marie.

After taking the habit (which was that of the Samaritan women in the time of Our Lord), the two Oblates of St Francis de Sales continued to receive, at the Visitation, instruction in the interior life, for the Oblates being established exteriorly it was necessary to found them well spiritually.

In 1858, through the influence of Mother Marie de Sales Chappins, an association was formed, the object of which was to afford young working girls a means of preserving their faith and good morals. The girls were divided into two classes: the externs, or simply patronesses, and the boarders. The externs assembled every Sunday in a special house under the direction of teachers, whose every effort tended to preserve the faith and increase the religious practices of their young protégées. The boarders remained in the house and observed easy rules, according to the spirit of St. Francis de Sales; some of them labored in the house, and others without, but all under the supervision of secular teachers. It was this work which the Oblates of St. Francis de Sales were to continue and enlarge.

When Mgr. Mermillod went to Troyes to ask Mgr. Ravinet to prepare for him a Community of Oblates of St. Francis de Sales, he had, at the same time, expressed a wish to have one day priests of St. Francis de Sales, but he added, that he could see no means of establishing them. However, seeing that his project of Oblates had succeeded, Mgr. Mermillod returned to the charge, and after another conversation with Mgr. Ravinet, resolved to go again to Mother M. de Sales, to ask her opinion, and beg her prayers for a foundation of priests, who, animated with the spirit of St. Francis de Sales, would labor usefully in his diocese, and perhaps later, in the whole Church.

Many years previously it had been revealed to this mother that she should found an order of priests, and God caused her to feel that this was to be the end of all her interior trials, and that at last the divine promises were to be realized. It was her work. Père Brisson, who according to his own words, had for thirty years resisted the entreaties and assurances of Mother Chappins, in 1874 at last yielded and decided to found a Congregation of Oblates of St. Francis de Sales.

"The Oblates of St. Francis de Sales are a congregation of priests who devote themselves to the different duties of the sacerdotal ministry, to the direction of colleges, to the protection and instruction of youth, and to missions; they receive Brothers to take charge of the temporal affairs. These Brothers are admitted to all the rights of the

community, and are treated like the other members of the congregation. During the first five years the vows are annual, and they become afterwards perpetual. The spirit which should animate them is that of St. Francis de Sales, that is to say, a spirit of meekness and humility. Their interior and exterior life should be the same as that led by St. Francis de Sales. As to the interior, they should follow the Spiritual Directory as is practised by souls directed by it, notably, the Sisters of the Visitation. For the exterior, the constitutions oblige only to the practise of the vows and the duties of the priestly and Christian life, according to the Rule of St. Augustin. These Oblates, both priests and lay-brothers, are now established in many cities of Europe, and they have, besides, Missions in Africa and Oceania. A foundation was made in Brazil, but, for political reasons, it was necessary to abandon it. Mother Chappins died October 7, 1875.

The process of the introduction of the cause of the beatification of Mother Marie de Sales Chappins was carried to Rome and given to the Sacred Congregation of Rites in 1887.

In 1875 the constitutions of the Oblates of St. Francis de Sales had been approved by Rome.¹

¹ Memoirs furnished by the Nuns of the Visitation, Connecticut Ave., Washington, D.C.



CONGREGATION OF PERPETUAL ADORATION.

AMONG the various congregations which practise the devotion of the Perpetual Adoration of the Blessed Sacrament, that founded in the seventeenth century by the Dominican Father, Antoine Lequien, deserves especial mention. This man of God was born in Paris in the year 1601. He made his profession as a member of the Order of St. Dominic in the convent of the Rue St. Honoré in his native city, in 1623. He soon undertook a reform of his order, which he established at Marseilles in 1639. In the same-year he began to execute an idea he had for some time nurtured, of forming a congregation of women who by turns would pray before the Blessed Sacrament, and thus perform a perpetual adoration. For this purpose he formed a small community in the city of Marseilles. Three members only persevered, the others becoming discouraged. These formed the corner-stones of the new institute. In 1659 the Bishop, Mgr. du Puget, gave to them the name of the Sisters of the Blessed Sacrament. In the same year, having obtained permission to preserve the Blessed Sacrament in their oratory, they began the devotion of the perpetual adoration. The year following, the Bishop gave the habit to the three first members, and approved the constitutions drawn up by P. Antoine. In 1660 they obtained the approbation of the Holy See and the permission to take solemn vows.

These nuns follow the Rule of St. Augustin, and wear the Dominican habit with the colors inverted, their robe being black, their scapular, mantle, and veil white. They also wear two badges with the image of the Blessed Sacrament. In 1674 they first bound themselves by solemn vows.

Their founder died two years later, on October 7, 1676. A little more than a century after, the community was dispersed by the French Revolution. Several of its members took refuge in Rome, while others who had remained in France were condemned to death. After the stormy days of the Revolution, three survivors re-established the order in Marseilles in the year 1816, and several other communities were founded.

HOSPITALLERS OF ST. JOSEPH.

WE shall see in another article that about the year 1640, three societies were formed under the inspiration of M. Olier to honor Jesus, Mary, and Joseph. These societies were those of St. Sulpice, founded by M. Olier, of Notre Dame, established through the labors of Marguerite Bourgeoys, and the one of which we treat here, of which the founder was M. Jerome Le Royer de la Dauversiere, who had had the same pious inspirations as M. Olier. The congregation was established at La Flèche in France. Mademoiselle Mance brought it over to Canada in the first years of the colony of Ville-Marie on Montreal island.

Until the year 1663 the Sisters of this congregation in France took only the simple vows, but about that period the congregation became a religious order, and its members added the stability of the solemn vows to the obligations already contracted. The first solemnly professed religious arrived in Montreal in 1669. The following year the Sisters who were already in the colony having made their novitiate, were also solemnly professed. The first Sister of Canadian origin to make her profession was Sister Marie Morin, to whom we owe the *Annals of the Hotel Dieu*.

After the stormy days of the revolution in France were over, the order began its work again in that country.

In Canada it had passed through many tribulations; it had suffered poverty, while many accidents, such as fire, had befallen it.

In 1795 the Hospitallers of St. Joseph in Canada were affiliated to an association of prayers for the propagation of the faith in the United States. This had been founded by Father Thayer, the famous converted Protestant minister of Boston.

SISTERS OF OUR LADY OF CHARITY.

THE celebrated Father Eudes, founder of the congregation which bears his name, and of which we shall speak in a following article, had the happiness on his missions given in the years 1638, 1639, and 1640, of converting several fallen women from a life of sin, who presented themselves, begging him to provide for them a place of refuge where they might do penance. Having assisted them by his alms, he turned them over to the care of some pious ladies. One of these was Madeleine l'Amy. It was this simple woman who inspired M. Eudes with the thought of founding an asylum for these poor creatures. Acting upon the suggestion, he rented a house in 1641, with the assistance of charitable persons, and placed his penitents in it under the care of a few pious ladies. In a short time the number of penitents increased, and Father Eudes introduced the inclosure into the community. However, he found that the ladies who had volunteered to take charge of the penitents were not very persevering in their work, but that they easily abandoned it. He, therefore, resolved either to place his clients in charge of an existing religious order, or to found a new one. The latter expedient was resorted to. In November, 1642, Louis XIII. authorized the establishment of a religious community in the city of Caen under the Rule of St. Augustin. It appears, though, that for a time the penitents of Fr. Eudes were placed in charge of the Sisters of Our Lady of Refuge.

The new community was at first directed by Sisters of the Order of the Visitation taken from the monastery of Caen. Father Eudes, desirous of forming his institute according to the spirit of St. Francis de Sales, gave to it the constitutions of the Order of the Visitation, with the modifications required by its peculiar character. Differing in this from the order of Our Lady of Refuge, he decreed that the penitents should never be admitted into the order, but that they should be kept entirely separated from the religious. After the return of the Sisters of the Visitation to their monastery, Sister Mary of the Assumption de Taillefer became Superior of the community. It was agreed that the habit of the Sisters should consist of a robe, scapular, and mantle, all of a white color, with a black veil and a silver heart on the breast. The image of the Blessed Virgin and the Infant Jesus are engraved on the heart.

Pope Alexander VII. erected this congregation into a religious order by a Bull of January 2, 1666.

Thusfar the Sisters had taken only simple vows, but, on the feast of the Ascension of that year, they made their solemn profession. Mother Marguerite Patin, of the Order of the Visitation, had returned to them with the consent of her Superiors, in 1651, and she governed the community until her death in 1668. The first affiliation of this new institute was that of Rennes, founded in 1674.

During the Revolution the order continued to exist, though in a state of great humiliation and suffering. When those terrible days had passed away, it began again by degrees to bloom and flourish.

During the course of this century, a separate branch of the order has been formed with its mother-house at Angers, and the Sovereign Pontiff has approved of it. It is governed by a General-Superior, and it has slightly modified the original habit. This congregation, which bears the name of Congregation of Our Lady of Charity of the Good Shepherd, has increased rapidly. The following extract of a sketch written by Katherine E. Conway will render us further acquainted with this branch of the order:

"The order extended into different parts of France, and even into other European countries; but slowly, for its form of government rather hampered it in its apostolic mission. Every house was an independent institution. There was no centre for consultation; no source whence weak and struggling foundations might claim aid and sympathy; no way of distributing and interchanging the religious, so as to put each in the place and under the conditions where the Institute could get from her her best services. But it was not until 1835 that this difficulty was realized and adequately met.

"Mother Mary of St. Euphrasia, known in the world as Rose Virginia Pelletier, so gave a new life and impetus to the work of the Institute that she may be accounted its second founder. In mind and soul she strongly resembled the saintly first founder, Father Eudes. She had the zeal of an apostle, and the courage of a martyr.

"She was born at Noirmontier in 1796, of a refined and well-to-do family, and was educated by the Ursuline nuns at Tours.

"She early manifested great strength of character and acuteness of intellect, and an extraordinary realization of the dangers of the world, and the sorrows of the fallen of her own sex. A monastery of the Good Shepherd was building within sight of the convent school. Hardly was it completed and opened when the girl fled thither one evening, begging to be admitted as a novice.

"She was now an orphan, and she had barely completed her eighteenth

year. Her guardian, fearing the unstable enthusiasm of girlhood, obliged her to return to her home and spend a year in the society suitable to her position. Finding her, at the end of this time, still unchanged in her resolution, he left her free to follow it. She entered the community at Tours, in 1815, receiving, at her taking of the novice's veil, the name of Mary of St. Euphrasia. She was so marvellously adapted for work among the penitents, that before she had completed her twenty-first year she was put in charge of them. A few years later she was elected Superior of the monastery, the Pope granting the required dispensation, as she had not attained the canonical age.

"Once in authority, with scope for her administrative and creative genius, the monastery entered on a new career of prosperity. The novitiate was crowded; new penitents sought the refuge every day, and the community of Magdalens, for such of the penitents as desired to enter on the religious life,—long a cherished dream of Mother Euphrasia—was securely established. But the prosperity of one house was a trivial achievement for her zeal. She realized how great the need in the populous cities, of the Old World and the New, for Houses of Our Lady of Charity was, and she dreamed ever of new foundations. In 1827 she was invited to take charge of a refuge which the clergy of Angers were founding on the bequest of a pious widow of the place. Obtaining due authorization from the ecclesiastical authorities of Tours, she accepted the call. This house being successfully established, dreams of a great missionary development of her order again beset her. The means which she proposed for their realization were so eminently practical, her disinterestedness and rectitude of intention so evident, that she won the approval and co-operation of the Ordinary of the diocese and other eminent churchmen, and the substantial aid of several wealthy noblemen.

"In 1835 the Pope approved of the proposed change in the government of the Order, making the House at Angers a Generalat, under the title of Our Lady of Charity of the Good Shepherd, and entrusting to the Superior of said House the government also of all houses which should be founded from it. No change was made in the rules and constitutions of the order, the change in government being simply a means more suitable to the modern world for attaining the end of the Institute.

"Mother Euphrasia now aspired to nothing less than a world-wide extension of her Institute. Recruits came to the novitiate at Angers from all parts of France, and from every rank in life. Presently there were applications from foreign countries, and the novitiate assumed a cosmopolitan character. The study of all the modern languages be-

came an essential part of the missionaries' training, and the novices with any gift for it, cultivated vocal and instrumental music as an effective aid in their work. We cannot follow the realization of Mother Euphrasia's apostolic dreams in detail. Enough to say that from 1835 till her death in 1868, she founded one hundred and ten houses, sixty-four of which are on the continent of Europe, twelve in Great Britain and Ireland, five in Asia, seven in Africa, twenty in the United States and Canada, eight in South America, and one in Australia.

"Since her death the work has gone on in her own brave spirit, seventy-eight new houses having been founded up to 1890.

"One of the latest of Mother Euphrasia's foundations was the house in Boston, which is just celebrating the silver jubilee, or twenty-fifth anniversary of its establishment."¹

In 1844 the Sisters of Our Lady of Charity of the Good Shepherd were introduced into the diocese of Montreal, Canada, by Mgr. Bourget, the Bishop. They came from the house of Angers. About the same time they arrived in Louisville, Kentucky. It was in this latter place that the institution of the Magdalens was established in this country. It consists of penitents who form a separate community, wearing a religious habit, and following the rule of the Third Order of Mount Carmel and of St. Teresa.

The Order of Our Lady of Charity has the honor of having, conjointly with the Eudists, first propagated the devotion to the Sacred Hearts of Jesus and Mary. It was the great devotion of Father Eudes. Several members of this order have been remarkable for the sanctity of their lives.

¹ 1892. The Good Shepherd in Boston,—Katherine E. Conway.



SISTERS OF THE MERCY OF JESUS IN QUEBEC.

MGR. de Saint Valier, second Bishop of Quebec, was the founder of the general hospital of that city. The first Sisters in it came from the Hotel Dieu, which was in care of nuns of the Order of St. Augustin, and to which they remained subject until 1707, when they formed an independent body, and adopted a silver cross as their distinctive mark.

In 1717 they admitted insane persons and repentant women into their institution, and in 1725 they opened a boarding-school.

SISTERS OF THE PRESENTATION.

THE foundress of this congregation, Miss Honora or Nano Nagle, was the daughter of Garrett Nagle, Esq., of Ballygriffin in the County of Cork, and of Nano Mathew of Thomastown. She was born at Ballygriffin in the year 1715. She was sent to France for her education. Even at that period Paris was the centre of amusement and gaiety. Its pleasures carried away the heart of the youthful Nano, and they might have become exceedingly injurious to her soul, had not a watchful Providence guarded her. One morning, as she was returning from a ball, she was struck by the sight of some poor people who were waiting for admittance at the gate of a church. Touched by the sight, she was shocked when she reflected that those first moments of the day, consecrated to God by the good people she saw, would, in her case, be given to sleep.

Her father died while she was at Paris, and she returned to Ireland. Her heart, which God had begun to wean from the world, was entirely disengaged from it by the death of her sister. Being of a reflective turn of mind, she became deeply afflicted at seeing the ignorance of the lower classes in Ireland, and the vices which were its consequence. Not being able to remedy the evils she witnessed, she determined to withdraw from the sight of them, and shut herself up in a convent. Bidding farewell to her friends and country, she returned to France with the intention of putting her design into execution. However, she could not forget Ireland and its poor people, and she conceived an earnest desire to provide them with the means of instruction. She consulted a learned Jesuit on the subject, and he recommended her to follow the impulse she felt of devoting herself to the work of education in Ireland. In consequence of this advice, instead of entering a convent, as she had intended, she returned to Dublin. The penal laws were still in force, and besides these, innumerable difficulties arose before her. However, she courageously began her work. Taking a small room, she assembled about thirty children, whom she instructed in the Christian Doctrine, and taught to read and spell. One of her sisters aided her in this good work. After the death of this sister and her mother, she went to live with her brother in Cork, where she began anew her pious enterprise.

She hired a room and engaged a mistress to teach some children, herself joining in the work. Gradually she extended the sphere of her usefulness, and opened several schools for children of both sexes, devoting to the work the large fortune she inherited from her uncle, and depriving herself even of the necessaries of life. She even became a beggar for the love of God, for her destitute appearance frequently caused charitable persons to offer her an alms, which she thankfully accepted. At the same time her conduct was most edifying, and her days were divided between exercises of piety and the instruction of the children. Desiring to employ her fortune for the same charitable purpose, she conceived the design of establishing a permanent institution for the education of the poor in Ireland. She consulted the Abbé Moylan, then Vicar-General of the diocese of Cork, and his uncle, the Rev. Father Doran, a saintly Jesuit. The establishment of an Ursuline monastery was recommended to her. After the death of Father Doran, the Abbé Moylan took great interest in the work, and even went to Paris to negotiate the establishment of an Ursuline community in Ireland. In spite of long delays and many obstacles his efforts were finally crowned with success. Four young Irish ladies, Miss Fitzsimons, Miss Coppinger, Miss Kavanagh, and Miss Nagle, the latter a relative of Miss Nano Nagle, received the religious habit in the Ursuline Monastery of St. Jacques in Paris. In 1771, before they had made their profession, they returned to Ireland with Dr. Moylan and Mother Margaret Kelly, a religious from the Ursuline Monastery of Dieppe, who accompanied them in the capacity of Superior. Miss Nano Nagle received them in Cork with the greatest satisfaction, and in this city they established their community, and a convent was built for them by Miss Nano Nagle. Her disappointment was, however, great when she discovered that an Ursuline community, the members of which are bound to enclosure, did not answer the purpose she had so much at heart, namely, the education of the poor. Still she continued her interest in the Ursulines, though she would not consent to join them.

In 1775 she laid the foundations of her own congregation, by assembling together a few pious persons, to whom she communicated her ardent zeal for the education of the poor. In this year Dr. Moylan became Bishop of Kerry. Miss Nagle having selected two of her companions, Miss Fouhy and Miss Elizabeth Burke, began the life of community. On January 25th they took up their abode in Miss Nagle's poor dwelling in Douglas St., Cork. On December 24th of the same year they were joined by Miss Mary Anne Collins. These four ladies now began their novitiate, assuming the title of "Sisters

of the Sacred Heart of Jesus." On June 24th, 1776, they received the religious habit, Miss Nagle taking the name of St. John of God, and her companions respectively those of Saints Joseph, Augustine, and Angela. The foundation of the Presentation Order dates from this year. Their habit consisted of a black gown, over which they wore a black silk handkerchief crossed in front, a round, close-fitting cap, and a broad, black ribbon bound tightly about the head. When going out they wore long, black cloaks with hoods. They devoted themselves with zeal to the instruction of the poor in Miss Nagle's schools. The pious foundress opened her convent, which was completed in 1777. The opening was accompanied by an act of charity, for she invited fifty beggars to dinner. A banquet singular in the sight of the world, but precious, no doubt, in that of God. Like all the works of God the institution of Miss Nagle had much to suffer, nor was the voice of calumny silent, but the saintly foundress bore all with deep humility. On June 24th, 1777, Miss Nagle pronounced her simple vows in presence of the Right Rev. John Butler, Bishop of Cork, and she was appointed Superior. From this period until 1793, the Sisters took only annual vows. Her three first companions also made their profession on the same day. On September 8th, 1780, Mother Nagle was re-elected Superior of the community, which was increasing in numbers. About this time she erected near her convent a home for poor and aged females.

After a life of wonderful austerity, intense piety, and profound humility, Mother Nano Nagle died the death of the just on April 26th, 1784.

After her death, her congregation, which adopted the name of the Presentation, was raised to the rank of a religious order by Pius VI. The rules were approved by the same Pope in 1793.

At present the order numbers about a hundred houses in England, Hindostan, Australia, Tasmania, New Foundland, and about seventeen in the United States, besides the great majority which are in Ireland. Faithful to the intentions of their foundress, they devote themselves almost exclusively to teaching free or parochial schools. In a few cases they conduct orphan asylums.

REGULAR CLERICS OF OUR SAVIOUR.

THE founder of the congregation of the Sisters of Notre Dame, Blessed Peter Fourier, had established a reform of Regular Canons called the Congregation of our Saviour. It perished during the French Revolution, but in the latter portion of this century, it was resurrected under another form in a congregation of regular clerics bearing the same name. Several Priests of the diocese of Verdun, having studied the institute of Blessed Peter Fourier in the solitude of Benoitte-Vaux, obtained a decree of the sacred congregation of Bishops and Regulars, with the authority of the Sovereign Pontiff approving their rule, and erecting a new congregation, substituting the title of Regular Clerics for that of Regular Canons. They were to make their novitiate under the direction of a religious of the abbey of St. Maurice of Valais. On May 12, 1855, they received the habit from the hands of M. de Rivaz, regular canon of that abbey, especially delegated for that purpose. Finally, by an indult of the Holy See, the novices made their profession on December 27, 1855, in the sanctuary of Benoitte-Vaux. The four first members of this congregation were Messrs. Vautrot, Nicolas, Blondelet, and Chevreu. The Reverend Father Vautrot became Superior.

PART VII.

CONGREGATIONS OF MEN WITH SIMPLE VOWS, AND KINDRED FEMALE CONGREGATIONS.

CONGREGATION OF CHRISTIAN DOCTRINE IN ITALY.

CONFRATERNITIES OF CHRISTIAN DOCTRINE.—MARK CUSANI.—RULES
OF THE SOCIETY.

DURING the pontificate of Pius IV., several priests and laymen in Rome formed a confraternity with the object of teaching catechism to children and the ignorant. It was in the church of St. Apollinaris that they began publicly to teach Christian Doctrine. One of the first to devote themselves to this work was a Milanese gentleman, named Mark de Sadis Cusani. The celebrated Oratorian, Cesar Baronius, who since became Cardinal, also joined in this exercise of charity. Pius V. in the year 1567, granted indulgences to those who would enter the confraternity, and, the following year, Cardinal Savelli appointed as Superior of the schools of Rome, Father Henry Petra of Plazeroza, one of the first companions of St. Philip Neri. The members of the confraternity divided themselves into bands to teach catechism in the villages around Rome. After some time a few of these pious persons left their own homes, to live together in a house near the Ponte Sisto under the guidance of Father Mark Cusani, who, in 1586, was ordained priest.

In 1571 Pope Pius V. decreed that parish priests in all dioceses should establish similar confraternities of Christian Doctrine. He, at the same time, granted many indulgences to their members. Gregory XIII. increased these indulgences, and gave to the Fathers of the Christian Doctrine the church of St. Agatha at Rome beyond the Tiber. The founder of the society, Father Mark Cusani, died on September 17th, 1595. This congregation, though working together with the confraternities of Christian Doctrine, formed, nevertheless, a distinct body. The former was governed by a Superior, called Provost, and the latter, by a President. The Pope, seeing the good these confraternities were effecting, ordered Father, afterwards Cardinal, Bellarmine, of the Society of Jesus, to compose a catechism, which was to be taught in all the schools.

Meanwhile the Society of the Christian Doctrine obtained several other establishments, and, in 1603, Father John Baptist Serafini of Or-

viato drew up constitutions for the maintenance of regularity. They were approved by the Cardinal-Vicar by order of Pope Gregory XIII., and printed in Rome in 1604. According to these constitutions, the congregation is governed by a General, a Vice-Provost, three Definitors, a Chancellor and other officers. The members of the congregation make two hours' meditation each day; they take the discipline on Wednesdays, Fridays, Mondays in Advent and Lent, and every day during holy week. Every week they hold a chapter of faults, and every day a conference on moral theology. They fast during Advent and on every Friday of the year. They never write nor receive letters without first showing them to the Superior, nor can they leave the house without his permission and without a companion. The habit of the priest is that of other ecclesiastics, while the lay-brothers wear a shorter habit.

Formerly they were allowed to leave the congregation whenever they liked; later they were obliged to take a resolution to spend their life in the institution, and, in 1609, the general chapter decreed that, after the year of novitiate, they should take a vow to persevere in the congregation. Pope Gregory XV., by Brief of 1621, reserved the dispensation of this vow to the Sovereign Pontiff, and Urban VIII. decreed that those who should leave the congregation without this dispensation should be treated the same as apostate religious. It is said that in the last century these religious were united to the French Doctrinarians.



CONGREGATION OF CHRISTIAN DOCTRINE IN FRANCE.

CÆSAR DE BUS.—FOUNDATION OF THE SOCIETY.—UNION WITH THE
SOMASCHI.—SEPARATION.—JANSENISM.—SUPPRESSION.—RESTORA-
TION.

BLESSED Cæsar de Bus, founder of this congregation, was born at Cavaillon in the year 1544. After a youth of great piety he embraced a military career, and by a special providence preserved his innocence amidst so many dangers. But, alas! what he had not lost in the army was taken from him on a voyage to Paris by the evil associations he fell in with. Three years he spent away from God and his duty, until the Almighty deigned to touch his heart. The words of two friendly-disposed persons who endeavored to recall him to a sense of right failed to move him, and only excited his ridicule. One day they offered him the Lives of the Saints to read. He took up the book, opened it, and read. The moment of grace was there. His eyes were opened to behold his sinful conduct, and he resolved to change his life. Many and severe struggles followed, but he finally triumphed over them all. He now began to apply himself to study, and finally became a priest.

The study of the catechism of the Council of Trent produced in him the desire of founding a congregation of priests to teach Christian Doctrine. Five or six young ecclesiastics having joined him, he sent them to different quarters of the city and to the country to catechize those whom they met, while he taught in the church and in private houses.

After some time, having been joined by his first companions, Michael Pinelli, John Baptist Romillon, James Thomas, and Gabriel Michel, he established his congregation at the church of Saint Praxedes in Avignon. Four years later, in 1597, it was approved by Pope Clement VIII. In the beginning it was composed of four priests, four clerics, and four coadjutors. Their familiar instructions in the church drew a large number of people.

Some time after, a division of sentiment arose between Father de Bus and Father Romillon. The former desired his companions to

bind themselves by a simple vow of obedience, while the latter maintained that the bands of charity were sufficient. The result was a separation. Father Romillon and others of his party left the founder and established a separate body, which was afterward united to the French Oratory. Father de Bus and his adherents took the vow of obedience, and also retained the title of Fathers of the Christian Doctrine. At the age of forty-nine, the saintly Cæsar de Bus received with gratitude from the hands of God a severe cross, losing the sight of both eyes. Finally, after suffering much toward the end of his life, he died on April 15, 1607, at the age of 63. He was succeeded as Superior of the congregation by Father Sisoine, who was, in his turn, followed by Father Vigier. This Superior conceived the idea of erecting the congregation into a religious order with solemn vows, and proposed it to the members, who acceded to it, and, in 1614, delegated him to place the matter before the Holy See. In 1615 the Pope decided that they should unite with some order already established. Hereupon they opened negotiations with the Barnabites, but, not being able to come to an understanding with these religious, they made overtures to the Somaschi. In 1616 this union was brought about and confirmed by the Pope. It was stipulated that the Fathers in France should continue to bear the name of Fathers of the Christian Doctrine, that they should follow their wonted labors, and recognize Father Cæsar de Bus for their founder. They were at the same time to be subject to the General of the Somaschi. Father Vigier then began his novitiate in the house of that order in Rome, and, some time after, having returned to France, made his profession. The other members of the institute were also admitted to the vows after passing through a novitiate.

This union had hardly been effected, when a misunderstanding arose, for it is an exceedingly difficult thing for different religious orders to be united into one, each having its own peculiarities. The Doctrinarians refused to accept the new constitutions of the Somaschi, approved by the Holy See in 1626, but wished to adhere to the ancient constitutions which had not received this approbation. They also desired to take a special vow to teach Christian Doctrine. This, as well as the re-printing of the ancient constitutions, the general chapter of the Somaschi refused to permit. This caused the Doctrinarians to seek for a separation. After much litigation, the matter having been referred to Rome, Leo X. annulled the union with the Somaschi, placing the Doctrinarians in their former condition of a secular congregation. Those, however, who had made profession, were to continue as religious, and were obliged to remain for the rest of their lives in the con-

gregation. In 1659 Pope Alexander VII. permitted the members of the congregation to take the simple vows of poverty, chastity, and obedience, and a fourth one of stability, from which only the Pope, the chapter, or the Definitory General might dispense. The habit they wore was nearly like that of the secular priests.

During the eighteenth century, several members of the congregation became tainted with Jansenism. After the suppression of the Jesuits, the Doctrinarians took charge of several colleges which had belonged to that illustrious society. In 1776 they asked from the Holy See the abolition of their vows. This was granted them by Pius VII. in 1783. At the French Revolution the congregation of Doctrinarians was dispersed. It is probable that before that fatal event the Italian Congregation of Christian Doctrine had become united to that of France. At all events, the congregation was re-established in the latter country in 1850, by consent of the General of the Italian congregation, and with the approbation of Pope Pius IX.





LAZARISTS-ORDER OF ST.VINCENT OF PAUL

LAZARISTS, OR, PRIESTS OF THE MISSION.

LIFE OF ST. VINCENT.—IDEA OF THE MISSIONS.—ST. LAZARUS.—
SPREAD OF THE CONGREGATION.—APPROBATIONS.—FOREIGN MIS-
SIONS.—REIGN OF TERROR.—AFTER THE REVOLUTION.—LAZARISTS
IN AMERICA.

ST. Vincent de Paul, founder of this well-known congregation, came into the world at Pouy near Dax in France. His parents were poor, and at an early age he was obliged to share in the labors of the family. In 1588 he was sent for his education to the Franciscan Fathers at Dax. His progress in study was such, that after four years, he was able to take upon himself the task of preceptor in a private family, being thus enabled to continue his own studies. At the age of twenty he received tonsure and minor orders. At Toulouse, where he studied theology, he was ordained subdeacon and deacon, and in 1600 he became a priest. He spent seven years in the study of theology, and received the degree of bachelor in the university of Toulouse.

A moment of dire affliction had now arrived for the young priest. Going by sea from Marseilles to Narbonne, he was captured by Turkish pirates, who took him captive to Barbary, where he remained for some time a slave, passing through the hands of several masters, until Divine Providence effected his escape. His last master, a renegade, having been converted, fled with him to France, where they arrived in 1607. The following year he went to Paris, and entered the family of Emanuel de Gondy, Count of Joigny, as the preceptor of his children.

In the year 1616, being at a country seat of the Countess, he was called to hear the confession of a peasant who lay dangerously ill. The man had been making sacrilegious confessions, as he openly declared in presence of several persons. This conversion had a striking effect at Folleville, where the saint was sojourning, and the concourse of people who, excited by his sermon, came to confess their sins, was so great that he was obliged to invoke the assistance of the Jesuit Fathers of Amiens. This was the first mission of St. Vincent de Paul, which was to be followed by so many others.

A short time after, having been advised by his friend, M. de Bérulle, the founder of the French Oratory, to evangelize the parish of Chatillon-les-Dombes and adjacent districts, he united to himself a few priests, and formed a little community of evangelical laborers. However, he did not remain long with them, but yielded to the instances of Madame de Gondy to return to Paris. The Countess, ardently desiring to behold the work of the missions prosper, to which Vincent had continued to devote himself, and finding no religious community willing to undertake it, determined, with the consent of her husband and the approbation of his brother, John Francis de Gondy, Archbishop of Paris, to found a house for the purpose under the direction of Vincent. The college of the Bons Enfants was given to him for this purpose. After her death the saint immediately undertook the work, which was approved by the Archbishop in 1626. His first companions were M. Portail, M. du Coudrey, and M. de la Salle. They were, soon after, followed by four other priests, and the number having increased, Pope Urban VIII. erected their society into a congregation with the title of the Mission. About the same time they took possession of the priory of St. Lazarus, ceded to them by the religious of St. Victor. Hence their name of Lazarists. From this time the congregation began to spread in France. It passed over to Italy in 1642, to Poland in 1651, and obtained missions in pagan countries. Before his death St. Vincent had the satisfaction of beholding twenty-five houses established.

After giving the finishing touch to the rules and constitutions of his congregation, this great and wonderful servant of God, at the end of a long life of unparalleled charity, spent entirely in the service of God and of his neighbor, went to his eternal reward on September 27, 1660. The house of St. Lazarus has long since passed out of the hands of the priests of the Mission, but in the mother-house of the congregation in the Rue de Sévres, they have the happiness of possessing the body of their holy Founder. It was a great satisfaction for us, on a recent visit to Paris, to kneel before the mortal remains of a man such as the earth is seldom privileged to bear. Many are the relics of St. Vincent preserved in that house by the children of the apostle of charity. There was one son of St. Vincent whom we would gladly have met, the brother of the martyr, Blessed Gabriel Perboyre. We went to his room, but to our great regret the venerable man was absent, and thus we lost the opportunity of becoming acquainted with the brother of a saint.

After the death of the holy Founder, his congregation continued to prosper and increase, so that, in the early part of the last century, or

little more than fifty years since the death of St. Vincent, it was divided into the nine provinces of France, Champagne, Aquitaine, Poitou, Lyons, Picardy, Rome, Lombardy, and Poland. It had been introduced into Barbary as early as the year 1645, so that Vincent had the satisfaction of seeing his children minister to the needs of the Christian slaves in the very country where he himself had undergone a rude captivity. In 1697 Pope Innocent XII. sent the Lazarist Fathers to China to labor at the conversion of its heathen inhabitants.

Besides the approbation of Pope Urban VIII., the congregation has been confirmed by Alexander VII. and Clement X. The holy Founder of the congregation was beatified by Benedict XIII. in 1729, and Clement XII. placed his name on the catalogue of saints in 1737.

Although during the time of the prevalence of Jansenism, the congregation was governed by one of the most zealous successors of St. Vincent, M. Jean Bonnet, the heresy nevertheless made some acquisitions within it. The Superior hesitated not to use rigorous measures, dismissing some very useful members, and thus saving the whole body. His successors, M. Jean Conty, and M. Louis Debras, walked upon his footsteps, and through their zeal the Lazarist congregation became a strenuous defender of the Church against Jansenism, suffering persecution in consequence thereof.

It was during the government of the General, M. Antoine Jacquier, who was in office from 1762 to 1787, that the Holy See confided to the Lazarists the missions of China, and the Levant, rendered vacant by the suppression of the Jesuits. At the outbreak of the Revolution the house of St. Lazare was, in 1789, pillaged by a mob. The General, M. de Cayla, had been elected member of the States general as a deputy of the clergy of Paris. In the midst of those stormy days he took his seat in the assembly, bravely defending the rights of religion. He firmly refused to take the oath to the civil constitution of the clergy. His example was generally followed by the Fathers of his congregation, very few among several thousands becoming traitors to their conscience. Two constitutional Bishops, however, had been Lazarists. One of them, Jean-Baptiste Guillaume Gratien, had been Superior of the seminary of Chartres. He became Metropolitan of Rouen, and died in 1799. The other, Adrien Lamourette, Superior of the seminary of Tours and Director of retreats at St. Lazarus, was consecrated, in 1791, Metropolitan of the department of Rhone et Loire. He perished on the guillotine in 1794, having first retracted his oath and his errors. On the other hand, several of the Lazarists gave their blood in defence of the Church. The General, M. Cayla, was forced to fly, and the community of St. Lazarus was dispersed. He died at Rome in 1800. At

present the house of St. Lazarus is used as a prison for women. It had been one of the largest religious institutions of the city. To become one of its members a payment of five or six hundred pounds was required, and no one was admitted to Holy Orders without a clerical title of the value required in the diocese of the candidate.

The Congregation of the Lazarists was reestablished in France after the Revolution, and to-day it is in a flourishing condition. It was introduced into this country as early as 1817 by Fathers de Andreis and Rosati at the request of Bishop Dubourg of New Orleans.

Felix de Andreis was born on December 13th, 1778, at Demonte in Piedmont. He entered the Lazarist novitiate in 1797. On account of the troubles of the times he did not make his vows until September 21st, 1800. The following year he was ordained priest. After laboring some years in Italy, he left Rome for America, at the request of Bishop Dubourg, in 1815. He embarked from France on June 12th of the following year. His companions were Messrs. Rosati and Acquaroni, both Lazarist priests, and Martin Blanka, a Brother of the congregation, besides several secular priests and seminarians. They landed in Baltimore on July 26th, and departed thence for Bardstown, Kentucky, where Mr. de Andreis began to teach theology. After devoting himself for some time to various apostolic labors, this zealous man founded the first house of his congregation at the Barrens in Missouri, in the year 1818. He did not long survive this foundation, for, having appointed Mr. Rosati his successor as Superior of the American mission, he departed this life on October 15th, 1820.¹

Father Rosati was consecrated Bishop of Tenagre *in partibus* on March 25th, 1824, and he succeeded Bishop Dubourg. In 1827 he was translated to the See of St. Louis. In 1838 the Fathers took charge of a seminary founded at Assumption by Bishop Blanc of New Orleans. At present the Lazarist Fathers conduct flourishing colleges in the dioceses of Brooklyn, Buffalo, and St. Louis, besides possessing foundations in several other dioceses. They have continued to preach missions in the United States, according to the spirit of their Holy Founder. Several members of the order have been promoted to the episcopal dignity.

The characteristic end of this institute is to give missions to the poor country people, and also to work at the spiritual advancement of ecclesiastics. Of course, like all other religious orders and congregations, it proposes to itself as first object, the sanctification of its members. To attain this end the rule prescribes an hour of mental prayer in the morning, three daily examinations of conscience, spiritual read-

¹ Life of Very Rev. Felix de Andreis.

ing every day, an annual retreat of eight days, and the observance of silence outside of the times of recreation.

In regard to its second object the Fathers devote themselves for eight months of the year to missions, following the method of most modern congregations founded for this purpose. In order to reach its other end, that of promoting the spiritual welfare of ecclesiastics, it undertakes the direction of seminaries, and gives retreats to priests and those about to be ordained. St. Alphonsus de Liguori, the founder of the Redemptorists, had so much esteem for this special work of the Lazarists, that he prescribed in his rule that the Fathers of his congregation should not undertake the direction of priests' retreats in their houses in places where the Fathers of the Mission were already in possession of that work.

The Lazarist Fathers take the simple vows of poverty, chastity, obedience, and perseverance, from which only the Pope or the General Superior may dispense them. The latter holds his office for life. In regard to their works of the ministry, they are subject to the jurisdiction of the Bishops. Their habit is nearly like that of other ecclesiastics.



SISTERS OF CHARITY.

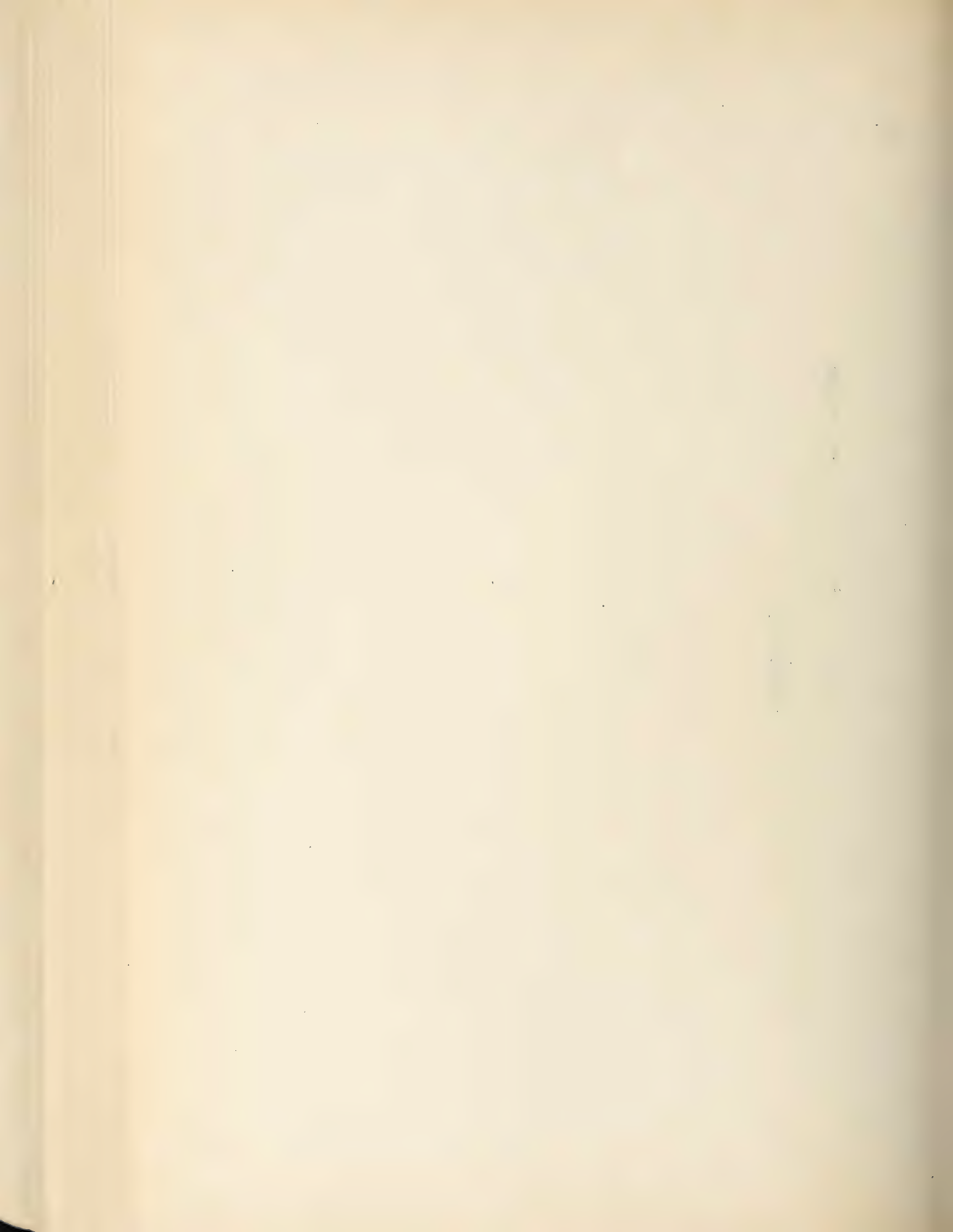
CONFRATERNITIES OF CHARITY.—MADEMOISELLE LE GRAS.—FOUNDATION IN PARIS.—SPREAD OF THE CONGREGATION.—FRENCH REVOLUTION.—RESTORATION.

WHILE St. Vincent de Paul was preaching at Châtillon-les-Dombes, in the year 1617, he strongly recommended a poor family of the neighborhood, of which most of the members had fallen sick, and which was in great need. His words took such effect that a great number of persons visited them, bringing with them gifts of things required. Hereupon St. Vincent conferred with certain charitable ladies of the parish on the means of regulating the assistance shown to these poor people, and to others who in future might be in similar need. He thus formed a small charitable society or confraternity, choosing for its government officers who were to meet before him every month in order to render an account of what had been done. St. Vincent endeavored to establish similar confraternities in various other places. To render this work stable, God sent to Vincent a person who became the foundress of the institution of the Sisters of Charity.

Mademoiselle Louise le Gras was born in Paris on August 12, 1591. Her father spared no pains to have her enjoy a solid and even brilliant education. Becoming convinced of the vanity of the world, she would have become a Capuchin nun, if Father Honoré, a Capuchin, had not dissuaded her by holding up to her the weakness of her constitution, which, he said, could not endure the austerities of that order. A short time after, in 1613, she married M. le Gras, secretary of the Queen Marie de Medicis. From the first years of her married life she applied herself to visiting the sick poor in the parish where she lived, in order to render them all manner of services. She also frequented the hospitals, and drew several ladies to imitate her example. Having lost her husband in 1625, she resolved to marry no more, and consecrated the rest of her days entirely to the service of God. Her Director, Jean-Pierre Camus, Bishop of Belley, the friend of St. Francis de Sales, recommended her in his absence to St. Vincent de Paul, who was then beginning his congregation in the college of the Bons Enfants. The example of the charitable life of the saint incited



NUNS OF ST. VINCENT OF PAUL



he still more to consecrate herself to the service of the poor. She communicated her design to the saint, but the man of God, in order to try her, deferred the execution of her design until 1629, when he sent her to visit the Confraternities of Charity he had established in various places. About four years later, St. Vincent, seeing how desirable it was that some of those who had offered to consecrate their lives to the good work he had begun, should be united into a community, entrusted the matter into the hands of Mademoiselle le Gras, who gathered a few of these pious persons into her house, where she began this first community on November 21st, 1633. The following year she bound herself to the work by vow. Mademoiselle le Gras was assisted in her good works by some of the principal ladies of Paris, who would meet from time to time to deliberate on the best means of practising their charity. Her community increasing, she bought a house in the village of La Chapelle, near Paris, whence she removed to the Faubourg St. Denis near the house of St. Lazarus. Besides many other works of charity, she opened her house to persons of her sex desirous of making a spiritual retreat. St. Vincent having established a foundling asylum, entrusted it to Mademoiselle le Gras and her companions. In the year 1639 she opened another establishment in the city of Angers, and, soon after, sent her daughters to several other places even outside of France, for, in 1652, she established them at Warsaw in Poland. In 1645, she had accepted the charge of the insane. The congregation was first approved by Jean François de Gondy, archbishop of Paris, and, afterwards, by his successor, the Cardinal de Retz, who gave to them the name of the Servants of the Poor and placed them under the direction of the General of the Mission and his successors, on condition that they should forever depend on the archbishop of Paris. After this, St. Vincent gave them the rules he had composed and appointed Mademoiselle le Gras Superior for life. In 1660 the congregation was confirmed by the Cardinal de Vendome, legate in France of Pope Clement IX. The foundress died in the same year on March 15th. After her death the congregation spread with wonderful rapidity. In the year 1789, about the time of the breaking out of the French Revolution, it possessed four hundred and twenty-six houses in France, besides a great number in Poland, and some in Austria and Siberia. Though suffering with the Church in the dark days through which it had to pass at the close of the last century, the Sisters of Charity continued their noble work without hardly any interruption. In the year 1801 the institute obtained a kind of legal existence from the Consular government. In less than three years the General Superior increased the number of her Sisters,

which had been greatly diminished. The Superior at this time was Sister Duleau, a woman of remarkable energy, and well suited to the difficult times in which it was her task to govern the congregation. She died January 30th, 1804, and at her funeral more than one hundred Sisters accompanied her corpse to the grave.

In 1807, by order of the Superior, a General Chapter of this congregation, and others devoted to similar works, was held in Paris, presided over by Madame Lætitia, the mother of Napoleon, assisted by Cardinal Fesch, grand almoner of the empire. The Chapter was held in the palace.

After the restoration of the Bourbons, the congregation developed still more rapidly. In March, 1815, it began to occupy a large house in the Rue du Bac, given by Napoleon, which is still the mother-house of the congregation. The relics of St. Vincent were transferred thither, and there they remained until 1830, when they were removed to the chapel of the Lazarists in the Rue de Sèvres. About the year 1847, M. Etienne, General of the Lazarists, wrote to the Abbé Badiche, one of those who continued the large work of Hèlyot, that the Congregation of the Sisters of Charity possessed from six to seven thousand members, dispersed in five or six hundred houses situated in France, Poland, Galicia, Prussia, Spain, the Italian States, Mexico, the Levant, Constantinople, Smyrna, Alexandria, and other places. It had three novitiates, namely, at Paris, Madrid, and Turin.

At present the white bonnet of the Sisters of Charity is seen in nearly all countries of the world. In what manner the congregation was introduced into the United States we shall see in the following chapter.

The members of this congregation are not bound by perpetual vows, but they take the three vows of poverty, chastity, and obedience, which they renew every year on March 25th. The congregation is governed by a Mother-General residing in the Rue du Bac in Paris, and is subject to the Superior-General of the Lazarists, who appoints a visitor to the different provinces.

In the first half of the last century, Hèlyot wrote that the Sisters possessed generally no real estate as their own property. Their dwellings, with the exception of the seminary of Paris, belonged to the poor or to confraternities of charity. At present, however, this state of affairs has undergone a change, and the Sisters of Charity possess their own establishments.

AMERICAN SISTERS OF CHARITY.

MOTHER SETON.—SPIRITUAL DIRECTORS.—MR. COOPER.—EMMETTSBURG.—RULES.—ESTABLISHMENTS IN VARIOUS PLACES.—DEATH OF MOTHER SETON.—UNION WITH FRANCE.—SEPARATION FROM THE NEW YORK COMMUNITY.

ON August 28th, 1774, was born in the city of New York, a child whose name was to become famous in the history of the Catholic Church in the United States. Eliza Ann Bayley was the daughter of Protestant parents, in whose faith she was educated. She soon developed, together with qualities that rendered her amiable, a quick and comprehensive mind, a sound judgment and fertile imagination. Under the vigilant eye of her father, who in directing her education looked more to useful than ornamental attainments, Miss Bayley advanced not only in knowledge, but also in the practise of thoughtfulness and self-restraint, which became so useful to her in after life. About the year 1794 she married Mr. Seton, by whose name she was henceforward to be known.

In 1803 Mrs. Seton accompanied her husband to Italy, the latter's health having greatly declined, so that a sea voyage was recommended to him by his physicians. All was unavailing, however, and Mr. Seton died upon a foreign shore. After his departure from this world his widow returned to America. While in Italy she had become acquainted with the Catholic religion, which she gradually grew to admire, and which she finally embraced on March 14th, 1805. After her conversion she began to entertain the design of entering a religious community in Canada, but the Rev. William Dubourg, President of St. Mary's college in Baltimore, who made her acquaintance in New York, suggested the practicability of such a scheme within the limits of the United States. Hereupon Mrs. Seton wrote to Bishop Carroll, to request his advice in the matter, while the Rev. Mr. Dubourg consulted the Rev. Messrs. Matignon and Cheverus on the same subject.

Acting on the advice of enlightened friends, she opened a boarding-school for young ladies in the city of Baltimore, and began to lead a life of retirement from the world, though she had then no certain prospect of being able to form a religious institution. But Providence

directed the work, and, in December 1808, sent to her the one who was to be her first companion, Miss Cecilia O'Conway, of Philadelphia. One morning Mrs. Seton told Mr. Dubourg that when going to communion, she had felt a strong inclination to devote herself to the instruction of poor female children. There was then living at St. Mary's Seminary, Baltimore, a Mr. Cooper, who was preparing for the ministry, and who felt a desire to follow literally the maxim of the Gospel: "Go sell what thou hast, and give it to the poor." In the morning in question he happened to be in the church at his thanksgiving at the same time as Mrs. Seton. Seeing him, she thought to herself: "He has money:—if he would but give it for the bringing up of poor little children!" When she communicated this thought to Mr. Dubourg, he was struck by it, and said: "Mr. Cooper spoke to me this very morning of his thoughts being all for poor children's instruction, and if he had somebody to do it, he would give his money for that purpose; and he wondered if Mrs. Seton would be willing to undertake it." This was the beginning of the good work, and the thoughts of both Mrs. Seton and Mr. Cooper having ripened, the matter was laid before Bishop Carroll, who gave his approval to it.

Emmettsburg was selected by Mr. Cooper as the place to start the undertaking, and land was purchased for that purpose. Mrs. Seton was soon after joined by a second companion in the person of Miss Maria Murphy of Philadelphia, whose example was, not long after, imitated by others. Mother Seton proposed to her companions to appear in a habit like that which she wore herself, and which consisted of a black dress with a short cape, similar to a costume she had observed among the religious of Italy. On the Feast of *Corpus Christi*, June 2d, 1809, they appeared for the first time in this costume in St. Mary's Chapel. No particular religious institution had been adopted, but Mother Seton bound herself by the vows of poverty, chastity, and obedience for the space of a year. At the request of Mother Seton the community adopted the title of "Sisters of St. Joseph," as she desired to place it under the patronage of this saint. Mother Seton and Sister Maria Murphy arrived at Emmettsburg on June 22d, and the rest of the community followed some days later.

Mother Seton and her ecclesiastical superiors had determined to found the society on the plan of the Daughters of St. Vincent de Paul, and had even applied to France to obtain some of the Sisters from Europe to aid the undertaking. The society in Europe consented, and several Sisters were deputed, but their journey to America was prevented by the government of Bonaparte.

A copy of their rule was, nevertheless, obtained by the American

Sisters, who began to observe it with certain modifications suited to the circumstances of the country. The Superiors of St. Joseph's community at Emmettsburg thought it necessary to undertake the education of young ladies who were able to pay, and not limit themselves only to the instruction of the poor according to the plan of St. Vincent. Particular constitutions were also added to the Rule. No form of habit was prescribed, but the black cap was introduced soon after the Sisters arrived at Emmettsburg.

On July 19th, 1813, eighteen members of the community, among whom was the Mother Superior, pronounced their vows. The following year the Sisters obtained an establishment in Philadelphia, and, in 1817, one in New York.

After beholding her work completed and blessed by God, the saintly Mother Seton passed to her reward on January 4th, 1821. She was succeeded in her office of Superior by Sister Rose White, during whose administration the community obtained foundations in Baltimore and Washington. The third Superior was Sister Mary Augustine Decount, who, during her time of office, beheld the institution spread to Harrisburg, Albany, Cincinnati, Wilmington (Del.), Brooklyn, Boston, Alexandria (Va.), and New Orleans.

During the cholera epidemics in the United States the Sisters of Charity heroically offered their services to administer relief and consolation to the sick and dying, and several of them fell martyrs to their devotion and charity. Mother Augustine was succeeded in office by Sister Rose White, who was elected for the second time. Foundations were obtained at Norfolk, Vincennes, Utica, Conewago, Pittsburg, Pottsville, Martinsburg, St. Louis, and Richmond.

Frequent applications had been made to France to obtain Sisters from that country, but always unsuccessfully until the year 1849, when a new petition was presented by an American prelate. In 1850 a union was effected between the Sisters of Charity of France and a large portion of the American community of which the Sisters renewed their vows according to the formula used by the society of St. Vincent de Paul. On December 8th, 1850, the Sisters at Emmettsburg assumed the habit worn by the Sisters in France. Henceforth these Sisters have been under the direction of the Lazarist Fathers. Their community meanwhile continued to spread and establish new foundations in various portions of the United States.

In 1846 the Superior of the Sisters of Charity at Emmettsburg had ordered that they should give up all their orphan asylums for boys in New York. Bishop Hughes of that city opposed this, and, after a

¹ Life of Mrs. Eliza A. Seton,—Chas. I. White, D.D.

long correspondence, it was agreed that such of the Sisters in the diocese of New York as chose to do so, should organize themselves as a separate community, under the control of the Bishop. Thirty-one of the fifty Sisters in that diocese joined the new congregation, and, on the 8th of December, they became an independent body, under the title of Sisters of Charity of St. Vincent de Paul.¹

Bishop Hughes retained the habit and constitutions of Mother Seton.

About the year 1859, a house of this congregation was established at Newark during the administration of Bishop Bayley, who, after some years, modified the habit of the Sisters, by giving them a veil with white frills instead of the cap they had, thus far, worn. A separate mother-house was established for the diocese of Newark, near Madison, New Jersey, with Mother Xavier as Superior. They had branch establishments in the dioceses of Trenton, Hartford, Harrisburg, and Boston.

The mother-house of the New York Sisters of Charity is at Mount St. Vincent, on the Hudson, and they have established branch communities in Halifax, N. S., and other places.

The Sisters of Charity in Cincinnati also formed a diocesan institution, and established a branch in the diocese of Pittsburg, which now forms an independent community.

¹ Life of Archbishop Hughes,—Hassar.



CONGREGATION OF MISSIONARY PRIESTS OF THE BLESSED SACRAMENT.

FIRST INSPIRATION.—FOUNDATION OF THE SOCIETY.—VOW OF OBE-
DIENCE.—MISSIONS.

CHRISTOPHER Authur de Sisgaud, founder of this congregation, was born in France at Charleville, on April 6th, 1609, of a noble and pious family. Having begun his studies at the Jesuit college at Aix, he felt himself penetrated with an extraordinary devotion towards the Blessed Sacrament, and after finishing his philosophy at Avignon he even conceived the project of instituting a congregation with the special object of honoring Our Lord in the Holy Eucharist. One day he prayed in the church of the Nuns of St. Clare, beseeching the Lord to make His will known to him. It was the 25th of March, 1631. The conviction came over him that the institution of a congregation in honor of the Blessed Sacrament was according to the will of God, and he beheld in spirit the one who was to be his first companion. To his great surprise, he met the next day the person whom he had seen in his vision, and who was a stranger to him. This was a youth whom his mother had brought to the prefect of the college in the hopes of obtaining employment for him, to enable him to continue his studies for the priesthood. The prefect, seeing Authur enter, enquired if he did not stand in need of a servant. The young man immediately grasped the opportunity, and promised the boy's mother to take care of him. He took him to his home and introduced him to several friends of his who were accustomed to meet there for the purpose of devoting themselves to spiritual exercises. He, on the same occasion, communicated his design to them. Nine of them immediately offered to join him. After trying them for some time, he gathered them on April 25th, 1632, in the church of the Carmelite Fathers, where they heard Mass and received Holy Communion. What will, perhaps, appear strange to our readers, is that he called them, one by one, made them vow obedience to him for their whole life, promising to forsake everything for the accomplishment of his pious design. This meeting in the church of the Carmelites reminds us of that of St. Ignatius and his companions at Montmartre. It was an extraordinary affair, and it excited no little comment, the pub-

lic blaming Christopher and accusing him of fanaticism. Nothing daunted by the criticisms heaped upon him, he received Holy Orders and said his first Mass on June 10th, 1633. Immediately afterwards he left for Rome to submit his plans to the Sovereign Pontiff. Pope Urban VIII. greatly encouraged him, and advised him to devote himself to the work of the missions and to the direction of seminaries until the Church should grant a formal approbation to his institute.

The Abbé d'Authur, seeing that he would not be able to obtain more than this, returned to France, where he was received by Louis de Bretet, Archbishop of Aix. His companions, together with other disciples, soon joined him, and he established them in a house near a chapel which the Archbishop had given him. Here the exercises of the institute began to be observed, and, a few days later, the founder with some of his brethren inaugurated his series of missions according to the advice he had received from the Holy Father. They went through the whole diocese of Aix and founded a second establishment in the city of Brignoles, which was, sometime later, followed by a third at Marseilles. About the year 1639, they undertook the direction of a seminary in the diocese of Valence, which was probably the first one of the kind opened in France. Meanwhile the Missionaries of the Blessed Sacrament continued their apostolic labors in various dioceses, and the Abbé d'Authur was appointed by the Holy See prefect of the missions of France. On September 20th, 1647, Pope Innocent X. confirmed the institute and erected it into an ecclesiastical congregation. The Abbé Authur was soon after raised to the episcopal dignity. He died in 1667.

The congregation he had founded continued to labor faithfully in the vineyard of the Lord, until it was swept away by the torrent of the French Revolution, to appear no more.





CHRISTIAN BROTHERS

BROTHERS OF THE CHRISTIAN SCHOOLS.

BLESSED DE LA SALLE.—CHRISTIAN EDUCATION.—SISTERS OF THE CHILD
JESUS.—PÈRE ROLAND.—M. NYEL.—FOUNDATION OF THE SOCIETY.—
INCREASE.—PERSECUTIONS.—DEATH OF THE FOUNDER.—SUBSE-
QUENT HISTORY.

BLESSED Jean Baptiste de La Salle, the founder of this institute, came into the world on April 30th, 1651, in the city of Rheims. From his earliest years he gave proofs that he was a vessel of predilection, and destined by God to accomplish great things for His glory. At the age of eight he was placed for his education in the university of Rheims. Desiring to consecrate himself to the service of the altar, he received the tonsure on March 11, 1662, being then only eleven years old, thus choosing, in the springtide of his life, the Lord as his portion forever. A few years later, in 1666, a canonry was conferred upon him in the metropolitan church of Rheims. Having completed his course of philosophy at Rheims, he entered the seminary of St. Sulpice in Paris in 1670, thus placing himself under the direction of the celebrated M. Louis Tronson, rector of the seminary. In this place he became a great subject of edification, and distinguished himself by his application to study and the vigor of his intellect. Two years later he was obliged to leave the seminary to take care of his younger brothers and sisters, as his parents had both died.

The want of Christian education of children, which is an ever recurring need of the Church, had been felt in France, and Father Nicolas du Barré, of the order of the Minims, had founded a society of pious women for the education of girls under the title of Society of the Infant Jesus. A branch of the society was established at Rheims by M. Roland, the spiritual director of the Abbé de La Salle, who thus made the acquaintance of the new society. The young Abbé had received minor-orders in 1668, and, on Pentecost Sunday, 1672, the subdiaconate was conferred upon him. In 1675 he was ordained deacon in Paris, and, on April 9, 1678, he received the priesthood in the Cathedral of Rheims. After his ordination he desired to exchange his canonry for a parish, in order to find a wider scope for his zeal, but to this his archbishop, Mgr. Tellier, refused to consent. But Providence

had another work in store for him. M. Roland on his deathbed confided to him the establishment of the Sisters of the Child Jesus in Rheims. Deprived of its founder, the community was in danger of being suppressed, but the energetic efforts of the Abbé de La Salle saved it from ruin. Shortly after taking charge of this community, he met at Rheims, M. Nyel, who had founded a teaching brotherhood at Rouen, and had come to Rheims to establish a school. The Abbé de La Salle entered into this plan with saintly avidity, and M. Nyel began his school, which was soon followed by another. Meanwhile M. de La Salle pursued his own studies, and, in 1681 he received the doctor's cap from the faculty of Rheims. Finding that M. Nyel was frequently absent, and that the work suffered in consequence, the Abbé de La Salle induced him to remove the home of the teachers nearer to his own house. Under the supervision of this zealous priest the Brothers began to lead a regular community life. His time being limited, Blessed de La Salle took the Brothers to his own table, in order to impart spiritual instructions to them, at least during the time of meals. By the advice of Père Barré, whom he consulted, he finally assumed the entire direction of the brotherhood, taking it into his own house on June 24th, 1681. He soon after resigned his canonry, gave away his entire fortune in charitable works, and devoted himself without reserve to the life-work he had chosen, becoming one of the brethren and a member of the new society. In 1684 he permitted twelve of his companions to take triennial vows of obedience and stability. It was decided among the members of the fraternity that their habit should be made of coarse, black cloth, closed in front with hooks and eyes, with a white rabata or collar, and a mantle. The Blessed de La Salle was the first to clothe himself in the new habit. He himself gave to them their name of Brothers of the Christian Schools. The holy man who had given up all for Christ's sake, now became all for all, and the doctor in theology began to teach little children like the humblest of the Brothers. The institution of the small or preparatory novitiate in which young boys are trained for the society, owes its origin to Blessed de La Salle himself. In 1686 Blessed de La Salle insisted upon resigning the government of the society, and Brother Henri L'Heureux was elected Superior, but, soon after, the ecclesiastical authorities ordered de La Salle to resume his office.

In 1694, after the society had begun to spread, twelve of the Brothers were permitted to take perpetual vows. The Blessed Founder was anxious to resign his office of Superior, but the Brothers would not consent. They decided, however, that after Bl. de La Salle, no other person in holy orders should ever be their Superior. Some time

after this the founder prepared the rules of his community. Persecutions, too, were not wanting. The Cardinal de Noailles, Archbishop of Paris, becoming prejudiced against the holy founder, deprived him of his office, but, being better informed, he reinstated the saintly man. In 1717 Blessed de La Salle, having once more resigned on account of his infirmities, Brother Barthelemy was elected Superior-General. Finally, after a long life of activity, during which he suffered much, Blessed de La Salle departed in peace on April 7, 1719. At his death, the institute comprised twenty-seven houses, two hundred and seventy-four Brothers, and nine thousand eight hundred and eighty-five scholars. The institute was approved by Pope Benedict XIII. on January 26th, 1725. In the Bull of approbation it was expressly stated that the Brothers were not to leave the society to enter a more austere order without the permission of their Superior.

During the bloody Revolution which stigmatized France toward the close of the last century, the Christian Brothers were suppressed with the other religious orders, and many of them perished on the guillotine. After the signing of the concordat, the Brothers were, in 1802, permitted to reunite.¹ The founder of the institute was beatified by Leo XIII. on February 19, 1888.

The Christian Brothers have continued their noble work during the present century in various parts of the world, faithful to the spirit of their founder. Since 1819 the mother-house of the congregation which, at first, had been at St. Yon, has existed near Paris. During the siege of that city in 1871, the Brothers distinguished themselves by their charity towards the wounded. Elizabeth Wormely Latimer² says of them that they were among the bravest and most active litter-bearers, and, citing the words of M. de Sarcey, she adds: "They advanced wherever bullets fell, to pick up the dead or wounded; recoiling from no task, however laborious or distasteful; never complaining of their food, drinking only water; and after their stretcher work was done, returning to their humble vocation of teachers, without dreaming that they had played the part of heroes."

The Christian Brothers possess institutions outside of France in Algiers and the French colonies, in Belgium, Switzerland, Savoy, Piedmont, the Levant, Malaysia, Canada, and the United States. They were introduced into this country in 1846, when Archbishop Eccleston called them to Baltimore, where they opened a novitiate at Calvert Hall. Two years later they established themselves in New York, and, since then, they have spread throughout the country, conducting parochial schools and colleges.

¹ The Life and Work of the Ven. J. B. De La Salle, by F. C. N.

² France in the Nineteenth Century.

CONGREGATION OF MISSIONARIES OF THE COMPANY OF MARY.

GRIGNON DE MONTFORT.—M. LÉVEQUE.—COMMISSION OF CLEMENT XI.—
FOUNDATION OF THE CONGREGATION.—DEATH OF THE FOUNDER.—
SUBSEQUENT HISTORY.

LOUIS-Marie Grignon, generally known as de Montfort, founder of this congregation, was born on January 31st, 1673, in the little town of Montfort-la-Canne in Brittany. His baptismal name was Louis, and that of Mary he received at his confirmation in honor of the Blessed Virgin, to whom he was especially devoted. He himself, at a later period, substituted, in imitation of some religious, the name of the place of his birth for that of his family. Having finished his classical studies and philosophy in the Jesuit college at Rennes, he went to Paris, where he followed the course of theology, first in the community of M. de la Barmondière and, afterwards, in the seminary of St. Sulpice. Even at that age, M. de Montfort had to drink deep, bitter draughts of the chalice of suffering, but what might have discouraged others became for him only an incentive to greater perfection. After seven years spent in the study of theology, he was ordained priest at the age of twenty-seven, on June 7th, 1700.

His work had now begun. His first thoughts carried him across the Atlantic to the distant missions of Canada, but from this his superiors dissuaded him. God had other designs with him.

He at first began to evangelize the diocese of Nantes in company of a saintly priest, M. Lévêque. His next field of labor was the city of Poitiers, where the Bishop appointed him chaplain of the hospital. Here, as elsewhere, the cross was his portion. Forced by opposition to leave the hospital, he went to Paris, but returned to Poitiers in 1703. It was here that he conceived the idea of establishing a community of religious women, which ripened into the institution of the Sisters of *Wisdom*.

After giving several missions in the diocese of Poitiers, he made on foot a pilgrimage to Rome in 1706, and Pope Clement XI. appointed him missionary apostolic, assigning to him France as the field of his labors, and giving him the special mission of combating the Jansenist

heresy. Having returned home, he worked most zealously in a number of dioceses. In 1713 he began to reflect seriously on the establishment of the congregation of which he had laid the foundations in Poitiers, and of another of missionary priests. The Abbé Vatel and the Abbé Mulot soon joined him. They were the only members of his congregation during the life-time of the founder. He was only to lay the foundations of this edifice, on which others were to erect the walls. His work was done, his life was at an end, that life which had been an uninterrupted series of humiliations and sufferings. Blessed Grignon de Montfort died the death of the saints on April 28th, 1716. He had been a most faithful servant of the Blessed Virgin Mary, and his little work on *True Devotion to the Blessed Virgin* has remained as a monument to his love for the Queen of Heaven.

It was in the year before his death that he composed the rules of his society of missionaries which, at that time, was only in an embryonic condition. After his death M. Valois joined the two companions he had left, and M. Mulot was elected Superior. In 1722 they took up their abode at St. Laurent-sur-Sèvre, and the congregation began to increase. Father Mulot, a man of eminent virtue and a worthy successor of the founder, governed the congregation for the space of twenty-seven years. The society continued to exist during the Reign of Terror, though the Superior, Father Supiot, was obliged to hide among the rocks. This energetic man survived the Revolution, and died in 1810.

The congregation began now to recruit its shattered forces, and has continued to labor most zealously in the spirit of its holy founder. During the course of the present century it has been approved by the Holy See.

The Company of Mary consists of missionary priests and of brothers called coadjutors. No ecclesiastics are admitted into the society but those who have already received the order of priesthood. Their only object is the giving of missions, especially in country places, hence they exclude the work of parishes, the education of youth, and similar labors to which many other orders and institutions are called. Those priests who enter the society take the simple vows of poverty and obedience for a year, and renew these yearly until, after the lapse of five uninterrupted years, if they are deemed proper they are admitted to take these vows for life. The Brothers also add the vow of chastity, the priests being already bound to this virtue by their ordination. They recite their office in common if possible, and, also, the entire rosary every day. Moreover, they practise other exercises of piety and humility common to religious orders, such as the chapter of faults, retreats, and the fast of Saturday. We shall see in a following chapter that the congre-

gation which St. Alphonsus de Liguori at a later period established in Italy was in many respects similar to this one, having the same end, the giving of missions, especially among the poorer classes, and, by its rule, excluding all other works which might prove a hindrance to the missions. Thus the spirit which moves the saints renews the movements it inspires at different times and in different places. What Blessed Grignon de Montfort had done for France, St. Alphonsus did for Italy, but with different results, the sphere of activity of the Congregation of the Most Holy Redeemer having grown far more extended than that of the Missionaries of the Company of Mary.



CONGREGATION OF THE DAUGHTERS OF WISDOM.

MARY LOUISE OF JESUS.—LA ROCHELLE.—SUFFERINGS.—PERSECUTIONS.—APPROBATION.

THE one who, first of all, aided Blessed Grignon de Montfort while he was at Poitiers, in establishing this congregation, was Marie Louise Trichet. She was born on May 7th, 1684, at Poitiers. She was in her fifteenth year when she first met the saintly man who was to exercise such wonderful influence over her life. Under his direction she made rapid progress in virtue, and ardently longed to consecrate herself to God in the religious state. Having established a little society in the hospital, he took her there, where she found ample opportunity to practise humility and all manner of virtue. After some time, with her mother's consent, he gave her a coarse, grey habit. This was on the feast of the Purification in 1703. At the same time the young girl abandoned her family name for that of Mary Louise of Jesus. She was then in her twentieth year. When Blessed Montfort left Poitiers, he spoke these words to her: "Do not leave the hospital before the end of ten years. If the establishment of the Daughters of Wisdom has not been made until then, God will still be contented and His designs with you will be accomplished."

In 1713 her holy director saw her again for a short time, and found her still wearing the habit, and animated with the same good dispositions. She had experienced difficulties without number, but she had persevered. The holy founder, after encouraging her, gave her a companion in the person of Catherine Brunet of Poitiers, who took the name of Sister of the Conception. The Bishop of La Rochelle entered into the views of Blessed Grignon, and offered to defray the expenses of a foundation in his diocese. After much opposition the two Sisters arrived at La Rochelle in 1715. The ten years of which Blessed Montfort had spoken were just at an end. Here sufferings again awaited them, but God blessed their work, and, during the course of the year, they were joined by three other members. Having finished their rules, the blessed founder left them in the same year to see them no more on earth, for, in a few months, he passed beyond the limits of this earthly life. The community then consisted of only five Sisters.

After a year of painful hesitation, the little community being for a time disbanded on account of difficulties which had arisen, Sister Mary Louisa of Jesus, following the advice of an enlightened man, and of Father Vatel, one of the companions of Blessed de Montfort, established her little community at St. Laurent-sur-Sèvres, where the mortal remains of Blessed Montfort reposed. They went thither in 1720. Their poverty was extreme, and the opposition they met with, even on the part of pious persons, became a great source of suffering. But in spite of all difficulties, the little community, under the guidance of its zealous Superior and the direction of Father Mulo, increased in number, so that, four years after its establishment, it possessed twenty members. In 1724 it was able to begin other foundations, and those of Rennes and several other places succeeded one another rapidly.

Sister Mary Louisa of Jesus, like her friend and father, Blessed Grignon de Montfort, had much to suffer, in fact, all her life had been a tissue of suffering, which proceeded from enemies as well as from friends. But that life finally came to an end. On April 28th, 1759, forty-eight years after the death of Blessed Grignon de Montfort, she departed this life. The society continued to prosper until the French Revolution, when it endured an ample share of the tribulations through which the Church of France had to pass. Several of the Sisters were put to death, others were imprisoned, but in spite of persecution, they continued their work as much as possible.

The Sisters of Wisdom devote themselves to the instruction of children, the care of the sick, and almost all the good works performed by female communities. Their congregation is very numerous in France and Belgium. It was approved, at the same time as the Company of Mary, by a Brief of December 16, 1853.



THE PASSIONISTS.

ST. PAUL OF THE CROSS.—FIRST INSPIRATION.—HABIT OF THE PASSIONISTS.—FIRST MONASTERY.—APPROBATION.—CHURCH OF STS. JOHN AND PAUL.—PASSIONISTS IN ENGLAND.—IN AMERICA.

THE Passionist Congregation is one of those which came into existence during the last century with the object of converting souls to God by the exercise of the missions. The founder was Paul Francis Danei, now better known as St. Paul of the Cross. He was born within the limits of the Republic of Genoa on January 3, 1694. His infancy and youth were spent in great innocence and piety, for he was a child of benediction from his birth. The idea of founding a congregation came to him by inspiration, for, in an ecstasy, he beheld the habit which he and his companions were to wear. However, not wishing to trust himself in a matter of such importance, he consulted his director, Mgr. Gastinara, a Barnabite, at that time Bishop of Alexandria in Piedmont. The prelate, after maturely weighing the matter before God, decided that Paul-Francis was called by God to establish the Congregation of the Passion. On the morning of November 22, 1720, the Bishop vested him with the habit that had been shown him in the vision, the same which the Passionists wear to-day. It consists of a black cassock and mantle of coarse material. The former is girded at the waist with a cincture of leather. The lay-brothers wear on the cassock, and the priests on both cassock and mantle, a white heart surmounted by a cross with the inscription JESU XPI PASSIO, which means: The Passion of Jesus Christ. From the moment that St. Paul received the habit from the hands of his director, he applied himself to prepare the rules of his institute. These he submitted to the judgment of Mgr. Gastinara. But the Bishop, loth to rely upon his own judgment, consulted other learned religious, who recognized in them the finger of God. Following the advice of these enlightened men, Paul departed for Rome in 1721 to obtain a higher approbation. All his efforts were, however, in vain, and he was obliged to return home. Still he did not lose courage, but, sometime after, again went to Rome with one of his brothers. Affairs now took a better turn. Paul and his brother were both raised to the priesthood

and they labored in the Eternal city for the good of their neighbor. Having dwelt for some time in a little hermitage of Monte Argentaro, near the city of Orbitello, they obtained permission to receive companions, the number of whom having increased, the saint began the erection of his first monastery in the same place. They took possession of it on September 14th, 1737. After long and persevering efforts the Holy Founder finally succeeded in obtaining the approbation of the Holy See. Benedict XIV., by a Rescript of May 15, 1741, and a Brief of March 28, 1746, approved his rules. Clement XIV. again approved and confirmed them in 1769, and formally gave his approbation in perpetuity to the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ. Pius VI. modified the rules by his Bull *Praeclara Virtutum exempla*, and his successor Pius VII., added a number of privileges to those which had already been granted them.

Clement XIV. gave to the Passionists the church of Sts. John and Paul in Rome, where the holy founder established a numerous community, and took up his abode. It was there that he died, and there his relics repose.

After his death, the congregation of which the saint himself had founded several communities, spread throughout Italy, and crossing the Alps, went over to Belgium, France, Hungary, Bulgaria, Wallachia, and England. In the latter country it was very prosperous. St. Paul had prayed long and earnestly for the conversion of that island. The illustrious convert from Anglicanism, Lord Spencer, became a member of the order, taking the name of Father Ignatius. The congregation was introduced into this country in 1852, when a community was established in Pittsburg by three Priests and one Brother. From here it spread to various other portions of the United States, and at present possesses flourishing communities in the dioceses of Baltimore, Newark, and others. The Passionists have proved themselves to be earnest and efficient missionaries. The well-known Father Fidelis Kent Stone, once a clergyman of the Episcopalian Church, became a member of the congregation. For some time he labored in the Argentine Republic, where the Passionists are established.¹ They have also sent missionaries to Australia.

The end for which the Congregation of the Passionists was founded by St. Paul of the Cross was, in the first place, the sanctification of its members, and secondly, the salvation of souls. To attain the first end the members of the congregation lead the lives of religious. The Holy See approved the institute with simple vows, which are those of poverty, chastity, and obedience, and a fourth vow by which the

¹ Father Fidelis has returned to this country.

members of the order bind themselves to endeavor to excite in the hearts of the faithful the remembrance of the death of Christ. Passionists also take the vow of perseverance, like the Lazarists, Redemptorists, and the members of several other religious congregations. By this they bind themselves to persevere in the institute until death, so that, without a true and grave reason, no member may leave the congregation, nor can the congregation dismiss a member.

The life of a Passionist in his monastery must be one of prayer. His rule obliges him to an hour's meditation in the morning, to one in the evening, and to a meditation of half an hour during the night after the recitation of the Divine Office. In this they resemble several of the austere religious orders like the Discalced Carmelites and the Capuchins. In fact, the Passionists partake, perhaps, more of the ancient monastic form than any of the modern congregations. It was the desire of St. Paul of the Cross that his monasteries should, as much as possible, be built in solitary places, where the religious might with less interruption devote themselves to contemplation. Among the mortifications practised by the members of this institute is that of going barefooted.

The exterior labors of the Passionists consist in giving missions and retreats, in preaching the word of God, especially the Passion of Christ, and in the hearing of confessions. The congregation has given to the Church several Bishops, foremost among whom was the Venerable Vincent Mary Strambi, Bishop of Macerata and Tolentino, who died on January 1st, 1824.

There also exists a female branch of this congregation, founded by St. Paul of the Cross. The mode of life of its members is, to a great extent, like that of the men. Their monastery was founded in the city of Cornetto. These nuns pray especially for the success in the holy ministry of their brethren of the Congregation of the Passion. Their habit resembles that of the brethren in so far as their sex permits.

The Passionists may be classed among the most fervent and most regular communities of the Church which have preserved the original spirit of their founders.

CONGREGATION OF THE MOST HOLY REDEEMER.

MARIANELLA.—YOUTH OF ST. ALPHONSUS.—VOCATION.—FOUNDATIONS
AT SCALA AND ELSEWHERE.—APPROBATION OF THE RULE.—A
GLANCE AT THE RULE.—ST. ALPHONSUS, BISHOP.—LAST YEARS OF
THE SAINT.—HIS DEATH.—A VISIT TO PAGANI.

THE author has now reached a point in the history of religious orders which possesses the greatest interest for himself, for he was once a member of the congregation of which he undertakes to write, and to its name are linked for him some of the most pleasing recollections of his life. To that congregation he owes his education for the priesthood, and within its bosom some of his best years were spent.

It owes its origin to St. Alphonsus Maria de Liguori, a Doctor, and one of the most fertile writers of the Church. The saint was born at Marianella near Naples on September 27th, 1696, of the illustrious and very ancient family of de Liguori. His father was Don Giuseppe de Liguori, and his mother, Anna Cavalieri.

On our recent visit to Italy we felt that we could not return home without seeing the places sanctified by the life and virtues of our Father, St. Alphonsus. This was the principal and, we might say, the sole object that carried us as far south as Naples. We had, then, hardly arrived in that city when we engaged a carriage to drive us to Marianella. It was a beautiful afternoon, with the bluest of Italian skies casting their reflection on the placid waters of the Bay of Naples which lay at our feet, and frowning Vesuvius in the distance, sending forth cloudlike volumes of smoke. Driving through streets which still betokened the splendor that once was theirs, and past the royal palace on the hill above the city, we reached the road to Marianella. Our minds were fraught with images of the last century. We seemed to behold the Liguori family in their coach of antique form, driving to their country seat; among them was the youthful Alfonso, the noblest scion of their house. We beheld the saint in clerical garb as in later years, on foot or seated on the back of an ass, he wended his way to the home of his youth and infancy; that home we were, our-

selves, approaching. A few miles outside of Naples, a monument erected to the memory of Alphonsus indicates the branch road leading to Marianella. A drive of only a few minutes from the main road brought us to the village with its antiquated stone houses, narrow streets, and dirty children. Was it really in this place that the Liguoris had their villa, in which the great Doctor of the Church, Alphonsus, was born? Yes, it was here. Turn to the left as you enter Marianella, and you behold before you the mansion of the Liguori family. It has passed into other hands and has lost all of its former splendor. A small portion of it has been purchased by the Redemptorists, that, namely, where their holy founder was born. The Superior of the little community received us most kindly, and allowed us to bend our knees on the spot hallowed by the presence of two saints: Alfonso de Liguori and St. Francis de Girolamo. The room where the saint was born is there in an unchanged condition, and beside it is the domestic chapel of the family, where it is said Alphonsus celebrated Mass when visiting Marianella. It is still the chapel of the community.

Here, then, it was that the saint of the XVIII. century came into the world, here the Jesuit, St. Francis de Girolamo, took the infant in his arms, and casting a prophetic glance into the future, foretold what he once would be. It was in this same house that many of the events transpired related by Tannoia, the saint's biographer.

On our return to Naples we went in quest of the house where Don Giuseppe de Liguori resided when in the city. Our time, and consequently, our search, were limited. A palace was pointed out to us as the Liguori mansion. It is still in the hands of the family of that name, but of another branch than the one to which the saint belonged, the branch of the Presiccios. One of the members of that family bears the name of Alfonso de Liguori. We entered the ancient court, but as the Prince de Presiccio and the rest of the family were absent, we were unable to visit the interior of the building.

At the tenderest age, Alphonsus was inspired by his pious mother with the deepest sentiments of piety. The education he received under the auspices of his father, aided by his own precocious intellect, produced in him the most marvellous results, so that, at the early age of sixteen, he had graduated in law. Admitted to the Neapolitan bar, his reputation as a lawyer spread far and wide, and a brilliant career awaited him. But God had other designs in regard to His servant. A galling humiliation became the providential turning point in his career.

In 1723 a most important lawsuit was entrusted to the young lawyer. He had prepared his case with the greatest care, and felt sure

of victory. At the bar he pleaded with his wonted skill, and universal applause awaited him, when his antagonist, who had coolly listened to his arguments, pointed out to him a flaw which he had not observed. It was a thunderbolt for Alphonsus. It ruined his case, but gained for the Church a servant like unto whom there have been few. He left the court-room resolved to break with the law forever. When, after a few days, peace had been restored to his soul, Alphonsus was a changed man. His resolution was taken. He had served his country; henceforth he was to serve the Church. Don Giuseppe, beholding, by this resolution of his son, all his earthly hopes of greatness for his family dashed to the ground, energetically opposed the resolution of his son. But Alphonsus was determined, and, in spite of opposition, he donned the ecclesiastical habit. He was ordained Priest by Cardinal Pignatelli, in 1726. The zeal of the young Priest and his talents as an orator soon acquired an immense reputation for him at Naples. He did not spare himself, but labored incessantly for the promotion of God's glory, both in the pulpit and the confessional. However, he did not give himself over to exterior labors so as to forget the duties of the inner life, for Alphonsus devoted himself in all his free moments to the exercise of prayer and meditation, and brought his body under subjection by the practise of the greatest and most heroic mortification. He was then practising that which he practised and preached throughout the entire course of his life. He had joined a society of missions at Naples called the Propaganda, and, as a member of this organization, he was constantly employed in the work of the ministry, especially on missions. However, his arduous labors soon told on his health, and he was brought to death's door. After his recovery, in order to recruit his shattered forces, he repaired to the mountains of Scala. It was here that he was to learn the will of God. He was struck by the abandoned condition of the peasantry, and he felt in his soul a longing to do something for those destitute beings. Having become acquainted with the Nuns of the Holy Saviour at Scala, an institute founded by Monsignor Falcoia, Bishop of Castellamare, he was told by one of them, Sister Maria Celeste Costarosa, that she had been favored by a divine revelation, according to which Alphonsus was to found an institute of Priests who would labor for the spiritual welfare of the most abandoned souls. This singularly impressed him, as it coincided with the thoughts that were then agitating his own mind. He consulted with his director, Father Thomas Pagano, of the Oratory at Naples, with Father Fiorillo, of the Order of St. Dominic, and with Mgr. Falcoia. They all approved of his plan, and urged him to undertake the work. As soon, however, as the affair was known at Naples, a cry of

opposition arose. His former friends seemed to desert him, and his brethren of the Propaganda even voted to exclude him from their society. The greatest struggle was on the side of his heart. It cost him a heroic effort to part from his father, who had become reconciled to the thought of his being a Priest, but who used all possible means to turn him aside from his resolution to found a religious congregation. But Alphonsus, who was now convinced that God called him to this work, overcame all difficulties, and, on November 9th, 1732, laid the foundations of his congregation in a small house at Scala. A few companions soon joined him, and all things seemed favorable, when the institution was brought to the verge of ruin by internal dissensions in the newly-formed community. Its members could not agree as to the exact mode of life they were to follow, and the consequence was, that, not being able to come to an understanding, they separated. Some followed Mandarinini, who established a congregation of his own, and Alphonsus was left alone at Scala with Sportelli and the lay-brother, Vito Curzio. The work seemed ruined, and the soul of Alphonsus was plunged into unutterable darkness. It was now that he took the heroic resolution to devote himself to his task, even though he should be left entirely alone. The resolution was not taken in vain, for other companions soon joined him, so that he was enabled to undertake the work of the missions. From this period until his death, he had constantly to struggle with persecutions on the side of the government and of ill-disposed persons. These resulted in the destruction of the community of Scala, and of another, established at Villa de Schiavi. During his lifetime, houses of the congregation were founded at Ciorani, Nocera de Pagani, Caposele and Iliceto, in the kingdom of Naples, one in Sicily, and at Scifelli, and Frosinone in the Papal states.

The Rule of the congregation was approved by Pope Benedict XIV. on February 25th, 1749. St. Alphonsus labored hard, but unsuccessfully, to obtain, also, the approbation of the king of Naples, and we shall see hereafter what bitter sufferings this approbation, when it was finally obtained, cost the holy founder.

The Rule given by St. Alphonsus to his congregation has, in various general chapters, been augmented and elucidated by constitutions. A synopsis of both Rule and Constitutions will give an insight into the mode of life followed by the Redemptorists. Every society is characterized by its object. This it is which gives to it its form, and constitutes its very essence. If we follow the history of the Congregation of the Most Holy Redeemer, we find that the idea which gave birth to it, and which was the predominant one in the mind of its

founder, was that of laboring for the salvation of souls, and not of all souls in general, but, especially, of souls the most abandoned; not by all manner of means, but in particular, by the work of the missions. For this reason, the Rule of the Redemptorists excludes all labors, how good soever in themselves, which are incompatible with this their characteristic work.

In common with all other religious institutions, the congregation seeks first the sanctification of its own members. Hence the Rule says, that the Congregation of the Most Holy Redeemer has as its end to unite secular Priests who, living together, strive to imitate the life of Christ. As the life of Christ was an inner and an outer life, thus must the Redemptorist combine action with contemplation. To attain the first end of the institute, his own sanctification, the Redemptorist binds himself by the three simple vows of poverty, chastity, and obedience, promising, at the same time, not to accept any ecclesiastical dignities outside of the congregation, except by a dispensation from the Sovereign Pontiff or the General of the congregation, though the latter cannot oblige him to accept them. To these vows he adds that of perseverance until death, which he confirms by oath, from which only the Pope or the Superior-General can dispense. Whosoever, without grave reasons which in rare cases may exist, seeks a dispensation from this oath, renders himself guilty of a grievous sin of infidelity towards God, and injustice toward the congregation.

The Redemptorist, by the vow of poverty, does not relinquish the right to possess property, but he gives up that of using it independently of the Superiors. At home he possesses everything in common with his brethren. In regard to the vow of poverty, the rule is very explicit, and the Superiors, even the General, who permit its transgression in grave matters, may be deposed from their office.

Another means made use of to attain perfection, is the practise of certain exercises of piety. The rule prescribes three meditations daily, each of a half hour's duration in the morning, the afternoon, and the evening. Spiritual reading, the Rosary, two examinations of conscience, and a visit to the Blessed Sacrament, form the other exercises of the day. Every week the members of the community assemble in chapter to accuse themselves of their faults. Twice a week they take the discipline, and fast on the vigils of the principal feasts of the Blessed Virgin, besides abstaining from meat throughout Lent and Advent. Silence is observed from the time of evening prayer until after meditation the next morning, and, also, during the afternoon, for three hours. Every month the Redemptorist spends a day in solitude, and, once a year, he makes a retreat of ten days.

The characteristic work of the Congregation of the Most Holy Redeemer for the good of souls, consists principally in giving missions. The education of youth, the care of parishes, the direction of seminaries and other similar occupations are foreign to the nature of the institute.

The mode of government of the congregation closely resembles that of the Society of Jesus, which, no doubt, St. Alphonsus took as his model. The supreme authority is vested in the General, who bears the title of Rector-Major, and who is elected by the General Chapter for life. He is assisted by six Consultors, one of whom is the Admonitor, whose duty it is to draw the attention of the General to his faults. During the course of the present century, the congregation has been divided into provinces, at the head of each of which there is a Provincial assisted by two Consultors. Each house is governed by a Rector, who has also two Consultors. An Admonitor is, also, appointed for the Provincials and the Rectors. The only persons elected in the congregation are the Rector-Major and his Consultors. The Provincials, Rectors and their Consultors and Admonitors are appointed by the General. Each Rector chooses his own minister, who takes charge of the temporal interests of the house, and who is the first person in the community after the Rector. The Rule prescribes that a General Chapter should be held every nine years.

There are, also, in the congregation, lay-brothers, who perform the domestic duties of the house. They take the same vows as the Fathers, with the exception of that of renouncing ecclesiastical dignities.

The Rule of the congregation was not finished by St. Alphonsus until 1742, ten years after the birth of the congregation. It was on July 22 of that same year that the first members of the congregation pronounced their vows. After many difficulties the congregation, which, thus far, had borne the title of the Holy Saviour, was, together with the Rule, approved by Benedict XIV. on February 25, 1749, under the title of Congregation of the Most Holy Redeemer. In the same year was held the first General Chapter, in which St. Alphonsus was elected Rector-Major, and several constitutions were made. Others were added to the Rule seven years later in the Chapter of 1756. A short time after, the saint was appointed Bishop of St. Agatha of the Goths, though he still continued to fill the office of Rector-Major, with Father Villani as his Vicar-General for the congregation.

St. Alphonsus, having prepared a collection of constitutions, presented them to the General Chapter of 1764, by which they were sanctioned. The saint had founded his congregation, not only for the

kingdom of Naples, but in order that it should spread throughout the world. Ere that time arrived, however, both the founder and his institute were to pass through the crucible of the most dire affliction.

Alphonsus had endeavored for a long time to obtain for his congregation the approbation of the Neapolitan government, which he deemed necessary to its success. In 1747 he met with no success in this direction. In 1752 he obtained a species of approbation for the four existing houses, which, at the same time, forbade him to establish others within the kingdom. From 1767 to 1779 the congregation had to pass through the most awful persecution excited against it by its enemies. A few years before the latter date, in 1775, St. Alphonsus, crushed by years and infirmity, resigned his diocese and retired to the house of his congregation at Pagani, where he was to end his days.

About the year 1779 one of the general consultors, Father Majone, was charged to strive again for the royal approbation of the institute. Seeing that he could not obtain it for the Rule as it was, he had the weakness to sacrifice the latter. The vows of chastity and obedience were superseded by oaths, and that of poverty by simple promises. The affair leaked out, and letters of complaint poured in upon Alphonsus from all sides. The holy founder had been deceived in regard to the nature of the approbation, not dreaming that he had been imposed upon. The Rule, altered and mutilated, was approved by royal decree of January 20th, 1780. When the affair became known, a storm of protestation arose in the congregation. Alphonsus was broken-hearted. Majone left the congregation. A general meeting of the Fathers was held at Nocera on May 12th, 1780. It was exceedingly stormy, and loud complaints were heard against Majone, against the consultors, and against St. Alphonsus himself, whom some reproached with destroying the congregation. The saint was asked to resign, which he did without the slightest difficulty. However, the general feeling against him was only temporary, and he was re-elected. The worst was yet to come. St. Alphonsus had a deadly enemy in the person of a Father of his congregation, named Leggio. This unfortunate man, by his calumnies spread in Rome, succeeded in prejudicing the mind of Pius VI. against Alphonsus. The result was that the saint and the houses in the kingdom of Naples were declared out of the congregation, and that Father Francis de Paul was appointed President of the congregation in the Pontifical States. When the decree of deposition and exclusion from the congregation was read to Alphonsus, the aged saint bowed his head in perfect submission, nor did he utter one word of complaint against the Holy See. Thus was the founder of the Congregation of the Most Holy Redeemer, without any fault of his own,

together with the first houses of the institute, cut off from it. The chalice had now been nearly drained to the dregs. One consolation was awarded to the saint before his departure from this world. He was allowed to witness the entrance into the congregation in the Papal States of a man from beyond the Alps, Clement Maria Hoffbauer, and thus foresee the future extension of his congregation.

The rigor of the Holy See towards the Neapolitan houses was slightly diminished, they being allowed to share in the privileges of those of the Roman States, but they were not re-united to the congregation during the lifetime of the saint whose end was fast approaching. At last, after a long life of innocence, of good works, and of suffering, the end of which was a martyrdom, both interior and exterior, the blessed soul of Alphonsus found its rest in the bosom of God. The saint died at Pagani on August 1st, 1787. He had had the satisfaction of seeing many of his children reach a high degree of sanctity. The Ven. Gennaro Sarnelli, Blessed Gerard Majella, a simple lay-brother, the Fathers Sportelli, Cafaro, Latessa, the student Blasusci, the Aloysius of the congregation; the lay-brothers, Vito Curzio, Francesco Tartaglione and Joachim Gaudiello have left to their brethren bright examples of virtue. Alas! why have we not walked on their footsteps!

The day after our visit to Marianella we took the train at Naples for Pagani. It was with great emotion that we entered through the portal of the house where St. Alphonsus died. There is the community-room whence he made the sign of the cross, which seemed to turn into another direction, the flames of Vesuvius. There is the corridor with its stations, where the saint was wont to perform the devotion of the Via Crucis, there is the chapel where he said Mass for the last time, and there too is the room where he expired, still in the same condition as it was when the lifeless corpse of Alfonso de Liguori lay within it. His bed with the coarse blanket upon it is there, his rolling chair is there, his table and the image of the crucified Redeemer painted by himself are there. Adjoining the house is the old church where the voice of Alphonsus was so often heard. We knelt beside that altar which had witnessed his sublime communings with Jesus in the Blessed Sacrament. In the new church erected by the piety of the Redemptorists, repose to the left of the high altar, the mortal remains of St. Alphonsus de Liguori, a precious treasure for his children, to whom the house again belongs, they having purchased their own property, which had unjustly been taken away from them by the Italian government. The pulpit of this church is the one from which the saint so frequently preached.

THE REDEMPTORISTS AFTER THE DEATH OF ST. ALPHONSUS.

BLESSED CLEMENT HOFFBAUER.—FATHER PASSERAT.—SPREAD OF THE
CONGREGATION.—CANONIZATION OF ST. ALPHONSUS.—FATHER SME-
TANA.—DIVISION.—FATHER NICHOLAS MAURON.—FINAL UNION.

THE closing scenes of the life of St. Alphonsus had been overclouded with bitter sorrow, both for himself and the congregation, but he had hardly breathed his last when peace was restored. The Sovereign Pontiff recognized the innocence of the saint, and the king of Naples, Ferdinand IV., finally approved the Rule of Benedict XIV. Pius VI. permitted the convocation of a general chapter for the election of a Rector-Major for the entire congregation. Father de Paul resigned his office, and Father Peter Blasucci was elected Rector-Major. Thus was unity restored, and the congregation of St. Alphonsus was one again.

Before the death of the saint, two young men from across the Alps had entered the congregation. They were Clement Maria Hoffbauer and Thaddeus Hübl. The former was 33 years of age and a Bohemian by birth. He had led a life of singular virtue in the world, and, together with his friend, had become acquainted with the Congregation of the Most Holy Redeemer in a providential manner. They both made their vows on March 19, 1785, and, after finishing their theological studies at Frosinone, they were ordained priests in 1788. Immediately afterward they were sent to Austria to introduce the congregation into that country. Not succeeding in Austria, they established their first Transalpine house at Warsaw in Poland. This community soon became most flourishing, and its members labored incessantly for the good of souls, founding branch establishments in Poland and Courland. In 1793 Father Hoffbauer was appointed Vicar-General for all the houses outside of Italy. One of the most distinguished novices who entered the congregation at Warsaw was the Frenchman, Joseph Passerat, who afterward succeeded Father Hoffbauer. Several foundations were begun in Switzerland and Bavaria, but the troublous condition of the times did not permit them to last. Father Passerat with his companions were, for a time, forced to lead an almost nomadic life,

travelling from place to place. The greatest blow was struck at the Transalpine Congregation when, in 1808, the house of Warsaw and the other communities in Poland and Courland were suppressed. Father Hoffbauer retired to Vienna, where, almost alone, he waited patiently, living like another Philip Neri, a life of uninterrupted zeal. It was our privilege to be personally acquainted with one of the disciples of Blessed Clement Hoffbauer, the late Father Von Held. The wandering Community of Redemptorists was finally, in 1817, settled in the Convent of Valsainte in Switzerland, under the direction of Father Passerat. It was here that Dom Augustin de l'Estrange had dwelt with his band of Trappists during the French Revolution. About the same time Father Hoffbauer sent some of his religious to Wallachia, but they were soon driven away. The saintly man died without beholding the object of his desires reached, namely, the recognition of the congregation by the Austrian government. Before his death, he had turned his eyes toward the United States, but it was not given to him to set foot on the shores of the New World, whither, a few years later, his disciples were to be called. Blessed Clement Hoffbauer died in Vienna on March 15th, 1820, at the age of 69. A recent decree of the Sovereign Pontiff has placed him among the blessed. The Redemptorists justly consider Blessed Clement as the second founder of their congregation. Father Joseph Passerat succeeded him in the government of the Transalpine Congregation. A few years before the death of Blessed Clement, the Rector-Major of the congregation, Father Blasucci, had died at Nocera de Pagani in 1817, at the ripe age of 89. During his administration, there was founded in Rome the house of Santa Maria in Monterone. Father Blasucci was succeeded by Father Mansione.

Less than two months after the death of Blessed Clement, the emperor of Austria, on April 30, 1820, gave his legal approbation to the congregation. Father Passerat established his residence at Vienna, where a numerous community soon arose. In the same year, 1820, the Redemptorists entered France, establishing themselves in the diocese of Strasbourg. Six years later they went to Portugal, whence political agitations soon forced them to depart. In 1831 they began their foundations in Belgium, and the following year they established themselves in Bulgaria, where they remained eight years. In 1824, Father Nicholas Mansione had been succeeded by Father Celestin Cocle. The latter, having been appointed Bishop in 1832, he was succeeded by Father Camillo Ripoli, in the beginning of whose government the congregation crossed over to America, as we shall presently relate.

The 26th of May, 1839, was a great day for the congregation, for on it, the holy founder, St. Alphonsus, was canonized. On July 2, 1841, a decree of Gregory XVI. divided the congregation into a certain number of provinces, although the congregation across the Alps still continued to be governed by a Vicar-General. Meanwhile, the congregation, though increasing in numbers, had to share amply in the sufferings of the Church in Austria and Switzerland. These, however, did not prevent it from obtaining foundations in Holland, Germany, and even Norway. In the latter country it did not remain for a great length of time.

In 1850, Father Camillo Ripoli being dead, Father Vincent Trapanze became Rector-Major. Across the Alps, Father Passerat had, on account of old age, resigned his office, and he had been succeeded by Father Smetana.

For a long time there had been a tendency to have the residence of the General removed to Rome. It was the great desire of the Belgian Father, Victor Auguste Dechamps, who afterwards became Archbishop of Malines, and Cardinal. The Neapolitan government, however, persisted in opposing this measure. Finally, in 1853, Pope Pius IX. took a decisive action, decreeing that the Neapolitan houses should be separately governed until the arrival of better times, and that the Holy See would provide for the rest of the congregation. Meanwhile Father Trapanze had died. A little later the Holy See decreed that the Rector-Major of the congregation outside of the kingdom of the Two Sicilies should reside at Rome, where a general chapter should be immediately convened. The beautiful Villa Caserta on the Esquiline was purchased by the Redemptorists, and, in 1855, a general chapter met, in which Father Nicolas Mauron was elected Rector-Major. Not long since, we sat in the modest room of the venerable General of the congregation, now broken by age and infirmities. In the course of conversation he exclaimed: "For thirty-seven years I have been at this table." For thirty-seven years, and during that time he has seen the congregation spread throughout Europe, North and South America, and Australia. Several of its children have died in the odor of sanctity, while others have been raised to the episcopal dignity, and one was honored with the Cardinal's hat.¹

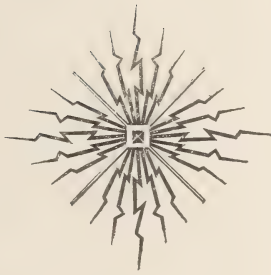
One of the most arduous missions of the Redemptorists is that of Surinam, or Dutch Guiana, where the Fathers attend the leper settle-

¹ Since these lines were written, the saintly Father Mauron has been called to a better world. A General Chapter of the congregation will meet in Rome on February 25, 1894, for the election of a Rector-Major.

ment of Batavia, and where more than one of their number has succumbed to this dread disease.

The general chapter of 1855 was the last one held in the congregation. For some reason or other, known to those concerned, the rule prescribing a general chapter every nine years has temporarily been suspended, we believe, with permission of the Holy See.

Some years since, the Neapolitan houses were again united to the greater body of the congregation, which is now under one Superior.



THE REDEMPTORISTS IN THE UNITED STATES.

FIRST REDEMPTORISTS IN AMERICA.—WORK AMONG THE GERMANS.—
FATHER NEUMANN.—FATHER BERNARD.—ERECTION OF THE AMERICAN PROVINCE.—WORK OF THE MISSIONS.—THE PAULISTS.—DIVISION OF THE PROVINCE.

IT is related that as St. Alphonsus once looked out upon the bay of Naples, he beheld a vessel about to sail for New Orleans; turning to his companion, he assured him that, one day, Fathers of his congregation would be established in that city. The prediction has been verified.

In 1828, Father Rese, in the name of Bishop Fenwick of Cincinnati, whose Vicar-General he was, invited the Austrian Redemptorists to America. After some negotiations, the offer was accepted, and three Fathers, with two lay-brothers, were sent to begin the foundations in America. On their arrival in this country, they found it impossible to live in community according to their rule, and, for many years, they labored separately in Ohio, Michigan, and Wisconsin, for the salvation of souls. Finally, in 1840, they succeeded in establishing their first community in Pittsburg, Penn. They proved to have a providential mission in the United States, for, about that period, German emigration began wonderfully to increase, and, without the Redemptorists, thousands of that nation would have been lost to the faith, as German priests were few in number. It was, then, entirely according to the object of their institute, that the Redemptorists took charge of German congregations in Pittsburg, Buffalo, Rochester, New York, Philadelphia, Baltimore, New Orleans, and other cities. This seems to have been the special work imposed on them by Divine Providence in this country. Whether, when there is a sufficient quantity of priests, they should continue to have the care of souls, is a subject well fitted for the deliberation of their next general chapter.

The first novice admitted into the congregation in the United States was the saintly John Nepomucene Neumann, who afterwards became Bishop of Philadelphia, and the cause of whose canonization has been introduced. He made his vows on January 16th, 1842. Until the year 1844, the American missions in the United States had been

subject to the Austrian province, but, in that year, they were united to Belgium, of which Father Frederick Von Held was Provincial. In 1847, Father Neumann became Vice-Provincial of the American Redemptorists. The following year the congregation lost one of its best sons in the person of the saintly Father Francis Poilvache, a man renowned for his sanctity. 'He died at Monroe; Mich.'

In the same year Father Bernard Hafkenscheld, a Hollander, and one of the most renowned missionaries the congregation has ever possessed, a man truly wonderful by the power of his eloquence, became the successor of Father Neumann as Vice-Provincial.

On June 22nd, 1850, Pius IX. erected the Redemptorist houses in America into a separate province, and Father Bernard was appointed first Provincial. The congregation had now reached its second period. We hesitate not to say that the impulse given to missions in this country is due to the Redemptorists, and principally to Father Bernard, assisted by a small band of missionaries, prominent among whom were the young American priests, Hecker, Walworth, and Baker. Until then missions, in the proper sense, had been few and scattered, but Father Bernard and his companions set the example which was soon followed by other religious.

A few years after the erection of the American province, five Redemptorists, under the leadership of Father Hecker, separated from the Redemptorists in a body, being dispensed from their vows by the Sovereign Pontiff, and formed themselves into the Congregation of St. Paul the Apostle.

Several years later, the American province was divided into two, namely that of Baltimore and that of St. Louis.

Until within the last few years the Redemptorists in America had been principally of German descent, but at present the number of Irish Americans is rapidly increasing. The congregation at present possesses twenty houses in the province of Baltimore, and seven in that of St. Louis. The Baltimore province has, also, several establishments in Canada. The Redemptorists have given missions in this country, not only in English and German, but, also, in French, Bohemian, Dutch, and even Italian.

See Life of Father Francis Poilvache.—Ilchester, Md.

THE REDEMPTORISTINES.

SISTER Maria Celeste Costarosa, to whose revelations the Congregation of the Most Holy Redeemer owes, in part, its origin, was, in 1732, a member of the Monastery of Nuns of the Holy Saviour, a community founded at Scala a short time before by Mgr. Falcoia, bishop of Castellamare, and confessor of St. Alphonsus. The Sisters of this monastery followed the Rule of St. Augustin, and their habit was black. Their relations with St. Alphonsus brought about a complete change in their organization, so much so, that to-day they look upon the saint as their founder. He gave them their constitutions which, to a great extent, resemble those of the Redemptorists. The latter had, also, at first been called Priests of the Most Holy Saviour, but, in compliance with the desire of the Holy See, they had taken the title of Congregation of the Most Holy Redeemer. The Nuns also changed their name, taking that of Order of the Most Holy Redeemer, as they constituted a veritable religious order, the nuns being bound by solemn vows. Mgr. Falcoia, their founder, had, also, taken a most active part in the establishment of the Redemptorists. Their rules and constitutions were approved by Benedict XIV., the same pontiff who approved those of the congregation of St. Alphonsus. In consequence of celestial visions granted to one of the Sisters, they changed their black habit for the one worn at present, which consists of a red robe, blue scapular, and blue mantle. They wear white shoes, a rosary at the side, similar to that of the Redemptorists, and a crucifix like unto that worn by those Fathers on their missions. The veil of the choir-sisters is black, that of the lay-sisters, white.

These nuns lead a life of strict enclosure, but they practise fewer bodily austerities than the Carmelites, Dominicans, and some other enclosed orders. Like the former, they wear a veil over their faces, in presence of strangers. They still follow the Rule of St. Augustin, and recite the Divine Office in choir.

During the lifetime of St. Alphonsus, the order possessed several foundations in the kingdom of Naples, namely, at Scala, Foggia, and in the episcopal city of the saint, at St. Agatha of the Goths. The latter was established by St. Alphonsus himself.

These nuns were introduced into Austria by Rev. Joseph Passerat,

Vicar-General of the Transalpine branch of the Congregation of the Most Holy Redeemer. The first Sisters were Austrian ladies of rank, penitents of Father Passerat, who made their novitiate at St. Agatha, and afterwards returned to their own country.

At present the order possesses several houses in Austria, Bavaria, Holland, Belgium, and France. It has also a flourishing community near Dublin in Ireland. Many of its members are ladies of high society. More than one has died in the odor of sanctity.

This order is not governed by a General Superior, nor does it stand under the jurisdiction of the Redemptorists, although the Fathers are frequently the spiritual directors of its communities. Each monastery is subject to the Bishop of the diocese.



BAPTISTINES.

JANE SOLIMANI.—CONGREGATION OF WOMEN.—APPROBATION OF ROME.—
FATHER OLIVIERI.—CONGREGATION OF MISSIONARY PRIESTS.

THOSE who bear this name form a society of missionary priests under the protection of St. John the Baptist. They owe their origin to a congregation of nuns of the same name. The foundress of the latter, Jane Mary Baptist Solimani, was born in 1688 at Albuero, a parish situated near the city of Genoa. From her tenderest years she served God with great fidelity, and experienced within herself an ardent desire to make Him known throughout the world. She became a subject of divine revelations and preternatural favors. Being in her thirty-first year she believed that God revealed to her the desire of the Blessed Virgin, that an order should be founded in honor of St. John the Baptist, as such a one did not exist among the multitude of religious orders in the Church. The rule to be observed was at the same time made known to her. She communicated this vision to her director, Father Athanasius, a Capuchin. A year afterwards this priest ordered her to commit the rule to writing. This she did at once, though she had never learned to write.

Under the direction of Don Dominic Francis Olivieri, Jane Solimani gathered together a few young girls, with whom she began a community life, living on alms, and taking conditionally the vows of poverty, chastity, obedience, and cloister. The number of her companions soon increased to such an extent that it became necessary to seek a larger dwelling. After some time, the foundress sought and obtained the approbation of Pope Benedict XIV., who allowed her to found a monastery, and approved her rule. On April 20th, 1746, she and her companions received the habit from the hands of the Archbishop of Genoa. The foundress changed her name from that of Maria Antonia to that of Jane Mary Baptist. On July 21st of the same year, she was chosen Abbess, in which dignity she was, three months later, confirmed for life by the Sovereign Pontiff. She died on August 5th, 1758. After her death the order made great progress.

The members of this order, who are called hermits, take solemn vows and lead a very austere life, practising, among other things, perpet-

ual abstinence from flesh-meat, and a perpetual fast, with the exception of Christmas and Sundays. They arise at one o'clock in the night for the recitation of the Divine Office, and are allowed to see their relatives only three times a year.

We have spoken here of the Baptistine nuns, although they are bound by solemn vows, on account of their relation to the congregation of the Baptistines, for the same reason that we treated of the Redemptoristines, together with the Redemptorists.

Sister Jane Mary Baptist Solimani believed herself to be specially inspired for the establishment of a society of missionary priests, who would bind themselves by vow to establish missions in heretical and infidel countries.

After founding her monastery at Genoa, she sent her confessor, Fr. Dominic Francis Olivieri, to Rome, with the object of obtaining the authorization of such an institution. This priest, born at Genoa in 1691, was renowned for his talent of preaching, and he had established in his country a society of priests who devoted themselves to preaching the Word of God in the city and in the country.

Benedict XIV., having caused his rules to be examined, approved the projected society in 1755, under the title of Congregation of Missionary Secular Priests of St. John the Baptist. It was placed under the jurisdiction of the Propaganda in order to spread the faith in the countries of infidels and heretics.

The members of this congregation were employed in giving missions in Rome and other cities, besides sending apostolic laborers to China and other foreign countries. Father Olivieri died on June 13th, 1766. Several miracles were, after his death, wrought through his intercession.

The members of this congregation take a vow of stability in the institute, and one of going to missionary fields of labor at the bidding of the Prefect of the Propaganda. It was forbidden them to preach in Catholic parishes, and to hear the confessions of women. They were also forbidden to accept any ecclesiastical dignity. They practise to perfection the life of community, and have lay-brothers in their congregation, to whom they give the name of Brothers-Coadjutors. Their habit very much resembles that of the Lazarists. Pope Pius VI. had been a member of this congregation.

CONGREGATION OF THE SACRED HEARTS OF JESUS
AND MARY, AND OF THE PERPETUAL ADORATION
OF THE BLESSED SACRAMENT, CALLED THE
CONGREGATION OF PICPUS.

PERE COUDRIN.—MADAME DE LA CHEVALLERIE.—SOCIETY OF RELIGIOUS WOMEN AT POITIERS.—HOUSE AT PICPUS.—MISSION TO THE SANDWICH ISLANDS.—FATHER DAMIEN.—RULE OF ST. BENEDICT.

THE founders of this society, which was established at Poitiers, in 1800, were M. P. J. Coudrin and Madame H. Aymer de la Chevallerie. Pierre Joseph Coudrin, born in 1768, was ordained priest in Paris in 1792, in the very midst of the Revolution, and at the risk of his life. Being vested with this sacred character, he began to exercise the duties of his calling, but in secret; sometimes in a hiding place, at other times in disguise, with an assumed name. Even surrounded by these numerous dangers, the thought of instituting a religious congregation of men and women arose within him. An association of pious ladies had been formed, and to their number belonged Mademoiselle Henriette Aymer de la Chevallerie. This lady was born at Poitiers in 1767. In 1778 she was honored with the title of Canoness of the Order of Malta. During the horrible days of the sanguinary Revolution she was imprisoned, together with her mother, and she escaped narrowly with her life. It was after this that she joined the pious association at Poitiers. This institution soon ripened into a society of which Henriette became the head. Its object was the veneration of the Sacred Hearts of Jesus and Mary, the Perpetual Adoration of the Blessed Sacrament, and the gratuitous instruction of young girls. In 1800, the society was approved by the ecclesiastical authorities of Poitiers, and Madame Henriette was confirmed as Perpetual Superior of the community. The institute now began to develop. About the year 1805, the members of the community established themselves at Picpus, whence they were to receive their popular designation, and which, once before, had given its name to a religious community, one of the Third Order of St. Francis, to which father Hélyot belonged. Father Coudrin built here a college and seminary, which soon became the principal seat of the congregation of men he established. This

society was approved by the Holy See on January 10th, 1817. A number of Irishmen entered the congregation, and one of them, Bishop Higgins, became a member of the episcopacy of his native island. In the first General Chapter, held in 1819, Father Coudrin was elected Perpetual Superior of the congregation, which now began to spread throughout France. In 1826, at the request of the Propaganda, Father Coudrin sent his missionaries to the Sandwich Islands, whence they were expelled, but to which they returned in 1837. One of the missionaries to these islands, the late Father Damian de Venster, acquired world-wide renown as the leper-martyr of Molokai. A few years after their first establishment in the Sandwich Islands, in 1833, the Fathers of this congregation were also sent to the missions of southern Oceania. On March 27, 1837, the founder, Father Coudrin, departed this life. He had been preceded to the grave on November 23, 1834, by Madame Henriette Aymer de la Chevallerie. The name in religion of Father Coudrin was Marie-Joseph. The Society of Picpus has obtained numerous missions in Australia and South America.

The basis of the rule of this congregation is that of St. Benedict. Its members take the ordinary simple vows of religion. The Sisters live under the obedience of their Mother-General and of the General of the congregation, who are elected for life. The priests of the congregation are engaged in missionary work, and in the direction of seminaries and colleges. Besides these, there is a second class of religious called choir-brothers, whose duty it is to recite daily the canonical hours, practise the perpetual adoration of the Blessed Sacrament, and give gratuitous instruction to children. The lay-brothers are devoted to manual labor, and, also, to perpetual adoration. A similar classification exists among the Sisters, who are either teachers, choir-religious, or lay-sisters. The habit of the members of this congregation as prescribed by both statutes, is white. During the hours of adoration both Brothers and Sisters wear a scarlet mantle.

BASILIANs.

MGR. D'AVIARE.—EDUCATION FOR THE PRIESTHOOD.—HUMBLE BEGINNING.—ESTABLISHMENT OF THE SOCIETY.—TORONTO AND SANDWICH, ONT.—NATURE OF THE INSTITUTE.

AFTER the stormy days of the French Revolution, when France was beginning to recover from the wound it had received, Mgr. d'Aviare, Archbishop of Vienne, and afterwards Archbishop of Bordeaux, paid a visit to the tomb of St. Francis Regis, in the mountains of Vivarais. Beholding with grief the great want of priests in that portion of the Lord's vineyard, he conceived the idea of establishing an asylum where young men might in a short space of time be educated for the priesthood. Three priests entered into his views, and began in a stable to teach the elements of Latin to young peasant boys. This institution, so humble in its origin, was founded at St. Symphorien. This community of priests thus begun continued to increase and prosper until 1821, when several of its members left it to enter the parochial ministry. Five priests only remained, and these formed an association among themselves, taking, however, no vows. Several years before, the school begun at St. Symphorien had been transferred to Annonay. In 1822, the congregation took the title of St. Basil. The establishment of the association as such was especially due to Mgr. Brulley de la Brunière, Bishop of Mende.

In the beginning, its members promised to spend their life in the congregation, and not to leave it without informing the Superior of their intention three years beforehand, and renewing their petition each year in writing. They received an annual sum of 200 francs for their clothing. In 1852, however, they agreed to take vows which were to be temporary after a novitiate of four years, and perpetual after the reception of Holy Orders.

In the same year, Mgr. de Charbonnel, Bishop of Toronto, Canada, who had been their pupil, called them to his diocese. Their college at Toronto, begun with eleven pupils, had increased to the number of one hundred by the year 1856. It bears the title of St. Michael's College, and it has a church attached to it, dedicated to St. Basil. A few years since, the author preached the exercises of a spiritual retreat to

the students of this college, and he will always remember with pleasure the edification given him by the members of the Congregation of St. Basil.

The congregation possesses also a flourishing college at Sandwich, Ont., in the diocese of London. The present Bishop of that diocese, Rt. Rev. Denis O'Connor, was, before his elevation to the episcopacy, a member of the Basilian Congregation, and president of the college of Sandwich. The Basilians have, also, a house in Detroit, Mich., where they administer the French Canadian parish of St. Ann's, one of the oldest parishes in the United States, founded in the beginning of the last century, and the scene of the labors of Fr. Gabriel Richard, who, for a time, was a member of the United States Congress.

The object of the Basilian Congregation is the Christian education of youth in general, and, in particular, the direction of ecclesiastical colleges, or *petits-seminaires*. It also embraces every other sacerdotal ministry compatible with the life of community. In 1837, Pope Gregory XVI. declared the Congregation of St. Basil to be a praiseworthy institution.

The Basilians have educated numbers of useful members of the Church and society, and many religious orders, especially the Jesuits, have drawn subjects from their colleges.



IRISH CHRISTIAN BROTHERS.

IN the year 1802, there resided at Waterford in Ireland, a pious gentleman named Edmond Ignatius Rice, a native of Callan, in the county of Kilkenny. His heart was pained at witnessing the unfortunate condition of so many poor children, who, in consequence of the penal laws, were deprived of Catholic education. On a certain day he drew a number of these poor children around him, and by questioning them, discovered how devoid they were of the most necessary knowledge of the elements of their religion. On this occasion he conceived the noble thought of devoting his life and ample fortune to the education of the poor.

He opened his first school at Mount Sion in the city of Waterford, on May 1, 1804, and great success attended him. He adopted the system and the rules of the institute founded by Blessed de La Salle, and enjoyed the patronage of the Bishop of Waterford. The congregation began to spread, and, within a few years, houses had been founded in Dublin, Cork, Limerick, and other places. The institute was confirmed by Pius VII. on September 5, 1820. At present the congregation possesses houses in nearly every town in Ireland, and in several of the British colonies. In 1832, the Brothers placed their schools for a time in connection with the Board of National Education, and accepted the grant, but finding that the rules of the Board would gradually lead them into concessions alien from the spirit of the Church, they withdrew from all connection with the government.

BROTHERS OF CHARITY.

THE founder of this congregation, called the Vincent de Paul of Belgium, was Pierre Joseph Triest, born at Brussels in 1760. He was ordained priest in 1786. A man of extraordinary virtue, he sought by various means to exercise charity towards his neighbor. In 1807 he laid the foundations of the society of the Brothers of Charity in the Asylum for aged men at Ghent. His success, however, did not reach the height of his expectations, and on November 7th, 1810, he was obliged to begin his institute over again, giving to the Brothers, with certain modifications, the rules he had made for a community of Sisters. They were approved on November 26th, of the same year, by Mgr. de Broglie, Bishop of Ghent. The congregation, of which, as its name denotes, the object is the practise of charitable works, continued to flourish in Belgium after the death of its founder, and obtained many establishments in that country.

These Brothers have several establishments in Canada, and in the United States. They conduct the House of the Angel Guardian in Boston.

THE BUFALISTS, OR, MISSIONARIES OF THE PRECIOUS BLOOD.

CASPAR DE BUFALO.—PIOUS YOUTH.—EXILE.—MISSIONS.—SPREAD OF THE CONGREGATION.—THE UNITED STATES.

THE founder of this congregation, Caspar de Bufalo, was born in Rome, on January 6th, 1786. His early years were spent in the greatest piety in that city where everything inspires sentiments of religion. Like the angelic youth, St. Aloysius de Gonzaga, to whom he was especially devout, he endeavored, above all things, to preserve the purity of soul and body, using to that end the most scrupulous precautions. He made his classical course in the Roman College, rendered illustrious by the life of his model, St. Aloysius, and which still preserves so many recollections of the youthful saint. After a long retreat made at the Cistercian Monastery of Santa Croce in Gerusalemme, he received tonsure in the year 1800, and, soon after, minor orders. He became Canon of the Church of St. Mark before his ordination to the priesthood, which took place on July 31st, 1808. He had followed the course of theology in the Roman College. During the political troubles in Rome in the beginning of this century, refusing to take the oath required by the French government, he was sent into exile, and he afterwards suffered a painful imprisonment.

About the year 1814, after his return to Rome, he conceived the project of establishing a society of priests to give missions. The thought had frequently occurred to him, and now the time seemed ripe to put it into execution. Through the influence of Cardinal Cristaldi, he obtained for the purpose, the Church of Giano in the diocese of Spoleto. He was soon joined by three companions, among whom was Gaetano Bonanni. In 1819, a second house was founded at Pieve-torina in the diocese of Camerino, and, soon after, a third at St. Paul d'Albano. These were shortly after followed by six other foundations by the express desire of the Pope, Pius VII.

The rules of his congregation he did not entirely complete until towards the end of his life. His devotion to the Precious Blood of our Lord caused him to give no other name to his institute. After a most laborious life, during which he gave numerous missions throughout

Italy, following the method of the renowned Italian missionaries, St. Alphonsus, Segneri, Pinamonti, Baldinucci, and St. Leonard of Port Maurice, he departed this life on December 28th, 1837. The cause of his canonization has been introduced, and, on January 15th, 1852, he was declared venerable by Pius IX.

A few years after his death, in the year 1844, his congregation was introduced into the United States by one of its members, Rev. Francis de Sales Brunner. It was established in the diocese of Cleveland. The residence of the Provincial in the United States is at Carthagen, Ohio. These Fathers also possess other establishments in the diocese of Cleveland.

There is also a female branch of the congregation which possesses convents in the dioceses of Cincinnati and Cleveland.



THE MARISTS OR, PRIESTS OF THE SOCIETY OF MARY.

FIRST IDEA OF THE SOCIETY.—COMMUNITY ESTABLISHED.—MISSIONS IN OCEANIA.—BLESSED CHANEL.—MARTYRDOM.—THE MARISTS IN AMERICA.

IN the year 1815, certain students of the seminary of St. Irenaeus at Lyons, formed among themselves the project of founding a society of priests, which should bear the name of the Blessed Virgin, and devote itself to the education of youth and the conversion of sinners. The day after their ordination, they consecrated themselves to the Blessed Virgin in the sanctuary of Fourvieres, and resolved to devote their lives to the realization of their idea. Dispersed in various portions of the dioceses of Lyons and Belley, they patiently awaited the moment decreed by Divine Providence. Year after year they met once or twice to renew their resolutions. Finally they were enabled to unite into a society, and with the approbation of the bishops of Lyons and Belley, to devote themselves to the work of the missions and the education of youth. In 1836, they obtained a Bull of Gregory XVI., which approved and canonically instituted the Society of Mary, permitting its members to take the three simple vows of religion. On the 24th of September of the same year, the first members made their profession, and Father Jean Claude Colin was elected Superior-General and the mother-house was established at Lyons. The congregation soon made rapid progress in France, and in 1852 it was divided into two provinces. In 1856, the Marists founded a house in London. In the year of its approbation the missions of Oceania were confided to this congregation, and, by a Brief of Gregory XVI., in 1836, the Apostolic Vicariate of Western Oceania was established and given to the Marists. These Fathers were the first missionaries to visit many of these islands of the Pacific. Immense difficulties surrounded them, especially in learning the language of the natives, and in accustoming themselves to their manner of living. Imagine yourself bidding farewell to the land of your birth, a land to which you are attached with all the ardor of an intensely patriotic heart, tearing yourself loose from those you hold most dear, to see them perhaps never again, scal-

ing the sides of a ship that is to bear you thousands of miles away, and land you on unknown islands amidst the watery wastes of the great Pacific, among wild savages, where numberless privations and perhaps cruel death will meet you, and you will form an idea of the sacrifice demanded of the Marist missionary. The danger of a violent death was not an imaginary one; it was a stern reality, for on April 28th, 1841, a member of the Society of Mary was put to death by natives on the island of Futunat. It was Father Chanel, who, together with the Lazarist, Gabriel Perboyre, has lately been beatified by Leo XIII. The blood of the martyr was the seed of Christians, for the islanders were converted as if by a spontaneous movement.

In 1842, Gregory XVI. instituted the Apostolic Vicariate of Central Oceania, which he also confided to the Marists. Two other vicariates were erected by Pius IX. in 1844, those of Melanesia and of Micronesia. The Marist Fathers possess also missions in New Zealand, and, in 1845, a house was founded in Sydney, Australia.

Blessed Chanel was not the only victim who fell on those distant islands. A brother was murdered in 1847; Mgr. Epalle, Vicar-Apostolic of Melanesia, was massacred on December 16, 1845, by the natives of Isabella island, and, in 1847, three Marists were killed and eaten by the savages of the island of St. Christoval.

The Marist Fathers possess several foundations in the United States, with a preparatory college in the diocese of Portland, and a novitiate in that of Baltimore. They have a college in Louisiana, and foundations in Boston, St. Paul, and other cities.

Several other communities are affiliated to the Marist congregation, such as the Marist Brothers, who devote themselves to teaching, and who were founded by a Marist Father, and the Marist Sisters, who are also a teaching congregation. The Marists have also a third order for persons living in the world. It was established in virtue of an Apostolic Brief, dated September 8th, 1850.

OBLATES OF MARY IMMACULATE.

MGR. DE MAZENOD.—MISSIONS IN FRANCE.—CANADA.—SANCTUARIES OF OUR LADY.—FOUNDATIONS ABROAD.—THE UNITED STATES.

THE founder of this congregation, Charles Joseph Eugene de Mazenod, having finished his studies at the Seminary of St. Sulpice, and having been ordained priest in 1811, determined to consecrate his life to the service of the poor. In the city of Aix where he resided, his labors for the salvation of souls of all classess of persons were immense. His charity nearly cost him his life, for, in 1814, he was attacked by typhus while ministering to the sick during an epidemic which raged among the prisoners of war in the dungeons of Aix. But his work was not yet done, and the Abbé Mazenod was restored to health. Those days were bitter ones for the Church of France, for the Revolution had left nothing but ruin and desolation in its path. The young priest felt himself, alone as he was, unequal to the task that lay before him, and the thought of founding a community of zealous, disinterested priests, arose before his mind. Divine Providence soon furnished him the means of putting it into execution, for, a few companions having joined him, he obtained possession of a portion of the former Carmelite convent of Aix into which he received them. After a few days spent in pious meditation as a preparation for their work, they went forth to labor for the salvation of souls. They gave missions in country parishes, and, after their work, returned home to take up the exercises of the community life. In the intervals between the missions, the Abbé Mazenod, withdrawn into solitude, prepared the rules of his newly-born community.

Until the year 1841, the founder and his disciples labored exclusively in the South of France. In that year, Mgr. Bourget, bishop of Montreal in Canada, applied to M. Mazenod for some of his sons as workers in his diocese across the Atlantic. The Oblates had, thus far, not seemed to aspire to foreign missions, but Providence had opened the way. Their founder, Mgr. de Mazenod, then bishop of Marseilles, sent a circular letter to the different houses of his congregation, proposing to them the new mission offered by Mgr. Bourget, and inquiring the names of those who were ready to devote themselves to that distant

field of labor. A unanimous answer came from the entire congregation, every individual offering to go to Canada. The mission was accepted.

Some years before, in 1826, the founder had gone to Rome to obtain the approbation of his institute. The Roman Congregations are very prudent in formally approving a new religious institute, and consequently a decree was granted that the new congregation was simply *laudanda*,—praiseworthy. Leo XII., however, was more favorably inclined, and he ordered a serious examination of its constitutions under the presidency of Cardinal Pacca. The result was that, on February 17, 1826, the congregation was approved under the title of Congregation of Oblate Missionaries of Most Holy Mary Immaculate. Twenty years later the congregation was confirmed by Gregory XVI., on March 20th, 1846. In 1850, Mgr. Mazenod presented to the general chapter of his congregation a supplement to the rules and constitutions. It was laid before the Holy See, and Pius IX., on March 28th, 1851, approved the institute anew.

The congregation up to this time had spread wonderfully in France and abroad. In its native country it obtained charge of a great many celebrated sanctuaries of the Blessed Virgin, such as Notre Dame de l'Osier, in the diocese of Grenoble; Notre Dame de Sion, in Lorraine; Notre Dame de Clery, in the diocese of Orleans; Notre Dame de Talence, at Bordeaux; Notre Dame de Bon Secours, in Vivarais; Notre Dame des Lumières, in the diocese of Avignon; and Notre Dame de la Garde, at Marseille.

The Fathers of this congregation also direct several seminaries in the same country. They have foundations and missions in England, Ireland, and Scotland, on the Island of Ceylon, and in Africa, at the Cape of Good Hope, and at Natal.

In Canada the Oblates possess many and flourishing institutions. St. Peter's church, in Montreal, is served by them, and they have a novitiate at Lachine. At Ottawa they have a Scholasticate, and conduct a university, to which a numerous staff of professors is attached. The greater number of priests in the diocese of St. Boniface belongs to their congregation. They also attend to the diocese of New Westminster, in British Columbia, that of St. Albert, a suffragan See of St. Boniface, and the Apostolic Vicariates of Athabaska-Mackenzie, and Saskatchewan, and they have establishments in the Vicariate of Pontiac and the Prefecture-Apostolic of the Gulf of St. Lawrence. Several bishops in British North America belong to their congregation.

In the United States they form a separate province, possessing foundations in the dioceses of Boston, Buffalo, and others.

SOCIETY OF THE LITTLE BROTHERS OF MARY.

THIS congregation was founded in France on January 2d, 1817, by a holy priest, the Abbé Marcelin Champagnat, who was, also, one of the founders of the Marist congregation, and who died on June 6th, 1840. In 1844 these Brothers were united with those of St. Paul Trois-Châteaux, and those of Viviers. Thus were three separate societies united into one. There had been question of uniting the Marist Fathers and these Brothers under the same head, but the Holy See refused to grant its approbation to this project.

THE JOSEPHITES.

A CONGREGATION of this name was founded in 1817 at Grammont in Belgium, by the Canon Van Crombrugghe. It is a teaching society consisting of priests and simple Brothers, the latter being in the majority. After a novitiate of two years, the members take the three vows of religion. The society possesses several foundations in Belgium, and one in England at Weybridge.

THE INSTITUTE OF MARY.

THIS congregation was founded in 1818 by the Abbé Joseph Cham-
inade in the city of Bordeaux, together with seven young men,
and Auguste Pinier was named first Superior. They adopted no special habit, and agreed to avoid all that might attract notice, going even so far as to avoid the title of Brother, calling each simply *Monsieur*. However, they took as badge a golden ring. Within a short time they began the work of education in Bordeaux. From this city the congregation began to spread to various portions of France, taking deepest root in Alsace. In course of time the Abbé Meyer brought it over to the United States, and, though severely tried, the society has met with success.

CONGREGATION OF THE HOLY CROSS.

BROTHERS OF ST. JOSEPH.—REMOVAL TO LE MANS.—THE SALVATOR-
ITES.—SISTERS MARIANITES.—FOREIGN MISSIONS.—FATHER SOUR-
IN.—UNIVERSITY OF NOTRE DAME.—CHARACTER OF THE INSTITUTE.

IN the year 1820, the parish of Ruillé-sur-Loir in France was governed by the Abbé Jacques Dujarié, a zealous priest, who had established a community of women for the education of young girls. Desirous of imparting the advantage of Christian instruction also to boys, he resolved to found a congregation of Brothers under the title of the Patronage of St. Joseph. In 1823 he obtained from King Louis XVIII., a royal ordinance authorizing this institution for the department of Sarthe and neighboring departments. However, the numerous occupations of the founder, his growing infirmities, and the Revolution of 1830, greatly retarded the progress of his institute. The result was that M. Dujarié resigned his office of Superior into the hands of Mgr. Bouvier, Bishop of Le Mans. The prelate having called together a general assembly of the Brothers in 1835, confided them to M. Moreau, Director of the Seminary. By a decision of an assembly of the Brothers convoked by M. Moreau, the novitiate was transferred from Ruillé to Le Mans.

About this time M. Moreau was engaged in forming a society of diocesan missionaries to evangelize the inhabitants of country places. He soon decided to unite both these societies into one. Many were the difficulties the pious Superior had to encounter, but he finally triumphed over them all. Besides several educational institutions, a boarding-school was opened in the house of the Holy Cross, at Le Mans, with the authorization of M. Guizot, the minister of King Louis-Philippe, while the diocesan missions began to flourish.

From the beginning, M. Moreau had conceived the idea of also establishing a community of Sisters for the service of his institutions. Several pious women having offered to take charge of the clothing in the various establishments without any compensation, they became the germs of the congregation of the Sisters Marianites. The Superior gave them a religious habit, and thus were laid the foundations of the female branch of this community which has been so rapidly developed. The members attend to the linen in the larger establishments

of the congregation, and take charge of the infirmaries. They also instruct young persons of their sex.

Thus far the members of the congregation had not been bound by perpetual vows, nor had the priests taken any, even of a temporal character. M. Moreau thinking that the time had arrived to draw the members of the congregation closer by the ties of vows, proposed it to them, but the proposal was not well received. However, the Superior, determined to execute his plans, resolved to introduce the vows, even at the cost of several members. It was, nevertheless, decided that these vows would be optional, provided the members would submit to the regulations which would be drawn up. A few members left the community, while those who remained, binding themselves by vows, formed a religious congregation. The prosperity of the congregation was beginning, in spite of some opposition it had to encounter.

A voice from two distant countries summoned the Fathers and Brothers to cross the ocean and take charge of schools and orphan asylums. Mgr. De la Haillandiere, bishop of Vincennes in the United States, and Mgr. Dupuch, first bishop of Algiers, had both petitioned for members of the congregation. In 1840, three priests and seven Brothers departed for Algiers, where the bishop confided to them the direction of a *petit-seminaire*, an orphan asylum, and several other works. One priest, Rev. E. Sourin, and six Brothers crossed over to America and established themselves in Indiana, not far from Vincennes. Soon after they moved the scene of their labors through the woods to St. Mary of the Lakes, the place now occupied by the flourishing University of Notre Dame. Here they cleared the lands, built houses, established a college with novitiates for Fathers and Brothers, and a flourishing colony sprang up on the spot under the direction of the Superior, Father Sourin. Later on, the Sisters Marianites arrived, and established themselves in the neighborhood, whence they branched out to various other portions of the United States.

Meanwhile the French hierarchy accorded its approbation to the new congregation, though that of the government was not obtained until the year 1848. M. Moreau was elected Superior of the entire society, which was divided into three portions: the priests, who were called Salvatorites, they being specially consecrated to the Sacred Heart of Jesus; the Brothers, to whom the name of Josephites was given on account of their having adopted St. Joseph as their patron, and the Sisters, who bore that of Marianites in honor of Mary, under whose protection they were placed. Father Louis Dominic Champeau was elected special Superior of the priests, Father Peter Chappe, of the Brothers, and Father Edward Sourin, of the Sisters. The latter resided in In-

diana, whither the mother-house of the Marianites was transferred on account of the opposition of the bishop of Le Mans. The entire congregation took the title of the Holy Cross.

In 1847, a colony of seven Josephites and four Marianites established itself at St. Laurent, in the diocese of Montreal in Canada, and, in 1849, one priest, five Josephites, and four Marianites founded establishments in New Orleans, and gave rise to the province of Louisiana. The year following, the Superior himself, Father Moreau, opened a house in Rome for the care of poor abandoned children. A house of studies soon followed, and the Italian province thus began its existence. In 1852 the congregation accepted the missions of Eastern Bengal.

In 1856, Pius IX. approved the Salvatorites and Josephites in one congregation, but delayed the matter in regard to the Marianites, but the approbation for the latter was, afterwards, obtained. The congregation soon became very flourishing. In France it obtained a number of foundations. In America it founded the celebrated University of Notre Dame, and established schools of the Brothers and Sisters in Cincinnati, Louisville, Toledo, Washington, Baltimore, New York, and other places.

The end which this society proposes to itself is to form missionaries, professors for all branches of learning, and teachers of schools for the people. It embraces nearly all kinds of good works. It is governed by a Superior-General, aided by two assistants, and a council. Every three years a general chapter meets to discuss the affairs of the congregation. The ecclesiastics of the congregation take publicly the three perpetual vows of poverty, chastity, and obedience, if they are twenty-one years of age. In case they are younger, they take the same vows privately before their Superior. Their novitiate lasts one or two years. The Brothers take temporary vows until they are twenty-five, when they are admitted to the profession of perpetual vows. The Sisters, also, make their profession at the age of twenty-five. A fourth vow, that of going to foreign missions, if sent by the Superior, is optional, and those who have not taken this vow are never sent on such missions but with their consent. Their vow of poverty does not forbid the possession of property, but prohibits its use without the consent of the Superiors.

The rule does not prescribe bodily austerities, but leaves these to the spiritual directors. The exercises of these religious consist in meditation, Holy Mass, particular examination of conscience, the recitation of the Rosary, spiritual reading, a weekly chapter of faults, a monthly retreat of one day, and the annual spiritual exercises.

BROTHERS OF THE SACRED HEART.

M. COINDRE.—INSTRUCTION OF CHILDREN.—SALARIED TEACHERS.—
BROTHER XAVIER.—RULES OF THE CONGREGATION.—NOTRE DAME
DE FOURVIERE.—INCREASE OF THE INSTITUTE.—WORK IN AMERICA.

THE Institute of the Brothers of the Sacred Heart had its birth in Lyons, France, in 1820.

Its beginning was humble, and its origin, similar to the origin of most religious communities, was rather due to a peculiar train of circumstances than to a preconceived plan.

The French Revolution had left Catholic France covered with ruins. Revolution and accompanying wars had well nigh destroyed faith, and in destroying those institutions founded for the religious instruction of the people had rendered difficult the return of souls to faith.

A noble body of men, united together under a rule, and known as the *Société des Missionnaires de France*, spread over the land, and for years preached missions in all the principal centres of population.

Rev. Father André Coindre was a leader in that band, whose every member became later eminent in the Church. He was born in Lyons in 1787. His early education he owed entirely to his pious mother. She was the strong woman that taught him to know God and his holy Church when churches were closed and the name of God proscribed.

In 1809, he entered the seminary of St. Irénée, and he was ordained priest in 1812, on June 4th.

In his native city of Lyons, he found many children left homeless and growing up in ignorance of God. For these he wanted to provide a shelter; and to rescue them from their sad destitution he founded a "Providence," an asylum with trade-school annexed. This foundation was made in 1815. To take care of these children, he had laymen, to whom he paid salaries.

He soon found that these men did not answer his expectations, neither concerning the temporal nor spiritual care of his boys.

It is then that Father Coindre resolved to establish a society of men who would be ready to consecrate their lives to the Christian education of children.

The biographer of Father Coindre, speaking of this period of his life,

adds: "Providence, which places heroic designs in the hearts of the saints, knows also how to furnish means for executing these same designs. Called from above to enlighten souls, and cause them to produce fruit, saints never remain solitary. Around them, as around stars, appear, at the time marked by God, docile satellites, who follow them in their revolutions." Father Coindre informed two of his helpers of the design he had. He asked them if they would be willing to give up their life, to serve God in His poor, and enter the Institute he intended to found. One of those men told him he felt no taste for that mode of life. The other, Guillaume Arnaud, after mature reflection, declared himself willing to second the good Father in his design. "I know the world," said that good young man, "and I feel the need of abandoning it for ever. What I desire above all is to consecrate myself to God in religion, and devote my life to the service of youth."

On hearing this, Father Coindre, much moved, embraced the young man and announced to him that he should be the first member of the new congregation. From this moment, young Arnaud, known later as Brother Xavier, was placed in charge of the asylum or Providence. This was in 1820, from which date we may say the Institute of the Brothers of the Sacred Heart began. A few months after, a second young man, whom Father Coindre had met in preaching his missions, was sent to help the courageous first member. These two humble young men were the corner-stone upon which the pious founder intended to raise a monument to God.

On Sept. 24, 1821, eleven members had already grouped themselves around Father Coindre, ready to help him to carry out his noble design. The founder being persuaded that the characteristics which go to form a community, to render it distinct from other societies, and make it what it is intended to be by God, must be firmly impressed upon it from the very beginning, gathered his disciples around him, explained to them their vocation, and gave them an exalted idea of the sublime mission they were called to accomplish toward little ones. He directed himself the exercises of the first retreat they made. The retreat began on Sept. 24th and closed on the 30th. As a fit closing to their retreat Father Coindre conducted all his Brothers to the sanctuary of our Lady of Fourvière, where he celebrated Mass for them. He there consecrated them to the Blessed Virgin, and placed his foundation under the protection of that good Mother. It is from that day, properly speaking, that dates the birth of the Institute of the Brothers of the Sacred Heart.

Having constituted his Brothers into a congregation, under the name of Brothers of the Sacred Heart, he gave them as a guide the rule of

St. Augustin and the constitutions of St. Ignatius. He preferred to wait before giving them rules exactly suitable to the new life they were to live, saying that experience alone could dictate the proper regulations to adopt, that experience alone could tell what to do and what to avoid. "The future will show us how to regulate every thing. God took six days to bring forth His creation out of chaos, and from this you must know that much time is required before a community is firmly established on a solid basis. Great patience and a stout heart can conquer all obstacles." Thus spoke the founder.

This same year, two schools were opened, new young men were received, and a strong nucleus formed, around which future work would progress. However, before the congregation was thoroughly organized, Father Coindre was carried off by death in 1826, and his spiritual children, young in religion and lacking in the experience needed for their work, found themselves orphans, and alone.

Father André left to the Brothers, to replace him, his own brother Vincent, who, since 1821, was filling the functions of chaplain at the Providence of Lyons. Father Vincent knew his brother's intentions, and the spirit that was to vivify his foundation. The community under him kept on its mission, but developed very slowly. Contradictions, troubles, and troubled times, helped to discourage many a heart.

In 1823, the novitiate was established at Monistrol, then it was transferred to Lyons in 1827, and, finally settled at Paradis near le Puy in 1838. Since this last date the principal novitiate is there. In conjunction with the novitiate at Paradis, the Brothers in France have a juvenate at Chirac in the diocese of Mendes. The intention of the founder was that the Brothers should be governed by a Superior belonging to the community, bound by the same vows and the same rule. As soon as the required elements were found in the Institute, Rev. V. Coindre entered his resignation, and, in 1841, Brother Polycarp was elected Superior-General, a position he held till his death, which took place on Jan. 9th, 1859.

His successor, Brother Adrian, was elected March 25th, 1859, and he continued in office till death took him away from his Brothers, June 22d, 1887. Brother Norbert was elected Aug. 15th, 1887, and he is now Superior-General.

Brother Polycarp, being Superior-General, at the request of Rt. Rev. Bishop Portier of Mobile, sent five Brothers to America, to take charge of the Orphan Asylum, and in time, to teach schools. On Jan. 13th, 1847, these five Brothers landed in Mobile. They were Brother Alphonse, Director; Brother David, Brother Baptiste, Brother Placide, and Brother Athanasius. Bro. Athanasius was the youngest of the

band, and he is the only one still living. Death has claimed the others.

These five Brothers soon looked around them for vocations, and found young men ready to respond to the call. A small novitiate was started in Mobile in 1848. But, as the community extended, the location did not prove any longer suitable. In 1868 the novitiate was transferred to White Sulphur, Ky. In 1870 White Sulphur was abandoned and the novitiate transferred to St. Joseph's Institute in the suburbs of Indianapolis. St. Joseph's Institute continued to be the seat of the novitiate till 1878, when St. Joseph's became a normal school for the community, and all the novices were sent to Arthabaskaville, Canada, the place of the present novitiate.

Since 1847 the Community of the Brothers of the Sacred Heart has spread gradually and steadily. From the Orphan Asylum in Mobile, a post they still have, they founded two schools in Mobile; one at the Cathedral, and the other at St. Vincent's. In the Archdiocese of New Orleans, they teach two schools in the city, one at Thibodaux (Thibodaux College), and one at Donaldsonville. In the diocese of Natchez they have a large college at Bay St. Louis, (St. Stanislaus College), besides a parochial school, that of the Cathedral, in Natchez, the Orphan Asylum in Natchez, and a college in Vicksburg.

In the diocese of Savannah, they teach St. Patrick's School, attached to St. Patrick's Church at Augusta, Ga.

In the diocese of Vincennes, besides St. Joseph's Institute, they teach St. John's and St. Patrick's school. In the diocese of Manchester they teach St. Augustine's Academy, Manchester, and St. Aloysius' Academy, Nashua.

In Canada, besides the novitiate, they have a flourishing college at Arthabaskaville, and a day-school. Schools at St. Hyacinthe, Sherbrooke, Coaticook, Richmond, St. Anne de la Pérade, St. Thomas de Montmagny, and a college at St. Guillaume d'Upton, are, also, conducted by them.

The community in America counts now 210 professed religious, and 50 novices. Over 5,000 children attend their schools or colleges.

In France there are about 1,000 professed Brothers teaching over 25,000 children, and a novitiate containing 110 novices.¹

¹ Memoir of Brother Alphonse.

CONGREGATION OF THE BROTHERS OF CHRISTIAN DOCTRINE.

ABOUT the year 1821, the Abbé Ignace Mertian laid the foundations of a congregation of Brothers for the direction of primary schools in the diocese of Strasburg. The undertaking met with little success, until 1843, when M. Louis Mertian, a brother of the former, gave a portion of his fortune for the benefit of Alsatian orphans. A novitiate of Brothers was opened with the concurrence of the Fathers of the Society of Jesus, especially of Father Schneider, who was afterwards transferred to Canada. Under the direction of the Abbé Eugene Mertian, another brother of the original founder, and with the encouragement of the Bishop, the institute increased and prospered.

The end of this congregation is the education of the children of the people, and all works adapted to this object are admitted within its scope. For this reason it attends to primary, industrial, primary-boarding, normal, and agricultural schools, orphan asylums, institutions for the deaf and dumb and the blind, houses of correction, and music schools. The Brothers of this congregation also fill the office of sacristans. They take the vows of religion, some perpetual, and others temporary. There are four degrees in the congregation, consisting of the postulants, the novices, the associated Brothers, and the professed. The candidate for admission into the congregation remains for a shorter or longer period as postulant. The novitiate lasts two years. Those who take vows only for two years are called associated Brothers. The professed take perpetual vows, adding the fourth vow of devoting themselves to the service of poor children. They form the core of the congregation, and they are admitted to its government. The Brothers may be employed either at study or work, according to the will of the Superiors. Two Brothers suffice to form a community in a parish, and they fill the positions of organists, as well as teachers. St. Vincent de Paul is the special patron of the institute, and its members profess a special devotion to the Blessed Virgin, in whose honor they recite daily the Little Office of the Immaculate Conception. Every year they all return to the mother-house of the congregation for their annual retreat. Their habit consists of a long coat, or *soutanelle* of dark blue.

BROTHERS OF CHRISTIAN DOCTRINE IN THE DIOCESE OF NANCY.

ANOTHER congregation of Christian Doctrine exists in France in the diocese of Nancy, with the object of promoting primary instruction. The Brothers of this congregation may be sent alone to take charge of a school. They unite the offices of catechist, singer, sacristan, and organist with that of teacher. If several of them are together, they dwell in a separate house, but if there is one alone, he lives in the house of the parish priest, or that of another ecclesiastic, or some other reliable house designated by the parish priest. There are also coadjutor Brothers for domestic work. The Brothers take temporary vows, the perpetual vows being seldom permitted, and that only to subjects of tried virtue, and past the age of thirty-five. The society, though governed by a general Director, is subject to the diocesan authorities.

BROTHERS OF CHRISTIAN INSTRUCTION.

ABOUT the year 1822, this congregation, founded a short time before by the Abbé Jean Marie Robert de Lamennais, brother of the famous priest of that name, was authorized by the government of France. In 1851 a laudatory decree was granted to it by the Sacred Congregation of Bishops and Regulars. The Brothers take no other vow, save that of consecrating themselves to the Christian instruction of youth. This they take first for one year, afterwards for three or five years, or for life. They are allowed to take charge alone of a school, in which case the Brother lives in the house of the parish priest. The congregation also obtained houses in the French colonies.

BROTHERS OF ST. GABRIEL.

THESE Brothers were founded in France before the year 1822, by Father Deshayes, Superior of the Company of Mary. In 1835 they took the name of Brothers of St. Gabriel. Their rule is the same as that of the first disciples of Blessed de Montfort, with the exception of what specially belongs to the duty of giving instruction. The object of the congregation is the Christian instruction of children, especially those in the country. The Brothers wear a black cassock.

BROTHERS OF THE HOLY FAMILY.

THIS congregation owes its origin to Brother Gabriel Taborin, born November 1st, 1799, in the diocese of Belley in France. The saintly young man, together with five others, began the institution in 1824, in obedience to the desire of Mgr. Antoine Jacques de Chauron, bishop of Saint Claude. His companions soon became tired of the work, and Brother Gabriel was left alone. He soon after removed to the diocese of Belley, where he was enabled to establish a novitiate, though he met with many contradictions, in spite of which his institute prospered. In 1841, Brother Gabriel went to Rome, where he obtained from Gregory XVI. the approbation of his congregation by a decree of August 18th, 1841, and by a Brief of the 28th of the same month and year.

There are two kinds of Brothers in the Congregation of the Holy Family: teachers and lay-brothers. They are admitted to the perpetual vows after five years. The congregation is governed by a Brother-General. A few priests are admitted within it who exercise the functions of chaplains, and, also, of priors, provincials, and masters of novices, if the General sees fit. They, as well as the Brother-General, bear the title of Father.

The chaplains and the teaching Brothers wear the ordinary ecclesiastical habit with a blue *rabata*. The lay-brothers are clad with a long coat or *soutanelle*. The Brothers of this congregation also exercise the office of Sacristans. We had the pleasure of making the acquaintance of these good Brothers on our recent journey through France. They are the Sacristans of the Church of the Holy Trinity, where we said Mass during our sojourn in Paris and, also, in the chapel of St. Martin at Tours.

OBLATES OF THE BLESSED VIRGIN OF PIGNEROLE.

FATHER LANTERI.—HIS ZEAL FOR THE SPREAD OF GOOD BOOKS.—PIOUS UNION OF ST. PAUL.—HE VISITS VIENNA.—FOUNDs HIS CONGREGATION.—APPROBATION OF ROME.—HIS DEATH.—NATURE OF HIS INSTITUTE.—EXERCISES OF ST. IGNATIUS.—SIMILARITY WITH THE REDEMPTORISTS.

THIS congregation was founded by Father Bruno Lanteri of Pignerole in Piedmont, who was born in 1759. At an early age, he entered the Carthusian Order, but he was obliged to leave it on account of ill-health. He then embraced the priesthood, having been formed to it under the direction of Father Diesbach, of the Society of Jesus. Having become a Priest, he devoted himself zealously to the ministry of the confessional. Seeing the harm produced by the reading of bad books, he gave himself great pains to have the best works printed, and to propagate them together with Father Diesbach. He had made a special study of the exercises of St. Ignatius, and these he used with great fruit for the salvation of souls.

Father Lanteri gathered around him in his house several ecclesiastics, and to this little society he gave the name of *Pious Union of St. Paul*. These zealous men, seeking first their own sanctification, devoted themselves to the ministry of preaching and of the confessional, both in the city and in the country. They also visited the hospitals, prisons and military barracks, in order to gain souls for Jesus Christ.

Pius VI. having determined to go to Vienna, Father Lanteri and Father Diesbach decided to precede him to that capital, in order to excite fervor among the good, faith in those in whom it had grown weak, and veneration for the Pope among the people, lest the enemies of the Church should prevent by their writings the great fruit that was to be hoped for from this visit of the Holy Father to the capital of Austria.

From Vienna, Father Lanteri went to Turin, where he separated from Father Diesbach, and began to labor for the French and Germans whom political events had brought thither. He re-established the Pious Union for the spiritual exercises, edited a new edition of excellent works, and opened in his own house a course of lectures which were attended by the flower of the youth of the city, and by ecclesiastics.

He spared no pains in refuting the enemies of the faith, and earnestly endeavored to point out to the prelates the dangers which lay in the conjuration then brewing against the Church. He spread far and wide small pamphlets defending the Sovereign Pontiff. This rendered him an object of suspicion to the enemies of the Holy See, for while Pius VII. was imprisoned in France, Fr. Lanteri was obliged to leave Turin by order of the minister of foreign affairs.

The next work of Father Lanteri was to propagate the writings of St. Alphonsus de Liguori, which he considered an antidote, not only for the poison emanating from the pen of impious writers, but also for that which lurked beneath certain theological systems in vogue in France and Flanders. It was about this time that he conceived the idea of founding a congregation of priests, having as object the propagation of the maxims of St. Ignatius, and the refuting of Jansenism and other popular errors especially by the judicious spreading of useful works.

Having chosen a number of priests as fellow-workers, among whom were prominent the Piedmontese, John Reinaud and Joseph Soggeyra, he started for Rome, carrying letters of recommendation of Charles Felix, king of Sardinia, and the most flattering certificates of the bishop of Pignerole.

To Leo XII., who then sat upon the chair of Peter, Father Lanteri was no stranger. The Holy Father was well acquainted with his principles and doctrine as well as with his piety and zeal. His reception at Rome was, in consequence, all that might be desired, and the Holy Father, by apostolical letters of December 1st, 1826, approved his institution. Having caused his rules to be examined by Cardinal Pacca, the Pope gave to the new congregation the title of *Oblates of the Blessed Virgin Mary*. The life-work of Father Lanteri was completed. Four years after the approbation of his institute, he closed his eyes in death on August 5th, 1830.

The congregation he had founded is a union of priests consecrated to God through the medium of the Blessed Virgin, with the object of tending to their own perfection and that of the faithful. The special means they make use of to attain this twofold end are the exercises of St. Ignatius. They work under the jurisdiction of the bishops for both priests and people, endeavoring to form laborers in the Lord's vineyard, and receiving into their houses ecclesiastics to instruct them in the various branches of knowledge required by their holy calling. They make a special study of the principal errors of the day in order to refute them. All the members of the congregation profess the most inviolable attachment and the most perfect obedience to the

Holy See and its teachings, accepting the opinions of Rome, even in matters open to discussion. For this reason they have chosen St. Peter as their special patron. Finally, they endeavor to spread good books to counteract the evil influence of vicious literature.

These oblate Fathers take the simple vows of poverty, chastity, and obedience, from which the Pope or their Superior-General, who bears the title of Rector-Major, can dispense. They dwell in community, wearing a uniform habit, and accept no dignities or offices outside the congregation. They are subject to the bishop in all things compatible with their rule, and each one is promoted to the priesthood on the title of patrimony prescribed in the respective dioceses. They also keep the property of their goods. The General-Superiors hold their office for life, but the Rectors of houses are changeable. The Fathers make a novitiate of one year, and the Brothers of two. The Fathers devote much attention to the study of theology, following the doctrine of St. Thomas. Several times a week they hold conferences on moral theology. Each Father composes a course of exercises according to the method of St. Ignatius. This is the only kind of preaching in vogue among them.

They possess foundations in Pignerole, Turin, and Nice, and missions in Birmah, in the East Indies.

It appears evident that Father Lanteri, in composing his rule, underwent a twofold influence, that of St. Ignatius, owing, probably, to his intimacy with Father Diesbach, and that of St. Alphonsus, due, no doubt, to the study of the saint's works. The practise of the exercises of St. Ignatius bears evidence of the former, while the similarity of his congregation in many points with that of the Redemptorists, shows the latter.



INSTITUTE OF CHARITY, OR CONGREGATION OF ROSMINIANS.

THIS congregation was founded in 1828, by the Italian philosopher, Antonio Rosmini Serbati. The design of the founder was that the members of the institute should embrace every work of charity, without arbitrary limitation to any particular branch, undertaking all that should be required of them, of which they should be capable. The first house of the institute was built on the Monte Calvario near Domo d'Ossola. Other establishments were founded, and the congregation was introduced into England by Fr. Gentili in 1835. The institute was approved in 1838 by Pope Gregory XVI. Three months afterwards the founder and his followers took the vows, and, in 1839, Rosmini was appointed Superior-General for life. The saintly Rosmini died in 1855. His institute possesses actually nine houses in England and Wales.

BROTHERS OF GOOD WORKS.

THIS congregation was established at Ronse in the diocese of Ghent in Belgium, shortly after the Revolution of 1830, by the Reverend Modestus Glorieux. Its object is charity towards the poor, and it began its work by opening schools. In 1833, the Brothers took charge of a hospital of incurables, an orphan asylum, several schools, besides being engaged in other good works. Their habit consists of a simple black cassock. In this country the Brothers of Good Works take charge of the domestic management of the Seminary of Troy, N. Y., and of that of Brighton, Mass. The author had the pleasure of forming a personal acquaintance with them, some years since, being called upon to give them a retreat at Troy, and he was much edified by their religious spirit.

In 1888, the mother-house having been transferred to Lourdes, Oostakker, in Belgium, Mgr. Braco, Bishop of Ghent, gave to them the title of "Brothers of Our Lady of Lourdes." By a decree of July 18, 1892, the congregation and the rule were approved by His Holiness, Leo XIII. The congregation is governed by a Superior chosen by the Brothers, who bears the title of Father-General.

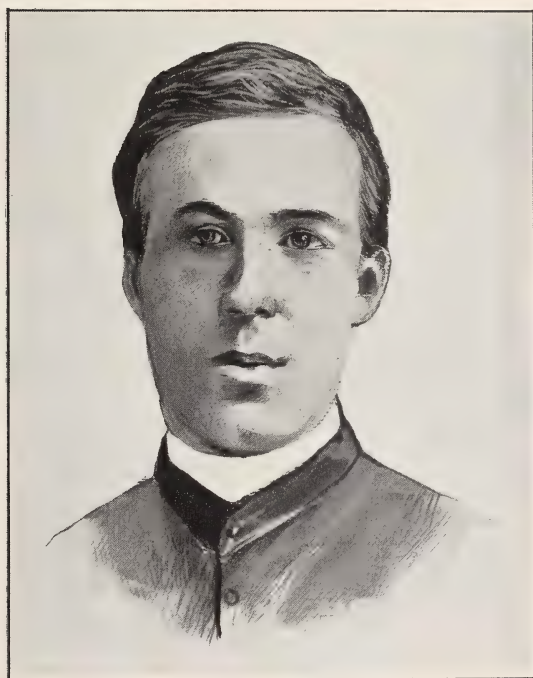
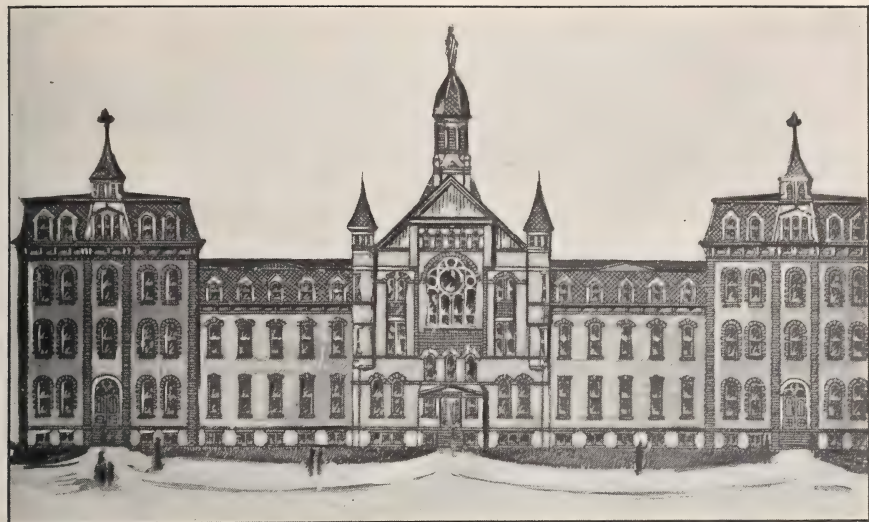
CLERICS OF ST. VIATEUR.

THE society of "Parochial Clerics of St. Viateur" was organized about the year 1830, by Rev. J. M. Querbes, parish priest of Vourles, in the diocese of Lyons. The patron of the congregation is St. Viator, a lector of the cathedral of Lyons, who lived in the fourth century. Its object is the instruction of youth in secular and religious knowledge. It possesses in France three provinces called obediences, with a membership of about 600. Its constitutions were approved by Gregory XVI. in 1838. M. Querbes died in 1859.

Less than fifty years since, the members of this congregation opened a new obedience at Joliette, Canada, to which country they had been called by the zealous Archbishop of Montreal, Mgr. Bourget. Very Rev. J. Champaneur was its first Superior. Under his guidance, the community prospered and increased very rapidly until it reached a membership of several hundreds, having charge of two large classical colleges, about twenty commercial academies, and the Deaf and Dumb Institute at Mile End, Montreal.

In 1865, Priests and Brothers of the community were sent from Joliette, Canada, to Bourbonnais, Illinois, in the diocese of Chicago, to counteract by their teaching the effects of the schismatical preaching of the notorious apostate priest, Chiniquy. They soon erected a large college, where pupils are passed through a classical and commercial course.

The village of Bourbonnais Grove is situated near the banks of the Kankakee River. It was settled more than sixty years ago by Mr. Noel Lavasseur, who died in 1879, and the inhabitants are mostly retired farmers. The founders of the college were Father P. Beaudoin, Brother Bernard, and Brother Martel. They first took charge of the district school, which became a parochial school, and later a commercial academy. In 1868 the school was bought from the school-board for \$3,000, payable in teaching. In 1874, the college obtained a university charter from the Illinois legislature. One of the priests who contributed most to the success of the college was Rev. Thomas Roy, C. S. V., the first president, who died at Joliette, Canada, in 1879. Besides the preparatory, commercial, classical, and scientific courses, St. Viateur's College also possesses a philosophical and theological course.



FR. ROY.

The Congregation of St. Viateur consists of Priests and Brothers. Young men entering the community may become Priests if they desire, and if they are deemed fit. The members take the three vows of religion.¹

¹ From *data* furnished by E. L. Rivard, C. S. V.



CONGREGATION OF THE XAVERIAN BROTHERS.¹

THEODORE RYKEN.—BISHOP ROSATI.—FOUNDATION AT BRUGES.—ENGLAND.—FOUNDATIONS IN AMERICA.

THE religious congregation known by the name of the Xaverian Brothers, was founded in 1839 at Bruges, Belgium. The founder, Theodore James Ryken, was born August 30, 1797, at Elshout, in the Catholic province of North Brabant, Holland. His parents having died while he was still young, his moral and educational training was committed to his saintly uncle, and into no better hands could it have fallen. Piety seems to have been hereditary in the family, as is evidenced by the number of his relatives who were distinguished for their virtue, charity, and zeal in the cause of religion. During the early part of his life he visited America for the purpose of devoting himself to the conversion of the Indians, but God had another work in store for him. He was associated with the celebrated convert and writer, Le Sage Ten Broeck, in conducting an asylum for orphans and destitute boys. The sight of these poor children, together with the knowledge of the evil effects produced by godless education, made such an impression on the mind of Mr. Ryken, that he determined to found a congregation of men who would devote their lives to the Christian education of youth. Thinking that Europe had her just proportion of religious teaching orders, his eyes were turned towards the New World. Accordingly, in 1838, he visited St. Louis, and laid his plans before Bishop Rosati, then Bishop of that diocese. The impression made on that venerable prelate will be seen from the following letter which he gave to Mr. Ryken.

JAMES ROSATI, *Congregationis Missionis.*

*Dei et Apostolicæ Sedis gratia,
Episcopus S. Ludovici :*

“Since the instruction of boys in literature and religion is much wanted in our diocese, a religious society or community of Brothers, who would undertake this work and apply themselves to it with all their

¹ We have incorporated into our work this entire sketch, sent us by the Xaverian Brothers.

strength, would be very useful among us, both for the glory of God and the salvation of souls; and, therefore, most acceptable to us and all good souls. Mr. Ryken has made known to us, as well by letters from Belgium as also in conversation, when a few days ago he visited us for that purpose, that he has for some time been seriously thinking of engaging in so laudable an undertaking; we, therefore, think his intention of collecting some pious youths in Belgium under certain rules, of proving them well, and rightly instructing them in religious discipline, afterwards to bind them by vows to this good work, and to come into America with them, to apply themselves to the instruction of youth in religion and literature, is worthy not only of the praises of the faithful who are desirous of the propagation and increase of religion, but also of their favor and co-operation. This desirable end he will no doubt accomplish, if the most excellent and Reverend Bishop of Bruges will deign, for the future, to favor his design with that pastoral care with which he has already so affectionately cherished it. As to us, if Providence deign to send us any Brothers, we will affectionately embrace them, and most willingly commit to their care and instruction the youth of our Asylum who at the present time number fifty boys. The Brothers will also deserve much of religion if some among them well instructed in the method of teaching the deaf and dumb should devote their time to their education.

Given at St. Louis, in the State of Missouri, in North America, this 17th day of February, 1838.

(SIGNED) † JOSEPH, *Bishop of St. Louis.*"

On the 1st of February, 1839, Bishop Rosati again wrote to Mr. Ryken as follows:

DEAR MR. RYKEN:

I received both your letters, and I learn with pleasure of the perseverance in your resolution of coming to America, and the choice you have made of establishing yourself in the diocese of St. Louis. Under the protection and guidance of your venerable prelate, the Rt. Rev. Bishop of Bruges, this good work cannot fail to be successful, and be the means of doing much good in this country. Our orphans increase day by day, and they will pray for this beautiful work from which they shall reap such great advantages. The establishment of the Sisters, for the instruction of deaf and dumb girls, is in a flourishing condition; they begin to be known, and have received some more scholars. The Legislature has promised to assist us; all the members of the House of Representatives and the Senate of Missouri were delighted with our small commencement, and will do something to assist

us. They have asked Congress, in the name of the State, for land, and I have promised them that before the next General Assembly, which will take place after two years, I would have commenced an establishment for boys, *reckoning on you*.

Thus you see that Providence prepares the way.

The following is an exact translation of the Letter of Approval from the Bishop of Bruges:

FRANCOIS RENE BOUSSEN,

By the mercy of God, and the favor of the Apostolic See, Bishop of Bruges, Belgium.

Mr. Theodore Ryken has laid before us a plan of an institution, the object of which is the education of children. This plan has received our serious consideration for a long time, and we submitted the same for examination, to a number of venerable ecclesiastics; the result of this examination, together with the written approbations of seven Right Rev. Bishops of the United States of America, and, above all, the warm interest expressed by one of those Right Rev. Prelates, who have personally conversed with us on the subject, has given us the entire conviction of this important work, which will not only be of great benefit to the Missions of America, but also to our dear flock who have long since claimed the need of such institutions.

Therefore, having in view the spiritual progress of those intrusted to our care, and following the example of several Right Rev. members of the Episcopate who are deeply interested in the foreign missions, we have approved of this institution, and authorized Mr. Theodore Ryken to inaugurate, under our direction, in our episcopal city, a congregation of Brothers destined to co-operate, according to their means, to the accomplishment of this project.

In order to favor, as much as is in our power, this pious institution, we recommend it for the above named motives to the charitable souls, with a firm confidence that their gifts will not only bear the desired fruits, but also that thereby they will draw upon themselves the tender dew of heavenly blessings.

Given at Bruges, the 1st of October, 1840.

† FRANCOIS, *Bishop of Bruges, Belgium.*

Mr. Ryken visited America twice before he began the foundation of his congregation, and on each occasion consulted the Bishops then in this country. They approved his plans and encouraged him to put them into execution. Returning to Europe he immediately commenced the arduous work, by preparing the constitutions and rules for his intended congregation. In this he was ably assisted by the

venerable and learned Jesuit, Father Van Kerkhoven. This accomplished, his next move was to the seat of all spiritual power and authority—Rome. He was kindly received by the Holy Father, Pope Gregory XVI., who gave him and his efforts his benediction, placing the young congregation under the protection of Mgr. Boussen, then Bishop of Bruges. Fostered by the paternal care of this saintly Bishop and his illustrious successors, the rising congregation, after passing through many and severe trials, at last emerged from the crucible, purified, and solidly established on a foundation which speaks well for its future prospects.

With the American Missions in view, Bruges, Belgium, was selected as the nursery of the new society, and there, on June 5th, 1839, it was formally established under the name of the "Xaverian Brothers," after the great apostle of the Indies, who was selected as its patron.

In a short time, many young men flocked to its standard, and, amidst trials and hardships, prepared themselves for their laborious work by prayer and study. On the Feast of St. Francis Xavier, Dec. 3, 1843, Mr. Ryken and his associates were invested with the religious habit, and received their religious names; the Founder taking that of Brother Francis Xavier, after the patron of the congregation. The habit adopted by the Brothers resembles the one worn by their patron during his labors in India and Japan, and is very much like a clerical cassock, with belt and white collar. The work of preparation was continued, and on Oct. 22d, 1846, Bro. Francis and twelve companions solemnly consecrated themselves to God by the three vows of Religion. The following year these promises were renewed for life. Active work was immediately begun by opening a small school in Bruges, which soon grew to be St. Xavier's Institute, now St. Xavier's College, an institution for day scholars and boarders, which at the present time is the most flourishing seat of learning in that city. Since then other schools have been established by the Brothers in Bruges and different parts of Belgium.

In 1848, Bro. Francis set out for England, where he planted the first branch of the congregation.

That colony has been steadily growing, and now the Brothers conduct several flourishing educational establishments in London, Manchester, Mayfield, Preston, etc. The Catholic Collegiate Institute, in Manchester, holds a high rank among institutions of its kind, as the annual public examinations show. The pupils carry off high honors and awards from the College of Preceptors. St. Francis Xavier's College in Sussex is another prominent institution under the direction of the Brothers.

But as the congregation was established chiefly for the American Missions, the Founder looked forward anxiously for an opportunity to introduce the Brothers into this country. This was happily brought about by the late Archbishop Spalding, then Bishop of Louisville, Ky. Through his instrumentality, Brother Francis, accompanied by six Brothers, arrived in Louisville, Ky., August 11, 1854, and took charge of St. Patrick's School, which they hold to the present day. Other schools soon followed, among them St. Xavier's Institute, now St. Xavier's College, on Broadway, one of the finest colleges in the State.

In 1860, the Founder, Bro. Francis, resigned the Generalship of the order, which he held for twenty-one years. Brother Vincent, one of the pioneers in this country, and the present Superior-General, was elected in his place. During his administration the society has made wonderful progress, both in this country and Europe.

In the farewell address of Dr. Spalding on leaving the diocese of Louisville to become Archbishop of Baltimore, while enumerating the many charitable and benevolent institutions erected during his administration, he said: "There is yet one more which cost me twelve years of incessant labor, and which I consider the grandest work of my life, and that is, the introduction of the Xaverian Brothers into this city to educate boys in sound religious principles." His love for the Brothers and their good work soon induced him to procure a colony to assist him in his new field. They took charge of St. Mary's Industrial School, near Baltimore, Md., on August 17, 1866. This institution with its five hundred inmates, now stands among the first of its kind in this country—a shining monument to its noble founder, Archbishop Martin John Spalding. The 26th of November, 1871, witnessed the death of the venerable Founder, who after so many years of incessant labors for the establishment of his congregation, at a ripe old age, went to God to receive the reward he so justly merited.

On August 1, 1872, the Brothers accepted the invitation of the late pastor (Rev. John T. Gaitley) of St. Patrick's church, Baltimore, Md., to take charge of his school.

At the General Chapter of the congregation held in Bruges, Belgium, in 1875, it was decided to divide the order into three provinces, viz., Belgium, England, and the United States. Brother Alexius, Superior of St. Mary's Industrial School, was appointed Provincial for the latter, and re-appointed on two subsequent occasions.

The long cherished desire of having a novitiate wherein to educate and train young men as teachers, was finally realized in the purchase of a suitable tract of improved land on the Frederick Road, almost

within the limits of Baltimore City. On November 30th, 1876, the novitiate was formally opened with great ceremony. Mt. St. Joseph's Collège, a flourishing institution which stands on the same grounds as the novitiate; was incorporated October 6, of the same year. These institutions received the approbation of the late Archbishop Bailey and his illustrious successor, Cardinal Gibbons.

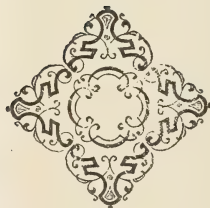
The opening of the novitiate was the beginning of a new era for the congregation. Supported and encouraged by the Rt. Rev. Bishops and Rev. Clergy, its progress was constant and steady. In 1878, two new missions in Baltimore were added to its list; July 16, St. James' Home for homeless boys, under the special protection of His Eminence, Cardinal Gibbons; and September 1, St. Joseph's Parochial School. The next mission of the Brothers was in Richmond, Va., where they accepted St. Peter's Male Academy, on August 30, 1881.

Shortly after establishing themselves in the South, a northern branch was seen reaching out in the direction of the New England States. Lowell, Mass., was the stopping place of this colony, where on August 17, 1882, they were installed as the teachers of St. Patrick's School. This is now one of the largest parochial schools under the direction of the Brothers in this province. On September 2, 1889, St. Mary's School, Lawrence, Mass., was placed under the Xaverian Brothers' system; and January 19, 1891, the School of Our Lady of the Assumption Church, East Boston, both of which are giving the greatest satisfaction to the clergy and laity.

St. Mary's Academy, Norfolk, Va., was also accepted in 1891, August 28. But, though two schools were opened in that year, the chief event for the Brotherhood, was the purchase of a valuable estate, consisting of 95 acres of land with suitable buildings at Beaver Brook Station, Danvers, Mass., and the informal opening and blessing on September 8, of an institution under the title of St. John's Normal College. To cope successfully with the antagonists of religious education, the Brothers must be thorough and efficient teachers. This college has been established as a kind of preparatory novitiate and training-school for boys and young men, who pass through a course of studies here before entering the novitiate. This work has the hearty approval and blessing of his Grace, Archbishop Williams, and Bishop Brady of Boston, Mass., and the warm support of the Rev. Clergy, and all friends of religious education. After making the requisite improvements, the college was formally opened, with great solemnity, on August 17, 1892.

Another mission in Virginia was begun in 1892, in St. Paul's School, Portsmouth.

As the object of the Brothers is the religious education of youth in parochial schools, academies, colleges ; the superintendence of homes for boys, male orphanages, industrial schools, etc., it is a source of regret not to be able to respond to more of the many calls for help from the different parts of the country. The congregation numbers, in this Province, between one hundred and two hundred members. As its history shows, the finger of God has been manifest in all its work and marvellous growth. Its schools stand upon their merits, and speak well for the industry of the Brothers. The high standard of its pupils at graduation; the numerous religious, literary, and military societies in connection with the schools; the circulating libraries of interesting, useful, and instructive books which they foster, all of which serve to attract the young and keep them in the right path, go to make the Brothers loved and respected by both clergy and people.





FATHERS OF THE HOLY GHOST

CONGREGATION OF THE HOLY GHOST, AND THE IMMACULATE HEART OF MARY.

M. DESPLACES.—EDUCATION OF POOR CLERICS.—WORK IN THE COLONIES.—DIFFICULTIES.—FATHER LIBERMANN.—CONGREGATION OF THE IMMACULATE HEART OF MARY.—UNION OF TWO CONGREGATIONS.—NATURE OF THE SOCIETY.

THE Congregation of the Holy Ghost was founded on Whitsunday of the year 1703, by Claude Francis Poullard-Desplaces, a saintly cleric, together with several other zealous ecclesiastics. The object of the society was to give gratuitous instruction to poor clerics who intended to exercise the most difficult and least sought for works of the ministry, such as the assisting in country parishes, attending hospitals, and the missions. For a long time this pious society possessed hardly any other means of subsistence than the alms of charitable persons. While still in its cradle it was left an orphan by the death of its founder. M. Desplaces, who had been hardly two years a priest, died on October 2, 1709, after a brief but saintly career, being only thirty years of age. He had been a great friend of Blessed Grignon de Montfort, founder of the Company of Mary, and the Congregation of the Daughters of Wisdom.

During the course of the eighteenth century, the congregation had much to suffer on the part of the Jansenists, but it prospered in spite of their machinations, and its constitutions were approved, in 1734, by Mgr. de Vintimille, Archbishop of Paris. It extended the sphere of its activity beyond the limits of France, some of its members going to China, India, and Tonking, and others to Canada. About the year 1776, the Fathers of the Holy Ghost were sent to Cayenne, or French Guiana, where they kept twenty Fathers and a Prefect-Apostolic. A little later, the islands of St. Pierre and Miquelon, on the western coast of North America, were confided to them. Missionary work in the colonies thus grew to be the principal work of the congregation.

The French Revolution dispersed the congregation, and several of its members died the death of martyrs, while not one apostatized. After the concordat in 1801, M. Bertout and several of his former confrères endeavored to raise up their institute once more, but a decree

of 1809, suppressing religious congregations, annihilated their work, until in 1816, a royal ordinance legalized it, and placed all the French colonies under their care. In 1824, the Holy See expressed the desire to see the rules and constitutions. These it approved "as wise, prudent, and well fitted to attain the end of the institute."

For a long time the existence of this congregation was a struggle to meet its obligations for want of sufficient members, and it beheld itself forced to accept the service of priests outside of the institute. These were not always animated with the spirit of sacerdotal zeal, and the consequence was that the congregation itself lost in public esteem, as it frequently happened that no distinction was made between the members of the institute and its auxiliary priests. Thus the congregation of the Holy Ghost, limited in numbers, lingered along until 1848, when an event occurred which raised it up from the brinks of the grave. To understand this event, it is necessary for us to go back a few years.

About the time when the Congregation of the Holy Ghost was trying to recover from the blows inflicted upon it by the French Revolution, there was born, on March 4th, 1803, at Saverne in Alsace, a Jewish child, named Jacob Libermann, son of a renowned Rabbi. Destined for the service of the synagogue, he nevertheless fell into a condition of infidelity, until a series of Providential circumstances brought him to Paris, where he became a pupil of the *College Stanislas*. His mind harassed by religious doubts, found no rest until he had recourse to God in prayer. Grace obtained the victory, and Libermann received baptism, taking the name of Marie-Paul François. Mgr. de Quelen, Archbishop of Paris, having granted him a free scholarship, he entered the seminary of St. Sulpice.

Here God began to try him in a most extraordinary manner. Nervous spasms which soon developed into epilepsy, great bodily suffering and immense sadness of spirit, were the cross which Providence imposed upon him, and which became the means of his sanctification. In spite of his intense sufferings, his fervor increased, and, in the seminary, he led the life of a saint. He thus spent five years. About 1833, his father died, leaving him disinherited, and the object of his malediction. He had received minor orders, but his illness prevented him from being promoted to the priesthood. It was, indeed, a most terrible trial. The Sulpicians, taking compassion on him, removed him to their college of philosophy at Issy, where he lived at the expense of the society. Meanwhile the Holy Spirit performed wonders in his soul, leading him up to the heights of the spiritual life. The grace that was within him reflected its light without, and, though

not a priest, Libermann became a most experienced director of souls.

About this time, two pupils of the seminary of St. Sulpice, Le Vavas seur and Tisserand, descended from Creole parents, of the islands of Bourbon and Santo Domingo, conceived the idea of laboring at the salvation of the blacks of the islands of their origin. Several other students entered into the same views, and Libermann became the soul of all.

After ten years spent at St. Sulpice, Libermann was called to take upon himself the direction of the novitiate of the Eudists at Rennes. Such was the reputation of his sanctity. However, he felt himself specially called to work at the salvation of the negroes, and, after two years, he left Rennes in 1839. He next went to Rome, where he labored at the rules of the institute he proposed to found, leading a most poor and mortified life. It was only after a year had been spent in the Eternal City, that his project received any encouragement from the Propaganda. The Congregation of the Holy Ghost was then in possession of the work in the colonies, and for this reason, Libermann and his disciples offered themselves to M. Fourdinier, the Superior of the congregation, to work conjointly with his priests, on condition that they should labor only for the negroes, and live together under a common rule. The offer was not accepted. Libermann, having been miraculously delivered of his malady, on a pilgrimage to Loretto, returned to France, where he was ordained subdeacon and deacon. In 1841, he opened the first novitiate of his new congregation, together with M. Le Vavas seur and Collin at Neuville near Amiens. They placed the institute under the title of the Holy and Immaculate Heart of Mary. A short time after, Libermann was ordained priest at Amiens. The little community, though nearly deprived of human aid, began to increase and prosper. In the second year of its existence, the congregation was enabled to begin its special work, having obtained missions on the islands of Mauritius and Bourbon. In 1843, it sent seven missionaries to Guinea, of whom five fell victims to the murderous climate, a sixth one lost courage, and the seventh remained alone for more than a year. The following year, five missionaries left for Hayti, but the opposition of the government soon obliged them to leave that country. In 1845, the congregation resumed its labors in Guinea, but lost one of its efficient members, M. Tisserand, who had been appointed Prefect-Apostolic, and who perished in a shipwreck.

After many trials, the Congregation of the Immaculate Heart of Mary became, about 1848, united with that of the Holy Ghost. It was in accordance with the wishes of the Superior of the latter congregation, M. Monet, who, having been appointed Vicar-Apostolic of

Madagascar, resigned the generalship in favor of Father Libermann, who was unanimously elected. The Holy See confirmed this union by a decree of September 26th, 1848. Thus did these two congregations become one, under the title of Congregation of the Holy Ghost, and of the Immaculate Heart of Mary.

Father Libermann survived this union only four years, and, after a saintly life, died on February 2d, 1852. The cause of his canonization has been introduced. He was succeeded in office by Father Schwindenhammer.

The congregation had, by this time, obtained missions in Martinique, Guadeloupe, and the Isle of Reunion. Some time after, the Fathers established a seminary in Rome for French ecclesiastics. The congregation directs several educational institutions in France. The Sanctuary of Notre Dame des Victoires in Paris is under the care of these Fathers. They have many foreign missions in Africa, the West Indies, and French Guiana. They have also been introduced into this country, and they possess a flourishing community in Pittsburg, with houses in other dioceses.

The end of this institute, as it exists since the union into one of the two separate congregations, is to work for the glory of God and the salvation of souls, especially the poor and infidels, and those in danger of being lost for want of spiritual aid. Its principal work, however, still remains, the evangelizing of the negro race.

After a novitiate of two years, the members take the three ordinary simple vows for the space of three years, after which they are at liberty either to renew them every five years, or to take them for life. The Superior-General may not dispense from the perpetual vows without the authorization of the Cardinal Prefect of the Propaganda, and, from that of chastity, without the dispensation of the Pope. Although the taking of perpetual vows is not obligatory within the congregation, nevertheless the subjects are expected to bind themselves to persevere in the congregation. The vow of poverty leaves the members free to dispose of their property, but it enjoins a life of community. No bodily austerities are prescribed, but, on the other hand, great detachment and renunciation of self-will are required. One of the great rules of the congregation is that of the common life, its members not being permitted to dwell alone. The congregation also admits lay-brothers under the name of brother co-adjutors.

The Superior-General is elected for life, and the congregation is divided into provinces, at the head of which there are Provincials. The General is aided by two assistants and a council of six. Every ten years a general chapter is held. Only the professed of the perpetual vows

are allowed to hold important offices in the congregation, and to have a deliberative voice in the chapter. The congregation is immediately subject to the Holy See through the Propaganda.

The habit of the members of this organization consists of a wide cassock, without buttons on the outside, and with a black cord for cincture. They wear a large scapular of the Immaculate Conception under the habit.



THE PRIESTS OF ST. MEEN.

IN the year 1837, the Petit-Seminaire of the diocese of Rennes was under the direction of an association of priests, known as the *Missionaries of Rennes*. Their number was small until, about that period, several of their pupils expressed the desire to be admitted among them, and they purchased the hospice of St. Meen, not far from Rennes, which had once been a country house of the Jesuits. They afterwards obtained the direction of several colleges and seminaries.

The members of this society take the three ordinary vows of poverty, chastity, and obedience. The object of this society is to give missions, instruct youth, direct seminaries, and to study.

BROTHERS OF ST. MARY.

THIS institution was founded about the year 1851, with the object of forming religious teachers destined especially for country places.

MISSIONARIES OF THE SACRED HEART.

THIS congregation was founded at Issoudun, France, on December 8th, 1854, the day of the promulgation of the dogma of the Immaculate Conception, at the close of a novena in which the grace of this foundation was asked of the Sacred Heart of Jesus, as the first fruit of the glory wherewith the Pontifical Decree was about to crown the Blessed Virgin. The infant society was blessed by Pope Pius IX. on September 9th, 1860, and it received at his hands the Decree *ad laudandum* on March 6th, 1869. It was formally approved of by the Holy See on June 12th, 1874, the very day of the feast of the Sacred Heart.

The special end which the Missionaries of the Sacred Heart have in view, is to make known and to propagate the Devotion to the Sacred Heart of Jesus, in conformity with the motto given them by Pius IX. himself: "May the Sacred Heart of Jesus be everywhere loved."

The society possesses two kinds of members: the first, who are religious, dwell in community; the others live in the world. The religious are clerics and lay-brothers. After their novitiate, they take the three vows of poverty, chastity, and obedience. The members living in the world are secular priests and lay-persons of both sexes. The object of all is to promote the devotion to the Sacred Heart of Jesus.

To obtain this end the Missionaries of the Sacred Heart devote themselves to missions in town and country places, to retreats for the faithful in general, for religious and for ecclesiastics, to the direction of souls and to the education of youth in colleges and seminaries.

CONGREGATIONS OF THE BLESSED SACRAMENT.

THE first of these congregations bears the title of Congregation of the Sisters of the Blessed Sacrament. It was founded towards the middle of the eighteenth century by a pious priest, the Abbé Louis Agut, for the care of the abandoned sick. M. Agut died in 1778, but his work survived, and passed unscathed through the awful days of the Reign of Terror. The members of this congregation devote themselves to the care of the sick, the poor, and children. They are divided into choir and lay-sisters. They take annual vows of poverty, chastity, and obedience, though at the age of thirty, they may be admitted to the perpetual vows, if they have been for ten years professed members of the congregation.

Another institution of religious women of the Blessed Sacrament was founded in France, in 1715, by a zealous priest in Vivarais, M. Vigne. Dispersed by the French Revolution, they again assembled, and have continued to work at the end of their institute, education and works of charity.

Finally, the third institution bearing the name of the Blessed Sacrament is one founded at Paris in 1856, with the approbation of the archbishop, Mgr. Sibour. Its object is the promotion of the worship of the Blessed Sacrament by the exercise of perpetual adoration, the giving of retreats, especially for first communion, seeking of adults who have not yet made their first communion, instructing and preparing them for the reception of the sacraments, preaching at the devotion of the Forty Hours, and work for the decoration of churches.

The members of this congregation are divided into three classes: contemplative religious, contemplative and active religious, and associates. The first devote themselves entirely to the work of adoration; the second are engaged in the Eucharistic ministry, while the associates form, as it were, a third order.

The members of the congregation, after their novitiate, bind themselves first by temporal vows of three years, and, afterwards, take vows that are perpetual.

This society, young though it is, deserves to be better known, and we doubt not but that it would be an acquisition for our country were Divine Providence to bring it hither.

SISTERS OF THE MOST BLESSED SACRAMENT.

THIS congregation was founded in 1715, by Rev. Father Vigne, at Boucien-le-Roi en Vivarais, which then belonged to the diocese of Valence. During the French Revolution the Sisters were dispersed, but, in 1804, they assembled again, and took up their abode at Romans in Dauphiné.

The object of this institute is to propagate the devotion towards the Blessed Sacrament, to educate young girls in piety and the spirit of religion, and to nurse the sick in hospitals. They take the three simple vows, and the congregation is governed by a General Superior. The congregation had several times been temporarily approved by the Sovereign Pontiff, but it obtained a definitive approbation by a decree of His Holiness, Leo XIII., dated June 27, 1885. It possesses numerous establishments in France, besides several in Italy and England.

The founder of the congregation, the Père Vigne, was born about the year 1671. He was a convert from Calvinism. The cause of his beatification has been introduced.¹

¹ Memoir furnished by the Sisters.

PART VIII.

FEMALE CONGREGATIONS WITH SIMPLE VOWS.

OBLATES OF ST. FRANCES.

ST. FRANCES OF ROME.—HER MARRIAGE,—WIDOWHOOD.—SHE ENTERS THE COMMUNITY.—CHARACTER OF THE SISTERHOOD.

WE treat here of the Oblates of St. Frances, although they are not, strictly speaking, religious. Their foundress, St Frances of Rome, was born in that city in 1384, of Paul de Busco and Jacquolina Rofredeschi. From her earliest infancy she gave evidence of the high sanctity to which Divine Providence had destined her. She ardently desired to consecrate her virginity to God, and, at the age of twelve, she thought of going into a monastery. However, out of obedience to her parents, she consented to marry Louis de Pontianis, a gentleman of birth and wealth. This act cost her so much that she fell ill, and she was cured only by a miracle. In her married life she continued to devote herself to the exercises of piety and mortification, and with the permission of her husband, she embraced the rule of the Third Order of St. Francis, at least according to the opinion of some authors, though by others this fact is contested. Many were the trials to which she was subjected, but she bore them all with the patience of a saint.

There existed a confraternity attached to the Order of Monte Oliveto of which the members bore the name of Oblates, changing neither their condition in life nor their habit, but resolving to practise the prescribed exercises of piety. St. Frances became a member of this confraternity in 1425. Desiring the salvation of souls, she conceived the plan of forming a congregation of young women and widows who would live in community under the direction of the Fathers of Monte Oliveto. This she executed in 1433, assembling several women in a house called the *Torre de Specchi*. She gave to them the rule of St. Benedict with special constitutions, and submitted them to the jurisdiction of the Fathers of Monte Oliveto. In the same year Pope Eugene IV. authorized the congregation through his representative, Caspar, bishop of Cozenza. St. Frances, having lost her husband in 1436, entered this community. She accepted the government

of the establishment only with the greatest reluctance, and at the earnest solicitation of its members. She did not, however, live long in this office, for she died on March 9th, 1440.

Although the Fathers of Monte Oliveto had made a contract with the Oblates of St. Frances, nevertheless their General, Dom John Baptist Podio Bonzi, considering the guidance of these pious women too great a burden, by an act of July 26, 1440, renounced all jurisdiction over them, allowing them, at the same time, to continue in the enjoyment of all the privileges of his order.

This congregation has remained stationary. It consists of choir and lay-sisters. Each oblate was allowed to have a servant, who wore the habit of a lay-sister, and also a man-servant outside of the community. Only ladies of rank were to be received into the community. They were to bear the title of *Most illustrious*, while princesses were to be styled *Most excellent*. At the reception of the habit, they promise obedience to the Superior. They make a year's novitiate. They are allowed to leave the congregation and marry, if they desire it. The Superior is perpetual, and bears the title of President. They eat meat three times a week at dinner. They follow the mitigated rule of St. Benedict. These Oblates use their wealth in performing many acts of charity. Their habit consists in a black robe and long, white veil. Their foundress, St. Frances, was canonized in 1608, by Pope Paul V.



COLORED OBLATES OF ST. FRANCES IN THE UNITED STATES.

THERE exists in this country a congregation of which the members bear the name of Oblates of St. Frances, though greatly differing from those of Rome, as well in their habit as in their condition and occupations. It was founded at Baltimore by M. Joubert, a priest of the congregation of St. Sulpice. Seeing that so many colored girls were deprived of religious instruction, he assembled several pious women of color in the city of Baltimore for the purpose of imparting to them the necessary instruction. After long trials, they were permitted to take the simple vows of religion. On June 25th, 1825, the foundation was approved by Archbishop Whitfield. On October 2d, 1831, they were approved by the Holy See, and they were made participants in all the privileges and indulgences accorded to the Oblates of St. Frances in Rome. In 1834, M. Odin, a Lazarist, who afterwards became Bishop of Galveston, wrote to the Annals of the Propagation of the Faith: "The Almighty has blessed the efforts of the worthy M. Joubert. There are already twelve of these Sisters. Their school is very numerous; piety and fervor reign among them, and they render great services to religion."

Their founder, James Hector Joubert, was born in France, at St. Jean d'Angely, September 6th, 1777. In 1801, he went to San Domingo in the West Indies, and, three years later, in 1804, to Baltimore. He soon after entered St. Mary's Seminary. He was the thirteenth priest ordained in that institution.

One of the priests to whom the Oblates of St. Frances in Baltimore profess the deepest gratitude for the constant interest he has always shown in their congregation, was the venerable Redemptorist, the late Father Thaddeus Anwander.

These good Sisters have persevered in their vocation in spite of innumerable difficulties. They conduct in Baltimore a boarding-school and an orphan asylum for colored girls. Their pupils have come from the various States of the union, as well as from the West Indies and South America.

They possess several other establishments in the United States. Their habit is black, and they wear a white bonnet in the house, and a black one when they go out.

SISTERS OF THE IMMACULATE HEART OF MARY IN THE UNITED STATES.

FATHER GILET.—MOTHER TERESA.—MONROE.—FATHER POILVACHE.—
DIOCESE OF PHILADELPHIA.—LATER HISTORY.

ABOUT the year 1843, Father Louis Gilet, a Belgian Redemptorist, who, a short time before, had come to this country, gave a mission to the French Catholics of Baltimore in the chapel of the Colored Oblates of St. Frances in that city. Here he made the acquaintance of Bishop Lefèvre, then co-adjutor of Detroit, Mich., who had come to Baltimore to obtain aid for his diocese. The Bishop invited the Redemptorists to give a course of missions in the diocese of Detroit, and then to settle in Michigan wherever they chose. The result was a foundation in the city of Monroe in that state. Father Gilet and the saintly Father Francis Poilvache¹ began the foundation.

In Baltimore Father Gilet had made the acquaintance of two Oblate Sisters of very fair complexion. Conceiving the idea of forming a congregation for the instruction of the children in Monroe, he agreed with them that they should leave the Oblate Sisters and come to Michigan to begin a separate congregation. They were Sister Teresa and Sister Ann. The former is still alive in West Chester, Penn., while we write these lines, and the latter died some years ago in the same place. The author of this work was personally acquainted with good Sister Ann. These two Sisters arrived in Monroe in September, 1845. New members joined them, and the congregation which took the name of the Immaculate Heart of Mary began to increase. The Sisters assumed a blue habit and a black veil. Father Gilet, their founder, gave to them the rule of the Redemptorists, with such modifications as their condition

¹ There exists a little pamphlet entitled "*Life of Fr. Francis Poilvache.*" This little book is substantially our work. We gathered all the material, wrote the book, and handed it over to the authorities for examination. Our surprise was great, when, the proof-sheets falling into our hands, we discovered that the book had been so altered that we could no longer call it our own. Being unwilling to take upon ourselves the responsibility for its style, we refused to have it appear under our name, and it was, in consequence, published anonymously. We firmly believe that Father Francis Poilvache was one of the saints of the nineteenth century, and a man singularly privileged by God, who was pleased to raise him to what the mystics call the *Via Extraordinaria*,—the *Extraordinary Way*.

required. They opened a school in Monroe, and, to-day, it is in a most flourishing condition.

In 1847, Father Gilet was recalled to Baltimore, and Father Giles Smulders succeeded him as Superior of the small community of Monroe. This good Father continued to take a great interest in the new community of Sisters. Father Gilet did not long remain a Redemptorist. He left the Congregation of the Most Holy Redeemer and, afterwards, entered the Order of the Strict Observance of Cîteaux in the Abbey of Hautecombe in Savoy, where, a short time since, he expired. A few years ago, while engaged in composing the life of Father Poilvache, we received a letter from Dom Marie-Celestine, formerly Father Louis Gilet, filled with words of the greatest praise for the saintly Poilvache, who died at Monroe on January 27th, 1848. A few years later, in 1855, the Redemptorists gave up their house at Monroe and a secular priest became the Superior of the Sisters. For many years they have been under the direction of Mgr. Joos, Vicar-General of the diocese of Detroit.

The saintly Bishop Neumann of Philadelphia, established a branch of the community of the Immaculate Heart of Mary in his diocese, and it became independent of the mother-house of Monroe. The rules of the Sisters in Pennsylvania have undergone a few modifications. This congregation possesses at present three separate and independent mother-houses, with many missions in the dioceses of Detroit, Philadelphia and Scranton.

The first member of the congregation, the aged and venerable Mother Teresa, still lives in the mother-house of the diocese of Philadelphia, at West Chester, Penn.



INSTITUTE OF THE BLESSED VIRGIN, OR, OF THE “ENGLISH LADIES.”

THE foundress of this congregation, Mary Ward, was born in England in 1585, of earnest Catholic parents. When she was about twenty-one years of age, she passed over to the continent, and entered the Colettine convent of St. Omer. By the advice of her Superiors she soon left it to put into execution a project she had conceived of founding a community for English ladies. She obtained a piece of ground at Gravelines from the Archdukes Albert and Isabella, with permission to build a house of English Poor Clares upon it. Many ladies joined her, and the community was begun in 1607, Mary beginning her novitiate.

Believing that she was not called to the Order of Poor Clares, she left the community in 1609, and, having returned to England, established the first community of the “English Virgins” at Spitalfields in 1611. Sometime after, she went back to St. Omer, where she founded a second community. In 1617, she opened a house at Liège, which was followed by others in Italy and Bavaria. In 1703, many years after her death, the order was formally confirmed by Clement XI. According to the idea of the foundress, the congregation devotes itself to teaching, follows the rule of the Society of Jesus, and binds its members by temporary, not perpetual, vows.¹

¹ Catholic Dictionary.—See Life of Mary Ward.

LADIES OF LORETTO.

AMONG the many English and Irish ladies whom the persecutions against the faith in their own country during the seventeenth century forced to seek a home in foreign lands, some settled in Bavaria. Several of these, desirous of devoting themselves to the education of youth, formed a society which was encouraged by Maximilian, Duke of Bavaria, and Prince of the Holy Roman Empire. The first establishment of this congregation was in Munich. The Sisters took the three vows of poverty, chastity, and obedience. Being a congregation dedicated to the Blessed Virgin Mary, they received the name of Ladies of Loretto. In the year 1782, their institute was approved by the Holy See on June 13. It then numbered six houses, namely, in Munich, Augsburg, Burghausen, Mindelheim, Hammersmith, and Josk. The congregation was governed by a Superior-General, who resided at Munich, and, in that year, was Mary-Ann Bapthorp. In a Bull of Benedict XIV. of 1749, they were called Sisters of the Blessed Virgin Mary of Munich. In 1816, Pius VII. dispensed the various communities from the obedience to a common Superior-General, and placed them under the jurisdiction of the Diocesan Bishops. Since that time the congregation has gone over to Ireland, where it has been wonderfully developed. It possesses seven convents in the diocese of Dublin alone.

In the year 1847, Mgr. Michael Power, Bishop of Toronto, Canada, obtained for his diocese five Sisters of this congregation from the abbey of Dalkey, near Dublin, which is an affiliation of that of the abbey of Loretto of Rathfarnham in Bavaria. These five religious reached Toronto on September 16, 1847. Bishop Power died a few days after, and they were left greatly to their own resources. Three of their number died, and the two survivors would have been left without a home had it not been for a charitable person, who lent them his own house, moving with his family to another one. Finally, however, in 1853, they were enabled to take possession of a house built for them, at his own expense, by Mgr. de Charbonnel, Bishop of Toronto. The Sisters have now two flourishing institutions, one in Toronto, and the other at Niagara Falls on the Canadian side. They are also in the dioceses of London and Hamilton in Canada.

CONGREGATION OF THE MOTHER OF GOD.

IN 1648, several charitable persons of the parish of St. Sulpice in Paris formed among themselves an association, and gathered together a number of orphans of both sexes, of which they took charge, making it a rule not to admit any but those born of a legitimate marriage, and belonging to that parish. The house founded by them received the name of *House of the Mother of God*. Its members were governed by a Superior. They were called Sisters, and they wore a black habit. In the fifth year of the Republic, the institution was united to the Hospice of the Infant Jesus.

In the year 1806, Marie Marguerite de Lezeau, who, before the Revolution, had been a Sister of the Order of the Visitation, began at the request of a priest, M. Duvey, to instruct a number of little girls. Six companions soon joined her, among whom were two Sisters of the *House of the Mother of God*, to whom, shortly after, two more from the same place were added in conformity with the desire of their Superior, who, before her death, had requested Madame de Lezeau to become the mother of her daughters. Madame de Lezeau and her companions adopted the rules and the habit of the ladies of the orphan asylum of the Mother of God. The Curé of St. Sulpice recognized her as the Superior of the institute. The former rules were modified so that, henceforward, only female orphans were to be admitted, and the Sisters were no longer restricted to orphans of the parish of St. Sulpice, but they were permitted to receive them from the entire city of Paris. In the year 1807, they were permitted by the government to resume their former name of Ladies of the House of the Mother of God, with the title of Congregation, and to open a novitiate. In 1809, the statutes of the congregation were approved by Cardinal Fesch. In the following year, the government decreed the establishment of six new houses, with Madame de Lezeau as Superior-General, but only three were founded.

In 1811, the congregation adopted the rule of St. Augustin, with the constitutions which St. Francis de Sales had given to the Nuns of the Visitation, modified to suit the exigencies of the new institute. From this period, also, the Sisters began to take vows. In 1817, these vows were rendered perpetual. The Ladies of the Mother of God are, at present, also in England.

SISTERS OF ST. JOSEPH.

MGR. DE MAUPAS.—P. MEDAILLE.—SISTERS OF ST. JOSEPH.—SISTERS OF ST. JOSEPH OF THE GOOD SHEPHERD.—NUMEROUS FOUNDATIONS.—SISTERS OF ST. JOSEPH OF CLUNY.

THIS congregation was established, in 1650, at Puy in Velay, by Henri de Maupas, Bishop of that city. St. Francis de Sales had, a short time before, founded the Order of the Visitation. His first intention had been to found a congregation of which the members would attend the sick, and he changed his plan at the suggestion of the Archbishop of Lyons. Mgr. de Maupas, beholding this, determined to execute the original intentions of the holy Bishop of Geneva. This pious thought was suggested to the Bishop by Father Jean-Pierre Medaille of the Society of Jesus. This zealous missionary had, on his apostolic journeys, met with several pious widows and young women who desired to consecrate themselves to the service of God and of their neighbor. He informed the Bishop of this, and suggested that it would be easy to establish a congregation which would fill the place left vacant by the religious of the Visitation who had lately embraced the enclosure. The Bishop at once entered into the views of the Jesuit, who sent for his candidates. On October 5, 1650, the Bishop confided to them the direction of the orphan asylum of Puy. He prescribed the form of their habit, gave them rules for their direction, and placed them under the patronage of St. Joseph. On March 10th, 1651, he publicly authorized the Congregation of St. Joseph. After the translation, in 1661, of Mgr. de Maupas to the See of Evreux, his successor, Ariste Armand de Bethune, continued to take the greatest interest in the institute, which he confirmed in 1665. The congregation now spread to several other dioceses in France. At Clermont in Auvergne, they took the name of Sisters of St. Joseph of the Good Shepherd, as they devoted themselves to the care of penitent women. The constitutions of the Sisters of St. Joseph were first printed in 1693.

Dispersed at the sad epoch of the French Revolution, the Sisters, as well those of the Good Shepherd as of the other branches of the Congregation of St. Joseph, afterwards re-established their communities in France, whence they spread elsewhere. They possess numer-

ous foundations in the United States. They established themselves in St. Louis, whither they had come with Bishop Rosati from Lyons, in 1836.

Some of their communities are still, according to their original institution, independent of those of other dioceses, being subject only to their respective Bishops, while others have been aggregated into one body with a General-Superior. Several of their communities had been subject to the Mother-house at Lyons in France, which had under its dependance, not only communities of that diocese, but also, some in other dioceses. The Sisters of St. Joseph were introduced into Canada by Mgr. de Charbonnel in 1851.

Mgr. Alexander Raymon Derie had, in the early part of this century, established a separate community at Bourg in his diocese of Belley. The Sisters of this community had originally belonged to those of Lyons. The Bishop made several additions to their constitutions.

An entirely separate organization of female religious, founded under the name and protection of St. Joseph, is that of the Sisters of St. Joseph of Cluny. It was established on May 12, 1807, at Chalons sur-Saone in France, by Mother Anne Marie Javouhey, a woman of great virtue. Its end is the salvation of souls by the education of youth and the corporal works of mercy, such as the care of the poor and the sick.

As early as 1816 this congregation began to work in the French colonies in Africa and America. It has established missions in the French and British West Indies, in French Guiana, in the island of St. Pierre and Miquelon in the Gulf of St. Lawrence, in Senegambia, the islands of Reunion and St. Louis in Africa, at Pondichery in India, and, also, in Oceania.

The foundress of the congregation, after a laborious life and many travels in Europe and America for the good of her institution, died on July 15, 1851.

The first religious women whom the author of this work ever met were the Sisters of St. Joseph of Cluny, in the Danish West Indies.

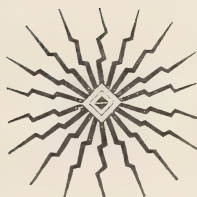
CONGREGATION OF SISTERS OF ST. CHARLES.

IN the middle of the seventeenth century, there died, victim of his charity, at Toul in France, a young advocate of the parliament of Metz, called Emmanuel Chauvenet. His life had been devoted to the poor, and his death was the consequence of his self-sacrificing devotion at the time of a contagious disease. His example was the germ whence sprang the congregation to which this chapter is devoted. His father, entering into the spirit of his departed son, consecrated his fortune to the good work, and a number of pious ladies having volunteered their services, he founded, in June, 1652, a charitable association under the invocation of Jesus, Mary, and Joseph. Its Directress was Barbara Thovenin. After a lapse of ten years, the members of the association expressed the desire of consecrating themselves to God by vows, and the Bishop of Toul favored their plan. The congregation took the name of St. Charles because, in 1626, a foundation had been made in favor of poor children by Charles IV. on the site occupied by their community. The place had been dedicated to St. Charles Borromeo, and it is from this, probably, that the Sisters adopted their name. The institute was approved by Mgr. Andrew de Sauzay, Bishop of Toul, and the Sisters were admitted to the profession of vows. It was the will of the Bishop that they should follow the mode of life prescribed by St. Francis de Sales to the first Sisters of the Visitation. In a short time they obtained many foundations in different parts of France.

At the epoch of the Revolution, the nuns of this congregation were dispersed, but when the storm had blown over, they rallied once more around their Superior, Augustina Cordier, who had been appointed in 1804.

The Congregation of St. Charles obtained, also, foundations in other countries, such as Germany and Bohemia, into which latter country it was introduced in 1837. A few years before the Revolution, about 1777, it had been placed under the jurisdiction of the Bishops of Nancy, a See founded in that year by Pius VI. The establishments under the direction of the Sisters of St. Charles, are hospitals for the sick of both sexes, houses for aged men and women, orphan asylums, poor-houses, insane asylums for both sexes, and institutions of charity with schools. Essentially they are hospital Sisters. They also make it a point of duty

to render their services during periods of epidemics. They have no lay-sisters. They add to the three ordinary vows of religion, that of practising charity. They have adopted the rule of St. Augustin. The mother-house of the congregation in France is at the Hospital of St. Charles in Nancy. It is governed by an ecclesiastical Superior, together with a General and her council.



CONGREGATION OF NOTRE DAME OF MONTREAL.

MARGARET BOURGEOYS.—M. OLIER.—CANADA.—TRIALS.—SUBSEQUENT HISTORY.

MARGUERITE Bourgeoys, the foundress of this congregation, was born at Troyes, in France. The Sisters of Notre Dame, founded by Blessed Peter Fourier, directed in that city a congregation of young ladies of which Marguerite became a member. Her piety and regularity of life were such that, in 1643, her confessor permitted her to take a vow of perpetual chastity. In company with two other young ladies, she began to instruct young girls, taking as model the zeal of the Blessed Virgin for the salvation of souls.

About this time, the missions in New France, or Canada, were attracting great attention at home, and zealous souls were hungering for a share in the work performed in that distant portion of the Lord's vineyard. The celebrated M. Olier and M. Le Royes de la Dauversiere had resolved to establish a colony on Montreal Island, the spot most exposed to the fury of the savage Iroquois, and, together with the colony, three societies, one of priests, another of hospital Sisters, and a third of teachers. To succeed in his endeavors, M. Olier established a society of pious persons known under the name of Our Lady of Montreal. The three communities were destined to honor, in an especial manner, Jesus, Mary, and Joseph. The plan soon ripened, and the first result was the establishment of the Society of Priests of St. Sulpice.

Magaret Bourgeoys, having learned of the intention of founding in Canada a society in honor of the Mother of God, felt a strong desire to take part in the work. Being introduced to M. Paul de Chomedy de Maisonneuve, who had accepted the position of Director of the Colony of Villemarie, she immediately recognized in him the person whom, a short time before, she had seen in a dream. Being asked to accompany him to Canada to become an instructress of youth, she at once gave her consent. However, as she afterwards hesitated on account of the dangers to which she would be exposed, a singular favor she received from Heaven, a vision of the Blessed Virgin, finally determined her decision. Having renounced all her property, she

joined the little band, and set sail on July 20th, 1653. On September 22d, they arrived at Quebec, and, soon after, at Montreal or Villemarie. Shortly after the arrival of the first Sulpicians, Marguerite began the work of a teacher, having for her school a cow-shed, fit cradle for an order devoted to Mary, who had found no other shelter in Bethlehem. In 1658, she went to France to seek for associates in her work. The following year she returned to Canada with three companions. They arrived at Quebec after a voyage of more than two months' duration, and, a few days later, they were again in Montreal. Here they experienced troubles and difficulties, not only from the constant danger they were in of falling into the hands of the Iroquois, but also, on the part of the Bishop, Mgr. de Laval, who refused to erect their congregation. Moreover, there was a strong desire in certain quarters to amalgamate them with the Ursulines, this being entirely contrary to their desires and intentions.

The virtues of Marguerite Bourgeoys and her companions were the edification of the colony, and they exercised no little influence over the life of the Indian maiden, Catherine Tegaquita, who died in the odor of sanctity.

In 1669 the Congregation of Notre Dame, as the institution of Marguerite was called, received finally the sanction of the Bishop, who now permitted it to receive postulants. The institute hereupon began to develop, and houses were established at Quebec, Orleans, Château Richer, La Chine, Pointe-aux-Trembles, and other places. It was not, however, until 1698, that their rules were approved by the Bishop of Quebec, many difficulties having hitherto been brought forward on account of their novel mode of life, so different from that of other female orders in which the cloister was observed. Little did the authorities foresee that this mode of life would so soon become prevalent among most female congregations. These rules were prepared by M. Tronson, Superior of the Priests of St. Sulpice. After their acceptance by the community, the Sisters took the three simple vows of poverty, chastity, and obedience, on June 25th, 1698. The work of Mother Margaret was now accomplished. After a long life of heroism, she expired on January 12th, 1700. Some years before her saintly death, she had been succeeded in the government of the congregation by Sister Barbier, a Religious who faithfully imitated the virtues of the holy foundress.

During the course of the eighteenth century, the Congregation of Notre Dame continued its noble work, in spite of rumors of war, the din of arms, and conflagrations. It saw Canada pass from France to England; it beheld the uprising of the colonies against the mother-

country, but little affected, it went quietly on, performing its labors of charity, the work of the instruction of youth. To-day the congregation is no longer limited to Canada, but it possesses several missions in the United States.

The Sisters of this congregation, which is, as it were, a daughter of the order founded by Blessed Peter Fourier, take the simple vows of religion. Their habit is black.



CONGREGATION OF THE BON SAUVEUR.

ST. Francis de Sales, in founding the Order of the Visitation, had as object the establishing of a community of women who, without being cloistered, would devote themselves to the service of their neighbor. We have seen how his plans were interfered with, and how the Order of the Visitation grew to be cloistered. His idea was revived in the foundation of the community of the Bon Sauveur, or, the Good Saviour. It began in the city of Saint-Lo in France, about the year 1712. It was approved by Mgr. de Brienne, Bishop of Coutances. A similar community was soon after independently founded at Caen, and a communion of spiritual goods sprang up between the two.

The Sisters of both houses devote themselves to the education of youth, to the care of the sick in their homes, and take charge of insane women. At the period when they undertook the latter work it was the more meritorious, as society looked with horror upon the insane, who were frequently treated in the most inhuman manner. It is hard to realize in this century how those poor unfortunates were regarded by our forefathers. Truly, it took the world a long time to learn certain necessary things which every child knows to-day. Besides these charitable enterprises, the Community of Caen also undertook that of the instruction and reformation of fallen women, at the request of the Lieutenant-General of the police of Caen. For a time this was the distinctive work of that community.

The French Revolution dispersed both houses, but the good Sisters continued their charitable works in private, until, circumstances being more favorable, they were able to establish themselves again in community. In 1818, the community of Caen ceased to take charge of fallen women, there being another community in the city specially devoted to that object.

At present the community of Caen devotes itself to the following works: the care of the insane of both sexes, the education of young ladies, the instruction of deaf-mutes, the visiting and care of the sick, the keeping of schools for poor children, the direction of an asylum of aged ladies, and the forming of teachers for country schools. The community of Caen has, since the year 1821, become the mother-house of a congregation, while that of Saint-Lo still remains isolated, as it was in the beginning.

GREY NUNS OF CANADA.

MADAME D'YOUVILLE.—FIRST COMPANIONS.—TRIALS.—CONTAGIOUS DISEASES.—CONVERSION OF A PROTESTANT.—SPREAD OF THE CONGREGATION.

THE general hospital of Montreal was founded by M. François Charon de la Barre. In company with Jean Ferdinand Pierre le Ber, he obtained, in 1688, from the Superior of St. Sulpice in Montreal, a piece of ground for the purpose, at Pointe à Callière. The end of the foundation was to harbor poor children, orphans, cripples, aged, infirm, and other poor persons of the male sex. A community of men arose in this institution which, in 1694, was approved by Mgr. de Saint-Valier, second Bishop of Quebec, under the title of Hospital Brothers of St. Joseph of the Cross. This institution proved a failure. In 1747, a woman appeared on the scene who was destined to save the hospital from becoming a complete wreck.

Marie Marguerite du Frost de la Jemmerais was born in 1701, at Varenne near Montreal. In 1722, she married M. d'Youville, but she was left a widow with two children in 1730. She now consecrated herself to the service of the poor. In a short time several pious women joined her in her works of charity. Her enlightened zeal was cause that the Sulpicians cast their eyes upon her as one fitted to become directress of the hospital. She was given temporary charge of it in 1747. In spite of the popular opposition against her, Madame d'Youville and her companions were placed in charge of the hospital by an order of the court of Versailles. They were, at the same time, legally established as a community. The first companions of Madame d'Youville were Marie Louise Thaumur, Catherine Demer-Dessermont, Catherine de Rinville, Therese Lasser-Laforme, and Agathe Veronneau.

Like all infant communities, that of Montreal was obliged to pass through the crucible of great afflictions, but Divine Providence showed itself always nigh in the hour of need.

The foundress, Madame d'Youville, died in 1771. Her daughters continued to walk on her footsteps. When, in 1847, a contagious disease prevailed among the thousands of Irish emigrants in Montreal,

the Sisters of Charity, founded by Madame d'Youville, heroically devoted themselves to the task of nursing those that had been stricken by the pestilence, and seven of their members died martyrs of charity.

A singular occurrence took place about the year 1853. A young Protestant girl, Catherine Kollmyer, struck by the passage in the Bible in which Christ promises eternal life to those who perform works of mercy toward their neighbor, ran away from her home, at the age of sixteen, and begged to be admitted among the Grey Nuns. Her parents took her home, but, in spite of all obstacles, she persisted in her resolution, returned to the hospital, and became a Catholic and a novice in the community. God was satisfied with her good will, for she died soon after, with the sweet hope of going to Jesus Christ in heaven, according to the promise of the Bible.

In 1840, the Grey Nuns established themselves in the diocese of Saint Hyacinthe, and in 1844, in that of Saint Boniface in Manitoba. In 1847 they went to Quebec. The Grey Nuns also form a separate community in the diocese of Ottawa. They have several establishments in the United States. They are known as *Grey Nuns*, on account of the color of their habit.



SISTERS OF THE SACRED HEART OF MARY.

IN 1772, a poor woman named Anne Langlais, living at Baugé in France, received into her house, out of charity, a sick girl, on whom she lavished all manner of kindness. M. Brault, a virtuous priest of that place, who, for some time, had nourished the desire of founding an institution for the care of the infirm and the aged, seeing this charity of Anne Langlais, cast his eyes upon her as upon one likely to aid him in his enterprise. He confided to her several infirm people, interested charitable persons in favor of the work, and rented a larger house for the purpose. Four other women associated themselves to Anne Langlais in her acts of charity. In 1785, a lady, member of an illustrious family, Mademoiselle Anne-Rencé-Felix-Hardouin de la Girouardiére, also joined Anne Langlais and her companions, and consecrated her income to the good work. Thus were laid the foundations of this new congregation. In 1789 the first Sisters, to the number of eleven, took the three vows of religion, together with that of serving the poor. The institute assumed the title of Congregation of the Sacred Heart of Mary, and the Sisters adopted a black habit, there being a difference in form between that of the choir and that of the lay-religious. During the French Revolution, the new congregation, in its poverty, escaped the universal wreck of religious institutions, and continued its labors. It also became an asylum for many religious women who had been driven away from their homes.

Mlle. de la Girouardiére, who had developed and consolidated the institute, and given to it its rules in concert with M. Brault, died on December 10th, 1827.

The congregation adopted the rule of St. Augustin, and, in 1834, a mitigated cloister. It consisted of choir nuns, lay, and out-door Sisters. In 1847 the rules were modified by the Bishop of the diocese.

SISTERS OF THE PRESENTATION OF MARY.

THE Venerable Marie Anne Rivier, foundress of this congregation, was born at Montpezat, in the diocese of Viviers, France, on December 19th, 1768. At an early age, a fall threatened to render her a cripple for life, but she was miraculously cured through the intercession of the Blessed Virgin. Her young life was, after this event, entirely consecrated to the practise of piety and good works. For several years she felt herself inspired to found a community of teachers who would go into the different parishes to teach children and adult women the principles of religion so universally forgotten during those days of disorder. It was a hardy thought in those times of irreligion, when the old order of things had been subverted and the religious orders were dispersed. In these sentiments, the pious lady associated to herself five companions who possessed no learning, and continued to wear the coarse garments they had been accustomed to. This act of hers drew upon her the ridicule of the world, but she heeded it not. After much waiting, she obtained permission of the Vicar-General to continue her work, and she bought a house, of which she took possession on November 17, 1797. Her community gradually increased and prospered in spite of many trials, both within and without. In course of time it took the name of the Presentation. The saintly foundress died on February 3d, 1838. In 1853, a house of this congregation was founded at Sainte-Marie de Monnoir, in the diocese of St. Hyacinth, Canada.

LADIES OF THE SACRED HEART.

FATHER VARIN.—MADAME BARAT.—THE SOCIETY OF JESUS.—FOUNDATION IN AMERICA.—BISHOP DUBOURG.

THIS congregation was founded in France in 1800, by Father Joseph Varin, then a member of the temporary Society of the Sacred Heart of Jesus, who entered the order of the Jesuits on its restoration in 1814. Its foundress and first Superior-General was Madame Madaleine Josephine Barat. It was approved by Pope Leo XII. in 1826. Its rules, as well as its system of education, are based on those of the Society of Jesus. The mother-house of the congregation is in Paris.

Sophie Madeleine Barat was born at Joigny in Burgundy, in the year 1779. Her early education was directed by her brother, an ecclesiastic, and under his tuition she acquired an amount of knowledge that rendered her worthy of the title of a well-instructed woman.

Father Varin, as we have said, was a member of the Society of the Sacred Heart, which served as a substitute for the suppressed Society of Jesus. It was, afterwards, united to another congregation, of which the members bore the title of Fathers of the Faith.

About the year 1800, Father Varin met Mademoiselle Barat, whose brother had become a member of his society. This good priest had, for a long time, desired the establishment of a congregation of women on the same plan as the one on which the Society of the Sacred Heart existed. The young lady seemed to him to be the one destined by Divine Providence for this work, and accordingly, he set his design into execution with her coöperation, and that of a few of her friends, uniting them into a small community in Paris. On November 21st, 1800, they consecrated themselves to the Sacred Heart of Jesus. The first house of the new community was at Amiens, and Mademoiselle Loquet was named Superior. The first title given to them generally was that of Ladies of the Faith, or Ladies of Christian Instruction. Mademoiselle Barat and Mademoiselle Deshayes were the first to take the vows. The ceremony took place on June 7th, 1802. Mademoiselle Loquet, having been found unfitted for the society, Sophie Barat became Superior. At Amiens she made the acquaint-

ance of Julia Billiard, the foundress of the Congregation of Notre Dame, which also owed its existence to Father Varin, and a holy friendship sprang up between these two God-loving souls.

In 1804, the Society of the Sacred Heart separated from the Fathers of the Faith, and the consequence was that the congregation of Madame Barat also broke the ties which united it to a similar community that was under the direction of the latter in Rome. The little congregation now began to gain extension throughout France.

On the reëstablishment of the Society of Jesus, Father Varin and many of his companions joined it. Meanwhile the Ladies of the Sacred Heart had to pass through the crucible of great afflictions, but trusting in Providence, their little bark came safely out of the storm. The constitutions prepared by Father Varin were accepted in 1815. They decided that the Superior-General should hold her office for life, and that, besides the three ordinary vows of religion, the Sisters should bind themselves by that of stability.

The work of Madame Barat received its finishing touch on December 22d 1826, when the Papal Brief approving her congregation was signed. The foundress lived many years after this, and died in 1865.¹

In 1818, the Ladies of the Sacred Heart came into the United States and established a community at Florissant in Missouri. Hence they spread to various other dioceses of this country. In 1842 they opened a boarding-school at Mc Sherrytown, near Conewago, Penn., which they left in 1849 for their present location at Eden Hall, near Philadelphia. Two years before, they had also established themselves in that city.

In 1841, they had begun a foundation in New York. The first Superior of this community was the Russian princess, Madame Elizabeth Gallitzin, whose conversion to the faith had entailed the persecution of the Jesuits in Russia. She died in Louisiana on December 8th, 1843.²

In the Life of the Venerable Madeleine Barat, we read the following account of the establishment of the American mission.

"On the 14th of January, 1817, Monseigneur Dubourg, Bishop of Louisiana, who was then at Paris, came to see the Mother-General. It so happened that Mother Duchesne was Portress that day. She opened the door to him, and went to announce his visit to her Superior. She could not help saying to Mother Barat: 'This is the hour of Providence. I do beseech you, dear Mother, do not lose the opportunity. You have only to say one word: I implore you, say it.' The Mother-General answered, 'My child, if Monseigneur gives me an opening, I can talk over the subject with him. I shall know by

¹ Life of the Venerable Madeleine Barat.

² De Courcy—Shea.

that sign that it is God's will.' In that first interview, the Bishop did not allude to the subject. He only proposed to say Mass the next day in the chapel. After that Mass, Mother Barat sat and conversed with him while he breakfasted, and he began at once to speak of America and his diocese, and then said how glad he should be to have daughters of the Sacred Heart there. Mother Barat replied, 'When such a thing becomes possible, Monseigneur, I shall have some one quite ready to go,' and she spoke to him of her friend's vocation. The Bishop was delighted with what he heard, and asked to see her. Mother Duchesne was sent for. She felt that her prayers were answered; but she could not find a word to say. All she could do was to kneel at the Bishop's feet and ask his blessing. This brief interview filled both the Bishop and herself with hope, and she found that that very moment a pain in the side she had suffered from for fifteen years suddenly disappeared. Sight and strength seemed to have both been simultaneously vouchsafed to her, but nothing was yet decided. Many difficulties attended the affair, and as the Bishop was leaving Paris for a little while, the ultimate decision was delayed till his return. In the meantime, he went to seek for apostles and assistance for his distant flock. All that she saw and heard of this holy prelate served to increase Madame Duchesne's zeal. He was above all things a missionary. After laboring greatly in the South, he had been named Vicar-Apostolic of New Orleans, and, in 1815, the termination of the war between America and England enabled him to come to Europe. He was consecrated Bishop at Rome, and thence returned to France. In Italy he had secured the assistance of several priests and young clerics who were to accompany him to America. At Lyons, where he stopped on his way, he had not only inspired many of the clergy with a missionary spirit, but sown also the seeds of one of the greatest works of the Church in this century, for it was his eloquent fervent preaching that gave rise to the Association of the Propagation of the Faith. At the time we are speaking of, he was travelling in the North of France and the low countries, recruiting associates, collecting alms and getting together not only vessels for the altar, and other articles of church furniture, but also tools of all sorts for the tillage of the land: for he had determined to cultivate the soil as well as to work for the salvation of souls in his diocese. Forty missionaries, whom he had persuaded to sail with him, were preparing for the New World a fresh effusion of the Holy Ghost. Mother Duchesne was watching the advance of spring, and impatiently longing for the return of the servant of God. He arrived on the day after the feast of the Ascension. The Bishop was determined to obtain from the Mother-General a definite

promise. She was not quite prepared to give it, hesitated, and asked for another delay. It almost seemed as if Mother Duchesne's hopes were again doomed to be deceived. After many fruitless entreaties, the Bishop was taking a sorrowful leave of the Superior, she was accompanying him to the door, and both were sad and thoughtful. Just then, Mother Duchesne appeared, guessed what was going on, threw herself on her knees before her Superior, and with her hands clasped together exclaimed, "Give your consent, dear Mother; give your consent." The Reverend Mother prayed an instant in silence; God at that moment sent a ray of light into her soul; she understood it was His will, and her hesitations were over. "I grant you your request, my dear Philippine," she said, "and I will immediately occupy myself in finding companions for you." The American mission had been carried by storm. It was agreed upon with the Bishop that in the course of the following spring, a colony of the Sacred Heart would embark for Louisiana, where he was hurrying himself and would prepare for it a place. It was not difficult to find companions for Mother Duchesne. Many of the Sisters offered themselves. The first was Octavie Berthold, who was then thirty years of age. She had just made her vows in the Paris novitiate, on the feast of the Holy Martyrs of Japan. She was the daughter of an infidel philosopher, who had been one of Voltaire's secretaries, was brought up a Calvinist, and remained one till she was more than twenty; then she became a Catholic, and entered the novitiate of Sainte-Marie d'en Haut. Hers was one of those ardent souls, which, when they have once seen the truth, never falter in its pursuit. Her gratitude to our Lord, and her desire to devote her whole life to the service of that God, too late known and too late loved, drove her to the foreign missions. Then Madame Aude, though only twenty-four years of age, informed Mother Barat that she was ready to embark for America, and on the eve of her departure she was professed at Paris, and made her final vows. Two lay-sisters, both of them somewhat advanced in life, and persons of tried virtue, completed the little colony. When the parting moment came, the Mother-General spoke to her dear missionaries with the deepest feeling of their happiness in being called to carry the love of the Sacred Heart into distant lands. "Oh! if you went so far," she exclaimed, "to set up only one new altar and teach one poor savage to make an act of love, would not that be joy enough for this life, enough merit for eternity!" Mother Duchesne was named Superior of the American Mission, with exceptional powers. She was almost overwhelmed with joy, that she was actually assigned the work she had so long desired, and bravely did she and her companions go through the

last partings. They had to wait some time at Bordeaux for a favorable wind, and went to take leave of Monseigneur d'Avian before they sailed, and asked his blessing. A priest who was in the room said to the Archbishop: "I cannot find out in any of their souls anything but perfect peace."

"And joy," Mother Duchesne quickly added.

"At last they embarked on the Rebecca, which sailed from Rouen on the 21st of March, 1818. Monseigneur Dubourg had sailed on the 27th of June of the preceding year, in the Caravane, which Louis XVIII. had placed at the disposal of the Bishop, and his missionaries. He had left M. Mortail, his Vicar-General, to take charge of the little colony of Nuns of the Sacred Heart. He was the only priest on board the Rebecca. The passage, which is now accomplished in a fortnight, at that time lasted three months. Two months elapsed before any tidings of the travellers reached the mother-house. Madame Barat kept writing anxious letters to New Orleans: "We are incessantly praying that you may have a prosperous journey. How happy we shall be when we hear of your arrival." The first letter received from Mother Duchesne was dated May 16th, the anniversary of the day when she had obtained her Superior's consent to her departure. It was from the coast of Cuba, more than a thousand leagues from France, that she now wrote to renew her thanks for that consent, and described her voyage, which had been a most trying and even perilous one. In the first days of August the Mother-General received at last the news of the happy arrival of her missionaries. On the 25th of May the Rebecca had entered the waters of the Mississippi, and the little colony landed on the 29th, which happened to be that year the feast of the Sacred Heart. Then began that long course of patient endurance of delay, of acceptance of hardship, of suffering sweetened by joys, not to be even conceived by those who have not studied the lives of the saints, which attended the first years spent in America by Mother Barat's brave and devoted daughters. Their history with all its vicissitudes, their trials and disappointments, the hardships of those foundations in solitary regions amidst primeval forests, amongst hostile or indifferent populations, the gradual advance of the work which was destined to take such deep root and extend itself far and wide in the New World, has been related in the life of that heroic woman of desires, who, for twelve years, waited and prayed, and then, in her already advanced age, entered upon the course which had been the dream of her youth, the object of her existence. Mother Barat and this beloved friend and daughter of hers never met again on earth; but a stronger tie can scarcely be conceived than the one which united them."

“What the soul of the Mother-General had yearned to effect, Madame Duchesne was carrying out. How much she was strengthened, supported, guided, even in her most difficult path, by the wisdom, the prudence, the holy firmness of the servant of God, who, from afar, watched over the slow progress at first, and then the marvellous extension of her society, in a country where its religious life was a novelty, and the material and moral difficulties on a par, it would be difficult to overestimate. At the very outset of their apostolic life in America, she conveyed to the missionary Sisters the strongest encouragement they could receive, the words with which the Sovereign Pontiff, Pius VII., had blessed the new mission of the Sacred Heart. The Holy Father had seen with joy how, abandoning everything for Jesus Christ, and rising above the weakness of their sex, these religious had not been afraid to cross the ocean, to transport their pious institute into savage countries, and to consecrate themselves to the greater glory of God, the honor of the Church, and the salvation of souls. His Holiness wished them the most prosperous success, in token of which he gave his blessing, not only to those already gone, but to all those who would prepare themselves to follow them some day.”



SISTERS OF THE HOLY FAMILY.

THE object of this congregation is to honor all the mysteries of the Incarnate Word, and to represent the hidden life of Jesus, Mary, and Joseph. Its founder, the Abbé Villeroy, was a man of great virtue, who, being Vicar-General of the diocese of Seez during the exile of the Bishop, Mgr. Duplessis d'Argentray, sustained the courage of the clergy by the wisdom of his counsels. He died at Seez on December 20, 1823. The one who coöperated with him in the establishment of this congregation, was Mother Marie-Therese Raguene! a woman without much human education, but who possessed a high degree of supernatural wisdom. She was born of humble parents in the year 1777. After many years spent in the practice of virtue, she left her home, about the year 1801, to place herself under the direction of the Abbé Villeroy at Seez. She rented a small room in order to live in solitude, though having no intention to found a religious institute. In this her congregation resembles many of the older orders which were spontaneously developed without a preconceived plan. Within a few months' time two companions, drawn towards her in a remarkable manner, joined her. She received them only with the greatest repugnance, and in obedience to the wishes of the director. Both Mademoiselle Raguene! and her first companion, in taking the step which consecrated them to God, had, it seems, the thought of imitating the Holy Family flying into Egypt. The poverty which these poor girls had to endure was extreme, so that a pious young lady named Le Doyen, having been informed of it, came to their aid, and even, afterwards, gave all she had to them and joined their company. Before this, four other young women were added to their number.

At the request of Mademoiselle Raguene!, the Abbé Villeroy made for them a rule and constitutions, and gave to them the Holy Family as patrons. They began to take vows, which for several years were only annual. This rule was verbally and, afterward, in writing, approved by the Bishop of Seez.

Mother Marie-Therese, after many trials, died in the odor of sanctity on March 16th, 1836. Although her institute was contemplative, it nevertheless afterward embraced the work of caring for orphans, though the latter have no communication with the nuns, and only a few Sisters are deputed to have charge of them.

SISTERS OF PROVIDENCE.

M. DUJARIÉ.—INSTRUCTION OF CHILDREN.—MADEMOISELLE DU ROSCOAT.
—COMMUNITY OF BROTHERS.—MGR. BOUVIER.—ST. MARY OF THE
WOODS IN AMERICA.

M. JACQUES Dujarié, the founder of this congregation, was born at Sainte-Marie-du-Boi in France, on December 9th, 1767. He was ordained priest in 1795, during the French Revolution. The first exercise of his ministry was in the midst of the greatest difficulties, on account of the troublous times. After the concordat of 1802, he was appointed parish priest of Ruillé-sur-Loir. Seeing the neglected condition of so many poor children of his parish, he gained over two young women to instruct them, and to attend the sick. Shortly after, he built a house for them at a short distance from the town. At that time he had no intention of founding a religious congregation, but the designs of Providence went further than his. The example of the two young ladies was soon followed by others, so that, in a short time, there were nine gathered together who divided their time between prayer, work, and the services they rendered to the children and the sick. In order to form his subjects to the exercises of the religious life, the pious founder placed seven of them under the care of Madame de la Girouardiere, foundress of the Hospital of Incurables in the diocese of Angers. These young novices took the religious habit, and, afterwards, returned to Ruillé. The grain of mustard-seed was gradually developed so that, in 1826, the community, having several foundations, elected a Superior-General. Mlle. du Roscoat was chosen as such. This fervent religious, who had come from Brittany to join the congregation, soon brought her career to a close. To the great grief of her congregation she died on June 22, 1822. She was succeeded by a younger Sister named Marie Lecor.

About this time M. Dujarié also established a community of Brothers, but the revolution of 1830 prevented its development. A short time later he resigned his charge of Superior of the Brothers in favor of the Abbé Moreau, who transferred them to Le Mans, whither the founder soon followed to die in the midst of his Brothers on February 17, 1838. This congregation of Brothers afterwards developed into

the Congregation of the Holy Cross, of which we treated in a former chapter.

The Sisters of Providence now continued an independent existence. Thus far they had had no written rules, but, in 1834, Mgr. Bouvier, Bishop of Le Mans, at their request, drew up rules and constitutions for them. According to these constitutions, the Sisters, besides the ordinary vows, promised to devote themselves to the instruction of young girls, and the service of poor sick persons. These vows are taken for five years.

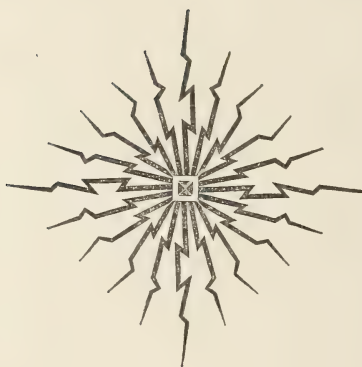
This congregation has grown to be very numerous in France. One of its principal affiliations is that of St. Mary of the Woods, in the diocese of Vincennes in the United States. In 1839, Mgr. de la Hailandiere, Bishop of Vincennes, being in France, requested a colony of these Sisters for his diocese. The community gladly accepted the offer of the new foundation, and six Sisters were designated to pass over to America the following year. On July 16, 1840, they left Le Mans, to start out on their distant journey. After a voyage of forty days, they arrived in New York, where they were most hospitably received by the ecclesiastical authorities. They finally arrived at Vincennes, after a fatiguing journey. The place destined to receive them was in the midst of a forest. Their poverty was extreme, but God blessed their undertaking, and, on the very evening of their arrival, four postulants joined them. In the midst of the greatest privations, they passed the long winter of 1840-41. It was not until July, 1841, that they were enabled to enter their new house and open a boarding-school. In a short time their number increasing, they were enabled to found other establishments. The foundress of the community of St. Mary of the Woods, was Mother Saint Theodore, a woman of eminent virtue. She died on May 14, 1856. She had been preceded to the grave a few months before by another zealous and self-sacrificing religious, her companion, Sister St. Francis Xavier. The Sisters of Providence have since that period been multiplied in various parts of the United States.

SISTERS OF CHARITY OF JESUS AND MARY.

THIS congregation is another of the institutions of the venerable priest, the Canon Triest, to whom the Brothers of Charity owe their origin. It began in 1803, in the village of Lovendegem, near Ghent, while its founder was parish-priest of that place. Three Sisters formed the nucleus of the community, founded for the instruction of poor children. His first intention was to affiliate it to the Sisters of Charity of St Vincent de Paul in France. He could not, however, succeed in this, as the French community refused to accede to the proposition. Hereupon he determined to organize an independent community, and drew up rules admirable for their wisdom. In 1805, he established his community in Ghent, in the ancient abbey of Terhaegen, in the midst of the greatest poverty. In the year 1806, the foundation was authorized by the Emperor Napoleon, and about the same time, the old abbey was gratuitously bestowed upon it. A few years later, in 1816, the constitutions of the congregation were approved by Pius VII.

This good man, of whom the entire life had been a constant exercise of charity, died the death of the saints on June 24, 1836. He was canon of the Church of St. Bavo, and he had received from William I., king of the Netherlands, the degree of knighthood of the Order of the Belgian Lion, and from Leopold I., king of Belgium, that of the Order of Leopold. Thus were his eminent services to humanity recognized by the ecclesiastical and civil authorities. The Congregations of the Brothers and Sisters of Charity were not the only ones he established, for, in 1822, he founded the Society of the Ladies of Maternal Charity, to take care of poor women about to be delivered, and, in 1825, that of the Brothers of St. John of God, at Ghent. Ten years later, he established the community of the Sisters of the Infancy of Jesus, to take care of foundlings and sick children. At the time of his death he was meditating another great work which it was not given to him to put into execution. There is, indeed, nothing so calculated to excite our sympathy as the sight of a priest, grown old in the service of his neighbors, who, in his last years, is left helpless and penniless. The man of God desired ardently to found an asylum where such priests might

find shelter and a living, but God was satisfied with his good will, and he was obliged to leave to others the realization of his project. After his death the institute he had founded made great progress in Belgium, where it obtained a number of houses.



SISTERS OF NOTRE DAME OF NAMUR.

MOTHER JULIA.—MADEMOISELLE BLIN DE BOURDON.—FATHER VARIN.—
FOUNDATIONS IN BELGIUM.—DIFFICULTIES AT AMIENS.—THE SISTERS IN AMERICA.

MARIE Rose Julia Billiart was born at Civilly, a village of Picardy, in 1751. Like many of the saints, her early years were taken possession of by divine grace, ere the corrupting influence of the world could find its way into her soul. But hers was, also, that other experience of the saints, that for him who desires to follow Christ the cross is necessary. In her sixteenth year severe blows began to fall upon her. First came reverses of fortune in her family, then followed bodily infirmities, which lasted for many years. But heavenly consolation was not wanting, and the Divine Comforter of souls poured that celestial balm into her soul which the world knows not. At one period of her life, the bitter days of the French Revolution, she was even deprived of that comfort which Christians find in the ministrations of religion. The parish-priest was forced to fly, and a schismatic took his place, but the latter Julia Billiart would hold no communications with. Her piety incensed the enemies of the Church against her, and she was several times in danger of her life. Though she had much to endure, Divine Providence watched over her, inflicting, at the same time, heavy blows upon this privileged child of grace, and causing her to pass through the mystic Gethsemane and the bitter dereliction of Calvary through which so many holy souls have gone. It was in 1794 that she met her coöperator in the work God had in store for her, namely, Maria Louisa Françoise Blin de Bourdon. This lady was descended from a respectable family of Picardy, and was born on March 8, 1756, at Gezaincourt. She was educated by the Bernardines of Doullens, and by the Ursulines of Amiens. At an early age she devoted herself to a life of piety, and resolved to renounce the world. In 1794, during the Revolution, she was imprisoned with her family, and released only after the death of Robespierre.

The condition in society of these two ladies was widely different, Julia Billiart being a child of the people, while Mademoiselle Blin was the daughter of the Viscount de Bourdon. Nevertheless a strong at-

tachment sprang up between these two holy souls, which became the source of the Congregation of Notre Dame. Several other young ladies, joining the little circle of friends, Julia became, as it were, their spiritual guide. Of all these, however, only Mademoiselle Blin remained with Julia to the end to found the new congregation.

In the year 1803, Julia and two companions rented a house at Amiens, and thus began their congregation. In obedience to her director, Father Varin, she undertook this work, for the purpose of instructing children, especially the poorest and most destitute. Her first associate, after Mademoiselle Blin, was Catherine Duchâtel of Rheims. These three ladies made a vow of chastity on February 2d, 1804, and promised God to devote themselves to the work they had undertaken for His glory. They began by instructing orphans. Their first rule was given to them by Father Varin. The first members of the institute took their vows in presence of Father Varin on St. Teresa's day, 1805. After this, the little community began to increase to such an extent that their house at Amiens, becoming too small, they hired a larger one in the Faubourg Noyon, and, in less than a year, the congregation numbered thirty-seven Sisters. As soon as they were established in the Faubourg Noyon, they opened a free school for poor children. Within a short time, some postulants joined them from Flanders in Belgium, and, soon after, Mother Julia established a house of her congregation at St. Nicholas, in the diocese of Ghent. In 1807, the community at Namur was founded, with Mother St. Joseph Blin as Superior. In the same year, an association of ladies at Bordeaux, devoted to the education of children, was united to the new Congregation of Notre Dame.

Mother Julia had now much to suffer on the part of the ecclesiastical Superiors of Amiens, who seemed desirous of changing the original constitutions of the institute. The result of the misunderstanding was that Mother Julia and Mother St. Joseph both removed to Namur, the foundation of which city became the mother-house of the congregation, whence new establishments went out. Some time after, the Bishop of Amiens acknowledged that he had been deceived, and he desired Mother Julia to return to his diocese, but as she could not accede to his wishes, by a pastoral letter of November, 1812, he acknowledged her the Superior-General of all the Sisters of Notre Dame. This worthy and saintly woman who had done and suffered much for God, finally reached the end of her career on April 8th, 1816. Mother St. Joseph, her first companion and associate in the foundation of her institute, succeeded her as Superior-General of the congregation; and during the time in which she held this office, that is, until her death, the congregation in Belgium increased in number, and its labors

were blessed by God in a wonderful manner. Mother St. Joseph, the second foundress of the congregation of Notre Dame, died in 1838. She was succeeded by Mother Ignatius Goethals. During the administration of the latter the congregation came over to the United States.

Bishop Purcell of Cincinnati, visiting Namur in 1839, made the acquaintance of Mother Ignatius and her Sisters. On his return to America, he requested a colony of the Sisters of Notre Dame for his diocese. On the 9th of September of that year, eight Sisters embarked for America, and, on the 19th of the following October, landed in New York. They were cordially received in Cincinnati by Bishop Purcell. Travelling from New York to Cincinnati they had worn a secular dress. The foundations of these Sisters in the diocese of Cincinnati became very flourishing, and establishments in other dioceses went out from them. The most important was that of Boston. They were brought thither in 1848, by Father McElroy, S. J., to take charge of the girls' school attached to St. Mary's church, which is in charge of the Jesuit Fathers. They became very flourishing in the diocese of Boston, and opened several schools and academies, among others at Boston Highlands, or Roxbury. About the year 1844, the Sisters had also obtained a foothold in Oregon, but this foundation was transferred to California in 1851.

The Sisters of this congregation had been brought to England by the Redemptorist Fathers as early as 1843, and they obtained several foundations in that country. In 1859, they were introduced into the republic of Guatemala.

Thus had the grain of mustard-seed, planted by Mothers Julia and St. Joseph in the soil of Amiens, grown to be a large tree, deeply rooted in Belgium, and spreading its branches not only over the isle of Albion, but also covering therewith the distant lands of the West, beyond the Atlantic.¹

¹ See Life of the Reverend Mother Julia.

SISTERS OF LORETTO IN THE UNITED STATES.

IN 1805, the saintly Charles Nerinckx joined the pioneer Priest, Father Badin, in his apostolic labors in Kentucky. Father Nerinckx had often deplored the negligence of parents in the education of their children. This neglect was especially apparent when the time came to prepare them for their first Communion, and, having so many occupations, the good Priest found it difficult to devote himself to the task of instructing them. This brought about in him the thought of establishing a community of Sisters for the instruction of young girls in the elementary branches of education, and in the principles of religion. Providence came to his aid, and, on April 25th, 1812, the foundations of a congregation were laid. The convent consisted of a hollow square of log cabins, the chapel occupying a central position on one side of the quadrangle. This convent obtained the name of Loretto, after the sanctuary of the Blessed Virgin under that name in Italy. Besides the work of instruction, the Sisters were, also, to devote themselves to the care of orphans, and to earn their livelihood by the work of their hands. The title the Sisters assumed was that of "*Lovers of Mary at the Foot of the Cross.*"

The fervor of this young community was so great that Bishop Flaget was able to give the following testimony of them: "These women," he writes, "sought for poverty in everything; in their monasteries, and in the plain neatness of their chapels. The plainness, the cleanliness, the simplicity of their dwellings and of their chapels, excited the wonder of their visitors.... They were the edification of all who knew them, and their singular piety and penitential lives reminded one of all that we have read of the ancient monasteries of Palestine and Thebes."¹

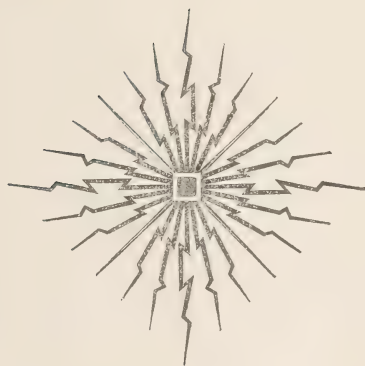
The saintly founder of this congregation, Father Nerinckx, died on August 12, 1824, at St. Genevieve in Missouri, whither he had gone to visit a branch of the institution founded in that State some years before. At his death, the congregation already numbered a hundred members. Father Nerinckx was succeeded as Superior of the congregation by Rev. G. J. Chabrat.

In November, 1824, the mother-house was removed to St. Stephen's. The original rule given to the Sisters by Rev. Charles Nerinckx, hav-

¹ Life of Bishop Flaget.—Spalding.

ing been found too austere for this country, was, afterwards, modified in several details, without substantially affecting the nature and objects of the society.

This congregation now possesses a flourishing academy at Florissant, Mo., and in other places in the United States.



SISTERS OF CHARITY OF NAZARETH.

I N the year 1812, two pious ladies, wishing to devote their lives to God and their neighbor in the religious life, placed themselves under the direction of Father David in Kentucky. They formed the nucleus of the Society of Sisters of Charity, for others soon joined them, so that, in June, 1813, their number had increased to six. A retreat was given them by Father David, and, at its close, an election was held, and a Mother-Superior and other officers were chosen. Right Rev. Benedict Joseph Flaget, the saintly Bishop of Bardstown, was present, and he made a moving exhortation to the Sisters, closing the ceremony with his episcopal benediction. The special object of this society contemplated by its founder, was the exercise of the corporal and spiritual works of mercy toward the poor, the sick, and the ignorant, and the promotion of Christian education among young girls.

The members of the society lived for several years in a brick edifice on St. Thomas' farm. In June, 1822, they removed to the location known by the name of Nazareth, whence they are called Sisters of Nazareth. This farm had been purchased from a Presbyterian minister named Lapsley. The erection of a new convent was commenced on May 26th, 1826, and, in December, 1829, the Legislature of Kentucky granted a charter of incorporation to the new society. By the year 1844, the number of the community had risen to seventy-six. In 1832 had been founded the St. Vincent's Asylum at Louisville, which was placed under their care.

Bishop Flaget was the first Superior of this community, and he took a special interest in it, giving instructions to the Superiors in regard to the manner in which they should preside over the communities entrusted to their care. He also gave lessons in grammar and other branches, to those who were preparing themselves to become teachers.

Next to the Bishop, the founder, Father David, who, in 1817 became Bishop of Mauricastro *in partibus*, and coadjutor to the Bishop of Bardstown, presided over it for twenty years, until old age and infirmities compelled him to resign the post. With the sanction of Bishop Flaget, he drew up the rules and constitutions of the society. They are the same as those given by St. Vincent de Paul to the Sisters of Charity in France, with the modifications which the circum-

stances of time and place demanded. After the resignation of Bishop David, Father Reynolds, afterwards Bishop of Charleston, S. C., became their Superior.¹

¹ Life of Bishop Flaget.—Spalding.



IRISH SISTERS OF CHARITY.

MARY Frances Aikenhead founded this society in 1815, for the purpose of ministering to the sick and poor in hospitals and at their own homes. They were first established in North William St., Dublin, and they received the habit from Archbishop Murray. The congregation was approved by the Holy See in 1834. The Sisters follow the rule of the Society of Jesus adapted to their condition, and take perpetual vows. The congregation is governed by a General Superior, and it possesses numerous houses in Ireland, besides one in England.¹

SISTERS OF LA SAINTE UNION DES SACRES CŒURS.

THIS congregation was founded at Douai by the Abbé Debrabant. Its rules and constitutions are taken principally from those of the Visitation. Its object is the education of girls of every rank of society, and it possesses numerous foundations in France, two in the Argentine Republic, and one in this country in the diocese of Providence.

SISTERS OF THE FAITHFUL VIRGIN.

THIS congregation was founded about sixty years ago, mainly for the care of orphans. The mother-house is at La Delivrande in Normandy. It possesses foundations in England and in the diocese of Roseau, on the island of Dominica in the West Indies.

¹ Catholic Dictionary.

CONGREGATION OF JESUS-MARIE.

THIS congregation was founded at Lyons, in 1816, by a zealous missionary, M. André Coindre and Mademoiselle Claudine Thevenet, who remained Superior-General of the institute until her death, 1837. Its object is the instruction of young girls in boarding-schools, as well as day-schools and orphan asylums. The first house of the congregation was situated near the celebrated sanctuary of Notre Dame de Fourvières.

In 1842, Sisters of this congregation were sent to the East Indies, where they established several foundations. About the year 1848, the constitutions of the congregation were approved by the Sovereign Pontiff. In the following year, an establishment was obtained at Barcelona in Spain.

At the invitation of the Archbishop of Quebec, and with the sanction of Cardinal de Bonald, Archbishop of Lyons, eight Sisters embarked from Havre on November 24, 1855, and landed in New York on December 10th. From here they went to Canada, where they established a foundation at Pointe Levi, opposite Quebec. Thence they spread to other parts of Canada. They also possess foundations in the United States at Providence, Rhode Island; Fall River, Mass.; and Claremont, N. H.

THE FAITHFUL COMPANIONS OF JESUS.

THIS society was founded in 1820, under the direction of Father Varin, of the Society of Jesus, by Madame de Bonnault d'Houet, and solemnly approved in 1826, by Pope Leo XII., and again, in 1837, by Gregory XVI. The mother-house is at Paris. The end of the congregation is the education of young ladies of all, but especially, of the higher classes of society. It also directs orphan asylums. The houses of this congregation also serve as places where persons living in the world may spend some days in spiritual retreat. They follow the rule of the Society of Jesus. The Faithful Companions of Jesus possess an establishment in the dioceses of St. Boniface and St. Albert, Manitoba. They are also in England and Ireland. The foundress died in 1858.

SISTERS OF BON SECOURS.

ABOUT the year 1821, certain pious ladies in Paris formed an association for the purpose of nursing the sick at their homes. The Archbishop, Mgr. de Quelen, after a sufficient trial, approved of it, and gave to them as their Superior the parish-priest of St. Sulpice. On January 24, 1824, the Archbishop gave the habit to and received the vows of twelve Sisters in the chapel of the Blessed Virgin, in the church of St. Sulpice, giving to the congregation the title of Bon Secours, under the invocation of Our Lady Auxiliatrix. Josephine Petit, in religion Sister Mary-Joseph, was appointed Superior-General. The congregation soon made rapid progress, although in the midst of many privations and in the face of great opposition. The Abbé Desjardins, together with Father des Brosses, of the Society of Jesus, prepared the rules, which were approved by Mgr. de Quelen. The first Superior of the congregation being dead in 1823, a newly professed member of the community was appointed to succeed her. Her profession had been hastened for the purpose, she being the only one whom the Superior, on her deathbed, felt that she could propose for the office.

The Congregation of Bon Secours has spread outside of France, and possesses establishments in Ireland and in the United States. It was brought to Baltimore by His Eminence, Cardinal Gibbons, and at present it possesses a community in that city. The Sisters devote themselves to the care of the sick in their houses, going to the poor as well as to the wealthy. The author formed their acquaintance some years since, being called upon to give them two retreats, and he is able to testify to the true religious spirit which animates these good Sisters in the performance of the arduous duties imposed upon them by their vocation.

SISTERS OF MERCY OF SEES, FRANCE.

THIS congregation was founded in 1823, by M. Bazin, a zealous priest of the diocese of Seez, for the purpose of administering to the spiritual and temporal needs of the sick, and, especially, of the poor in their homes. During the Revolution, he had suffered exile in England, and he returned to his country after the concordate between the French Government and Pius VII. On the eighth of December, 1823, the five first Sisters of the congregation pronounced their vows in presence of Mgr. Saussol, Bishop of Seez. They took the name of Sisters of Charity, which they bore until 1825, when, to be distinguished from the Sisters of St. Vincent de Paul, they assumed that of Sisters of Mercy. This was the humble beginning of this congregation which, in the midst of great poverty, made rapid progress.

The saintly founder of this institution, after a life of suffering mingled with humiliation, which he bore in the spirit of a saint, died the death of the just on November 15th, 1855. His congregation has survived him, and it increased in numbers, especially as no dowry is required of those who apply for admission.

These Sisters have foundations in England.

THE SISTERS OF MERCY.

MOTHER MC AULEY.—DEVELOPMENT OF THE CONGREGATION.—OPPOSITION.—NOVITIATE AT THE PRESENTATION CONVENT.—RELIGIOUS VOWS.—THE RULE.—THE SISTERS IN THIS COUNTRY.

THE foundress of the Congregation of the Sisters of Mercy, Katherine Elizabeth McAuley, was born on the feast of St. Michael, Sept. 29th, 1787, at Stormanstown House, in the County of Dublin, Ireland. Deprived of her pious father at an early age, she was left to the care of her mother, a woman indifferent in the matters of religion. Though she paid every attention to the moral training of her children, she neglected their religious education, and Katherine was soon brought under the fatal influence of Protestants.

At the age of eleven, she lost that mother, who died full of remorse for the neglect of her children. After her mother's death she was for a time removed from all Catholic influences. Grace, however, did not abandon her, and she finally returned entirely to the faith of her father. Having at a later period become an heiress, she founded an institution for destitute women, orphans, and poor schools. It was opened on the feast of Our Lady of Mercy, Sept. 24th, 1827. Miss McAuley placed it in care of Miss Anna Maria Doyle, who was assisted in the schools by Miss Katherine Byrne. Not one of these young ladies thought of founding a religious institute.

Miss McAuley's plan was to establish a society of secular ladies, who, between the period of leaving school and settling in life, might, without inconvenience to their families, spend a few hours daily in instructing the poor and in other works of charity. Gradually, however, her companions became Sisters, and her society, beyond her anticipation, developed into a religious institute; which, with the permission of the Archbishop, was styled the *Institute of Our Blessed Lady of Mercy*, the foundress being animated by a tender devotion towards the mother of mercy. In 1828, the Archbishop allowed the staff of the institute to assume a distinctive dress and to visit the sick. The uniform adopted was one of black cashmere, with a deep cape of the same, and a small white collar. A lacecap and veil were added, the whole costume being similar to that now worn by the postulants of the institute. One of

the reasons that prompted Miss McAuley to choose for her Religious the title of Sisters of Mercy, was her veneration for the Order of St. Peter Nolasco, of which we have treated during the course of this work. Like all the works inspired by the Holy Ghost, that of Miss McAuley encountered the most serious opposition. After much deliberation, the Archbishop decided to allow the Sisters of Mercy to form a distinctive institute. It was agreed upon that Miss McAuley, Miss Doyle, and Miss Elizabeth Harley should make their novitiate at the Presentation Monastery of George's Hill.

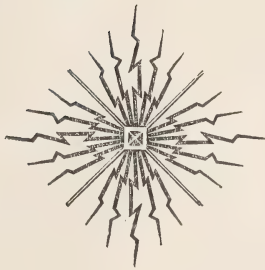
On the second day of the Octave of the Immaculate Conception, 1830, the three postulants received the religious habit. On the 12th of December 1831, they took the three vows of religion, according to the Presentation form, with the promise that the vow of obedience might include whatever the Church should subsequently approve for the Order of Mercy. After their profession, the three Sisters returned to their Convent in Baggot St., Dublin. On the 13th of the same month the Archbishop, Dr. Murray, canonically appointed Sister Mary Katherine Superior. For several years after its foundation, the Order of Mercy had no written rule, and yet that was the period of its greatest fervor.

On January 23d, 1832, some of the ladies who had conducted the establishment during Mother McAuley's absence, were clothed with the habit of the new institute. The costume the foundress adopted for her order consists of a habit of coarse black serge, or cashmere, falling in folds from the throat to the feet in front, and lengthened into a train behind. It is confined to the waist by a leathern girdle, or cincture, on which the beads and cross of the order are suspended. The sleeves are long and wide, falling in plaits from the shoulders, with tight undersleeves. The habit and veil are very ample: the guimp is a deep linen collar, worn in front, and the coif, an envelop of the same material, covers the head, partly concealing the face.

The specific objects of the Order of Mercy are the education of the poor, the visitation of the sick, and the protection of distressed women of good character. The rule and constitutions of the society are based on the Rule of St. Augustin as it is practised by the Sisters of the Presentation in Ireland. The rule given to her Sisters by Mother Katherine, examined by Dr. Murray, Archbishop of Dublin, was approved by Pope Gregory XVI. on June 8th, 1841. The Sisters of the institute take the three vows of religion, and one by which they oblige themselves to serve the sick, the poor, and the ignorant, together with a vow of perseverance in the institute. There are two classes of Sisters: choir and lay-religious. Each separate community is subject to the Bishop of the diocese in which it is situated.

Mother Katherine governed her community until her death, which occurred on November 11th, 1841. She had the satisfaction of beholding at least forty-three convents of her congregation founded before her death. The Sisters of Mercy possess establishments, besides Ireland, in England, Scotland, Australia, and the United States.

They were introduced into this country by Bishop O'Connor of Pittsburg, about the year 1843. Mother Francis Xavier Warde became the Superior of the foundation. Miss Eliza Jane Tiernan, of a wealthy family of Pittsburg, soon joined the community, bestowing upon it the fortune that had been left her at her father's death. Her life, though short, was full of good works. She died in 1848. The Sisters of Mercy of Pittsburg established, in 1846, a branch community in Chicago; in 1851, one at Providence, and, in 1855, another in Baltimore. In 1846, Archbishop Hughes, of New York, obtained Sisters of Mercy from Dublin for his episcopal city, and, in 1855, they founded a house in Brooklyn. In 1854 the Sisters in Ireland had, also, established a house in San Francisco. The congregation has spread throughout the whole of the United States.



SISTERS OF PROVIDENCE OF MONTREAL.

IN the year 1828, Madame Emilie Tavernier, widow of M. J. B. Gamelin, began, together with several companions, to take charge of aged and infirm women, and of the sick poor. The work of this pious widow having increased in extent, Mgr. Ignace Bourget, Bishop of Montreal, established a community canonically in 1844, and the foundress became the first Superior. Since that time the Sisters added to their work the care of orphans and the insane, that of aged and infirm priests, the instruction of poor young girls, and several other works of mercy.

Besides their foundations in Canada, they undertook, in 1852, a foundation in the United States at the invitation of Mgr. Blanchet, Bishop of Nesqually. However, this foundation did not succeed, and the good Sisters were obliged to return as they had come, that is, by sea, around Cape Horn. They left Oregon on February 1, 1853, and, after a brief sojourn at San Francisco, arrived at Valparaiso, Chili, on June 17th. The Archbishop of that city, considering their advent as providential, urged them to remain in that country, and, together with the government, he confided to them the care of the orphans of the city. On October 30th, 1853, they were solemnly installed in their new establishment. The Archbishop, before celebrating Mass in their chapel, thus addressed them: "My dear Sisters, you are truly the *Sisters of Providence*; for it was certainly Divine Providence that conducted you hither, where you were longed for, without being known. For a long time we ardently desired an institution of charity to take care of the poor and the orphans of this large city, and, behold! suddenly our wishes are fulfilled in a truly miraculous manner, and both extremities of the New World are about to approach each other, and they are to be united by the sweet and strong ties of charity."

Since then Mgr. Bourget authorized the Sisters of Providence to remain in Chili, and found a house dependant on that of Montreal, with permission to open a novitiate.

The Sisters of Providence of Montreal, also, established themselves in 1854, in the city of Burlington, at the request of the Right Reverend Louis de Goesbriand, Bishop of that city. This was the first establishment of charity in that diocese.

During the typhus epidemic of 1847, three Sisters of Providence, together with several other religious, fell victims to their charity.



SISTERS OF THE ASSUMPTION

LADIES OF THE ASSUMPTION.

THIS congregation was founded in Paris, in 1839, by Mademoiselle Milleret de Bron, in religion Mother Marie Eugenie of Jesus, under the protection of Mgr. Affre, who was then Vicar-General and, afterwards, Archbishop of Paris, and who gloriously ended his life on the barricades in the Revolution. After becoming Archbishop he gave the first Sisters the habit on August 14, 1840. It consists of a violet robe with a white cross on the breast, a white choir-mantle, and a veil of the same color.

The Religious of the Assumption follow the Rule of St. Augustin, with special constitutions approved by the Holy See. Their object is the adoration of the Most Blessed Sacrament and the education of young girls. Their life is both contemplative and active. The choir-religious recite the Divine Office of the Church, and all make in the morning a meditation of an hour, and one in the evening of a half hour's duration. The school is, as much as possible, separated from that portion of the convent occupied by the Sisters, and in the latter silence is exactly observed. Poverty is strictly enjoined, a weekly chapter is held, and the usages are those of the ancient religious orders. Besides the fast days of the Church, they have no other fast except on the vigils of the feasts of the Blessed Virgin and that of St. Augustin. Their mother-house is in Paris. They have fourteen other houses in France, four in England, two in Italy, four in Spain, and two on the foreign missions.¹

¹ Memoir furnished by the Sisters.

LITTLE SISTERS OF THE POOR.

THE ABBÉ LE PAILLEUX.—HUMBLE BEGINNING.—TRUST IN PROVIDENCE.
—NEW FOUNDATION.

THE institute of the Little Sisters of the Poor began in the town of St. Servan in Brittany. It owed its origin to the Abbé Le Pailleux, a priest of the town desirous of doing something for the many old people of the neighborhood, who led a life of mendicity and, at the same time, of forgetfulness of their religious duties. He gradually communicated his spirit to two pious young girls of the parish, and, almost without their knowledge, trained them to the exercises of the religious life. They began by taking care of an old sick woman. On the feast of St. Teresa, 1840, they placed her in a small house belonging to a friend who had joined them. They soon after took charge of another old woman. In a few months, following the advice of their Director, they undertook to beg in behalf of the poor women under their charge. They found many charitable hearts ready to assist them, but, at the same time, no small amount of ridicule. Although the number of Sisters remained for a time stationary, that of patients went on increasing, so that it became necessary to look out for a new house. In consequence of this they bought a large house, relying for its payment upon Divine Providence, which did not fail to come to their aid, for, at the end of a year, the house which had cost 22,000 francs was entirely paid for. About this time, they received the popular name of Little Sisters of the Poor, which they have ever since retained.

According to their constitutions and their vow of hospitality, the Little Sisters are obliged to serve their old people first, and take for themselves what remains. It happened, one evening in winter, that there was nothing left them but the fourth part of a loaf of bread. They sat at the table, recited grace, and, in a joyful mood, sent the bread around, from one to another. While they were thus engaged, the bell rang and an abundance of bread and meat was brought them from the priest's residence. In many other instances they were assisted by Divine Providence in their necessities.

However, their house was again filled, the Sisters lodged in the garret, and still there were poor people to be attended to. They thought of building. They had ground, and half a franc, or ten cents,

in the treasury. They put the coin at the feet of a statue of the Blessed Virgin, and set to work in person, digging the foundations and gathering materials. The workmen of the town, touched at the sight, immediately offered their services, and gifts of money came pouring in. Before the work was finished, the number of Sisters began, at last, to increase. Thus far they had been only four. As soon as they beheld reinforcements arrive, Sister Mary Augustine left for Rennes to begin another foundation without any resources. Instead of first looking for money, she sought for poor people to take care of. They followed the same plan at Dinan in the diocese of St. Brieux, and, as elsewhere, gave the best of everything to the poor, taking the worst for themselves.

It was the end of 1846. The new society contained sixteen Sisters and three houses. They now contemplated the foundation of the fourth one. They arrived at Tours in January, 1847, with a few centimes in their purse. Notwithstanding this extreme poverty, they began the foundation, but the hardships they encountered were so great, that their health was greatly impaired, and the Superior, Sister Felicité, died two years later. At Tours they soon received about twelve postulants. About 1849, they established themselves in Paris. Here they frequently mingled with the beggars of the city to receive the allowance of soup distributed by the Daughters of Charity. After this foundation at Paris, the congregation spread throughout well-nigh the whole of France. At the invitation of Cardinal Wiseman, they established a community in London. Here, as elsewhere, they drew upon themselves the respect of all who knew them.

On July 9th, 1854, the institution was solemnly approved by the Holy See, and, we hesitate not to say, that never was a society more deservingly approved.

The congregation has now spread throughout the world. It possesses very many houses in the United States. The Mother-Provincial resides in Brooklyn. The Little Sisters of the Poor form one of the most admirable religious congregations in the Catholic Church. With a truly self-sacrificing spirit they have continued to devote themselves to a life of mendicity, not in their own behalf, but in that of the unfortunate creatures to whom their lives are consecrated.

SISTERS OF BON SECOURS OF TROYES.

THE Community of Notre Dame du Bon Secours was established in Troyes, (Aube) France, in 1840, by the Reverend Paul Sebastian Millet, priest of that diocese. The object of the institute is the nursing of the sick in their own homes. The Sisters devote themselves entirely to the care of patients of both sexes, belonging to every class, without distinction of creed, and in any kind of disease, whether contagious or not.

Their founder would have no fixed terms for the remuneration of their services, leaving to the justice and conscience of those who receive the benefit of the Sisters' care to do what they reasonably can, according to their station in life and society.

In 1882, in the month of May, a branch house of this institute was established in New York, under the patronage and to the great satisfaction of the late Cardinal McCloskey, who gave full authority to the late Father John Daly, S. J., to attend to the establishment of the house of this institute in New York.

The present Archbishop, the Most Rev. Michael Corrigan, has continued to interest himself in this work, and, on August 30th, 1888, he laid the corner-stone of a chapel for the new home of the Sisters at 1195 Lexington avenue. The community has increased since its introduction into this country, and it has met with great encouragement on the part of the inhabitants of New York, both Catholic and Protestant. Although it is poor, the Sisters are not allowed to beg, but they must rely on Divine Providence.

The Sisters of the Bon Secours of Troyes are entirely different from the other community of the same name, of which we have already treated.¹

¹ From a memoir communicated to the author by Sister Eulalie de Barcelona, Superior of the Sisters of Bon Secours in New York.

SISTERS OF THE HOLY FAMILY, AT NEW ORLEANS, LA.

THE FOUNDERS.—REV. GILBERT RAYMOND.—SPREAD OF THE CONGREGATION.—GOLDEN JUBILEE.—SERMON OF REV. J. BOGAERTS.

THE Congregation of the Sisters of the Holy Family was founded in New Orleans, Nov. 21, 1842. The founders were Miss Harriet Delisle, a native of New Orleans; Miss Juliette Gaudin, of Cuba, and Miss Alicot, of France. These were later on joined by Miss Josephine Charles, of New Orleans, devoting their lives and wealth for the welfare of their fellow-beings.

Like all beginners, these ladies met with many obstacles, trials, and tribulations; but they persevered till the end, and with the approval of Most Rev. Archbishop Blanc and the kindly assistance of Very Rev. Father Rousselon, then Vicar-General, succeeded as circumstances permitted.

We must consider that the times were not like those of our days, and the order progressed but slowly, though the Sisters found many a good friend to give them a helping hand.

They were first established in a little house on Bayou street, where they taught catechism, preparing young and old women for first Communion. In 1848, they took charge of the St. Bernard Home for old and infirm women. A few years later, the house on Bayou Road, between Rampart and St. Claude streets, was built; here they received new inmates, and continued teaching and preparing candidates for confirmation and first Communion.

It was after the war that the order received an impetus, and new life was given it. Rev. Gilbert Raymond, V. G., took it under his protecting hand, and also received the assistance of Archbishop Perch .

In 1867, to meet the demands, another branch was opened on Chartres street, between Peace and Esplanade. Here the first school was established, of which Rev. Mother Josephine was made Superioress, Rev. Mother Juliette continuing with the house on Bayou street.

About 1870, a house was opened in Opelousas with four Sisters, teaching boys and girls.

In 1876, they took charge of the orphan asylum at the corner of

Tonti and Hospital streets, Sister Ann, one of the old members of the congregation, being placed in charge. She is now (1892) at the mother-house on Orleans street.

In 1881, a new era dawned for the order. The Sisters secured the house on Orleans street, and this seemed to give them new vigor, as from this house several others were established, from which they spread throughout the country.

On Sept. 8, 1886, the house in Donaldsonville was opened with Sister Veronica in charge. She was, afterwards, removed to the orphan asylum on Orleans street.

The number of Sisters increased, as well as that of pupils, so that the Chartre street house was given up, and the community removed to Orleans street, now the mother-house.

When good Father Raymond left the city to go to Opelousas, the Sisters, by permission of the Ordinary, secured a worthy successor as Spiritual Director, in the person of the Rev. Fr. A. Dufour, S. J., who worked with zeal for the good Sisters. He in turn was succeeded by Rev. P. De Carriere, S. J., who, in his gentle way, made several improvements. Afterwards he was succeeded by Rev. C. Widman, S. J., who gave his earnest attention to the work before him, and added much to its progress. He was followed by Rev. Father Gerlach, S. J., who took great interest in the founding of an asylum dedicated to St. John Berchmans, on his being transferred to the Church of the Holy Name of Jesus, St. Charles avenue. Rev. Father Garbely, S. J., was then appointed. He, too, has the work of the Sisters at heart.

Continuous demands being made on the Sisters to teach boys, they opened a boys' school Oct. 16, 1891. The orphans who had occupied the asylum on Tonti and Hospital streets, were in August, 1892, transferred to the new St. John Berchmann asylum, at the corner of Orleans and Bourbon streets, and the old people from St. Bernard asylum to the one on Tonti street.

The St. Bernard house is now used as a school for boys and girls. The Sisters conduct a school for boys and girls in St. Maurice's parish, another in the Cathedral parish, and an academy at the mother-house, 17 Orleans street.

They have charge of two asylums: St. John Berchmans', Orleans and Bourbon, and the Home for Aged and Infirm, Tonti and Hospital streets; a convent and school in Opelousas, and another convent and school in Donaldsonville.

The community consists of 49 Sisters: Mother Austin being Superior, and Mother Ursula, assistant.

The Sisters follow the Rule of St. Augustin, the novitiate lasting

two years and six months ; they renew their vows every year, and, after ten years' profession, vows are made perpetual.

It can truly be said that under the protection of Archbishop Janssens, and the attention of the Jesuit Fathers and clergy, the congregation has made giant strides in the work of progress.

In connection with the convent, we find a very useful society—the League of the Sacred Heart,—which materially helps the orphans. It is composed of 900 members, divided off into more than 40 bands, each having a promoter.

On Monday, Nov. 21, the Sisters of the Holy Family celebrated the golden jubilee of their foundation. There was Solemn High Mass at 8 o'clock: Very Rev. J. Bogaerts, Vicar-General, celebrant; Rev. Father Chas. Klein, S. J., deacon; Rev. Jos. Thébault, subdeacon. At the Gospel the Very Rev. Vicar-General preached the following interesting sermon, taking for his text:

“This is the day which the Lord hath made ; let us be glad and rejoice therein.” (Ps. 117., v. 24.)

Dear Brethren.—We have met here this morning to duly and fittingly commemorate an auspicious event which took place fifty years ago,—the founding of the religious Sisterhood known in this community as the Sisters of the Holy Family.

It is scarcely necessary for me to dwell on the numberless blessings of which this foundation was the source and origin. They are visible on all sides, and appeal to us in the strongest manner to raise our minds and hearts to God in thankful recollection and supplication. To Him, as to the originator of all auspicious events, we owe an immense debt of gratitude for having inspired the founders of this Sisterhood with the thought of calling it into existence, for having shielded and protected it through the many years during which it had to struggle hard for bare existence, and for the glorious consummation of even the most sanguine expectations, which are realized in the state of spiritual and material prosperity, which the Sisterhood has presently attained, at the expiration of the first half century of its existence. Right here, before I dwell on the work which the Sisterhood of the Holy Family has done in the past, and is calculated to do in the future, allow me to pay a loving and well-deserved tribute to the memory of the gifted and saintly priest, Very Rev. Etienne Rousselon, then Vicar-General to Archbishop Blanc, whose intelligent and charitable zeal conceived the first idea of establishing this Sisterhood, and paved the way to its foundation in the year 1842. In carrying out his pious and charitable design he was ably assisted by four young ladies, one of whom not only consecrated herself to the active service of God,

but vowed to devote all she had of earthly means to establish an order for the education of young ladies of color, and the succor and relief of poor helpless old colored people and orphan girls.

These four young ladies, natives of this city and descendants of some of our most respectable families of color, burning with zeal for the salvation of souls, commenced by teaching catechism, and preparing colored girls and women for their first Communion. The names of three of these young ladies who witnessed the birth of the Sisterhood, and never faltered in their allegiance to it, deserve to be handed down to posterity; they are Miss Harriette Delisle, Miss Juliette Gaudin, and Miss Josephine Charles.

For years they persevered in this arduous work, devoting to it all their time, talents, and dowries, doing much good, and promising of much more, when organized into a religious community.

In 1848 they took charge of the asylum for infirm old people.

On December 3d, 1867, Mother Josephine opened the second house in Chartres street, near Esplanade.

Approved by the Church, they were at last formed into a religious congregation, under the name of *Sisters of the Holy Family*, and are especially devoted to the education of young ladies of color and works of charity, such as giving refuge and succor to helpless orphan girls, and infirm, old colored people.

Blessed in their labors, they have succeeded in establishing their mother-house in the spacious brick building (on Orleans, between Royal and Bourbon streets) where we are now assembled. Here postulants are received and formed for the Sisterhood, with the view of extending their work of education and charity in every parish of the State, and beyond, if possible. In this institute respectable young ladies are received, and taught all the rudiments of a refined and Christian education, fitting them for the proper discharge of life's duties in whatever situation or employment they may chance to be. In addition to this establishment they have also, in the third district of this city, a day-school for boys and girls, and an asylum for old, infirm people, and are specially charged with their care and maintenance.

From the city the good work has been extended to various places in the country, where the Sisters are actively engaged in spreading the good seed of Christian education, and in the practise of works of corporal and spiritual mercy. Twenty-six years have elapsed since the saintly Abbé Rousselon passed to his eternal reward. The tree which he planted with such pious care and solicitude, nursed by his prayers and strengthened by his teaching, has grown to such proportions as to give promise of incalculable advantages to a large portion of the human

family, and through it to society and to humanity in general. No doubt the success which has attended the establishment, extension, and consolidation of the Sisterhood is, in a large measure, due to the continuous protection and fatherly care bestowed upon it in times past by such eminent churchmen as Archbishops Blanc, Odin, Perché, and Léray, and which the present most worthy incumbent of the archiepiscopal See of New Orleans, Archbishop Janssens, continues to bestow upon it in an unstinted manner.

The foregoing condensed recital of facts connected with the origin of the Sisterhood leads us to the conclusion: with fifty years of trial and probation behind it and victory perched on its banner, well may the Sisterhood of the Holy Family take fresh courage on this glorious anniversary, and exclaim in the words of the Royal Prophet: "*This is the day which the Lord hath made; let us be glad and rejoice therein.*" Yes, dear Sisters, give full scope to the sentiments of joy and gratitude to God which now, very justly, too, well up in your hearts. God's power and mercy and the continuous assistance and protection which He has granted you, have enabled you to reach the present day in the history of your Sisterhood. It is thus truly the day which the Lord hath made. To Him, therefore, give glory, thanking Him for all the blessings and graces showered upon your congregation during the first fifty years of its existence. Thank Him, not only for the spiritual consolations and blessings which you have enjoyed whilst members of the community, but also for the trials which you may individually or collectively have been subjected to. For just as gold is purified and tested by fire, so is every work of God tested by crosses and tribulations. The same God, however, who permits the trial to come on, also gives the necessary grace to overcome it, and thus He is glorified by both: the trial and the victory over it, for both are the work of His hands.

Dear Sisters, we who are present on this festive occasion, associate ourselves to your joy and thanksgiving. During the holy sacrifice of the Mass, which is about to be resumed, we will mingle our prayers with yours, and beseech the Almighty that He may vouchsafe to continue to grant you His special care and blessing, that He may grant to all and every one of you the grace to live up to your holy vocation, that He may bless and assist all the works of religion and charity now under your charge, or in which you may be engaged in the future. Yes, we will ask of Him that the number of active members of the Sisterhood, and their efficiency, may be increased from year to year, and that to those already in the congregation may be granted the grace of perseverance unto death—in order that, at the termination

of this earthly life, you may hear from the lips of your heavenly spouse the consoling invitation: *Veni sponsa mea, veni coronaberis*—Come, my spouse, and receive a crown of eternal glory.”

At the Communion all the Sisters received first; then followed the school-girls, League of the Sacred Heart, orphans, and many of the faithful.

In the sanctuary were Very Rev. Monsignore Celestin Frain, of Our Lady of the Sacred Heart Church; Very Rev. Canon Mignot and Rev. Fr. Beronnet, of the Cathedral; Rev. C. Bournigalle, chaplain of the Ursulines; Rev. L. P. Thevis, of the Holy Trinity; Rev. E. Aveilhé, of St. Maurice's; Rev. J. Gerlach, S. J., and Rev. Father Lemeure.

The choir and organ were presided over by the Sisters, whose good voices added much to the imposing ceremony.

The altar was ablaze with lighted candles, and beautifully adorned with natural flowers and handsome candelabras. In the sanctuary were orange-trees: foliage and potted plants adding beauty to the occasion. Over the altar and stretching entirely across the chapel were garlands of evergreen intermixed with roses.

The altars of the Holy Family, St. Rita, and St. John Berchmans were profusely illuminated. In one corner of the sanctuary was the papal flag, whilst the hallway leading to the chapel was most artistically decorated with American flags, and on either side were gracefully suspended pictures of Archbishop Francis Janssens, Very Rev. Father Rousselon, Rev. Mother Juliette, and Rev. Mother Josephine, all festooned with national colors. The children of the institution presented a neat appearance, and all entered into the joy of the day's celebration. After the Mass the Sisters received their friends and well wishers.

During the day they were also the recipients of marks of affection and esteem from friends, and congratulatory letters from bishops and clergy who were prevented from being present on the occasion.

In the afternoon the children gave a musicale to the Sisters, and, as a matter of course, it was a general holiday, long to be remembered by all those fortunate enough to be present.¹

¹ Data furnished by the Sisters of the Holy Family, New Orleans, La.

NOTRE DAME DE SION.

ON January 20th, 1842, Alphonse Ratisbonne was miraculously converted in Rome from Judaism to Christianity. His greatest desire was to render the rest of his nation participants of the same grace. He wrote to his brother Theodore in Paris, who had for some years been a Catholic, and who was then sub-director of the Archconfraternity of Our Lady of Victories, requesting him to obtain a house for the education of Jewish children. The request appeared strange, but the missionary to whom the letter had been addressed, turning to the Blessed Virgin, prayed to her in the following terms: "If thou, O Mary, dost desire this work, and hast inspired this thought, let me know it by a sign; send me, without delay, a child, only one child of Israel, and this will be for me and to my eyes a sign of thy approbation!"

On that very day he received a letter from the Superior of the Lazarists informing him that a Jewish lady, being dangerously ill, desired, before her death, to confide her two young daughters to the care of Christians. Ratisbonne visited the dying woman; she renounced Judaism, she was baptized and, a few days later, she died a Christian. About the same time several other persons embraced Christianity. The greatest number of the young children were provisionally placed in the house of Providence, directed by the Sisters of Charity of St. Vincent de Paul.

In June, 1842, Ratisbonne, the sub-director of the Archconfraternity, went to Rome and begged of Gregory XVI. the mission to work at the conversion of the Israelites. The Sovereign Pontiff acquiesced in the petition, giving his blessing to the missionary. In May of the following year several pious persons, having felt themselves called to work at the salvation of the Jews, gathered around them the converts of that nation, and laid the foundations of a new institute. The practices of the religious life were gradually introduced among the members of this society, and the institute was placed under the protection of the Blessed Virgin, the immaculate lily of Israel, under the title of Our Lady of Sion. The martyred Archbishop, Mgr. Affre, whose remains now lie in Notre Dame of Paris, and his successor, Mgr. Sibour, gave the greatest encouragement to the new congregation. On January 15, 1847, His Holiness, Pius IX., addressed them a Brief by which

he granted them numerous indulgences, as well as to the faithful who would contribute to the success of the work. The good done by this new congregation in bringing about the conversion of numerous children of Israel was incalculable.

The different houses of this congregation are governed by a Superior-General. At present it possesses a foundation in the ancient capital of the Jewish nation, in Jerusalem. These Sisters are also in England, in the diocese of Westminster. We hope that the day is not far distant when our country will also possess them.

A community of missionary priests of Our Lady of Sion was organized at Paris in 1863.



SISTERS OF THE NAMES OF JESUS AND MARY, OF MONTREAL.

IN 1843, a congregation was founded in the diocese of Montreal, Canada, with the special object of teaching girls in country places. It was the work of these pious young women, Eulalie Durocher, in religion, Sister Marie-Rose; Melodie Dufrène, Sister Mary-Agnes; Henriette Léré, Sister Mary Magdalen. On December 8th, 1844, the three foundresses were admitted to take the vows, and the congregation was canonically erected. The mother-house was established at Longueuil. At present the congregation possesses about 500 professed members. Besides the diocese of Montreal, the congregation also possesses houses in those of St. Hyacinth and London, Canada; and in Manitoba. It has fifteen houses in the United States.

DAUGHTERS OF ST. ANN.

THIS community was established in 1848 at Vaudreuil, Canada, with the permission of the Bishop of Montreal. In 1850, five Sisters made their profession. Mademoiselle Marie-Esther Surean-Blondin, in religion Sister Mary Ann, was the first Superior. The end of the institute is the instruction of little girls, the care of the infirm, and the visit of the sick at their homes. In 1853 the mother-house was transferred to St. Jacques d'Achigan. Though poor in the goods of this world, the religious of this community have, nevertheless, succeeded in doing much for the good of souls with the encouragement of the Bishops and the clergy of Canada.

CONGREGATION OF THE ADORATION OF REPARATION.

THIS congregation was established in Paris in 1848, with the intention of repairing the injuries done to the Divine Majesty by the many sins committed in the world. The privilege was granted to it of having the Blessed Sacrament constantly exposed. This congregation consists of the regular community, the secular Sisters, and the associates. The Tabernacle Society, having as object the promotion of the splendor of God's house, by assisting poor churches is also aggregated to this congregation. Several branches of the Tabernacle Society exist in the United States. It was founded by Mgr. de La Bouillerie.

SISTERS OF MERCY, OF MONTREAL.

THESE Sisters, who are also called Sisters of St. Pelagia and Sisters of the Maternity, have as the object of their institute that of assisting women in labor, both rich and poor, but especially the latter. They either receive them in their institutions, or visit them at their homes. The congregation was canonically established by Mgr. Bourget in 1848. They have erected in Montreal a magnificent edifice called the *House of the Maternity*. A person presenting herself at this institution is received without any questions being asked, and all precautions are used to save her honor, and, above all, to prevent the crime of infanticide. In the spirit of charity the Sisters endeavor especially to cure the wounds inflicted upon the soul of the unfortunate creature.

The foundress of the congregation was Madame Rosalie Jetté, in religion, Mother Mary of the Nativity. She declined to accept the office of Superior, and Sister St. Jane de Chantal was the incumbent of this office. The institution was approved by Pius IX. on June 7th, 1867. The congregation is governed by a Mother-General, who is elected every six years. The Sisters also conduct Magdalen asylums for penitent women. They were introduced into New York in 1887 by Rev. J. Mc Quirk, D.D.

The New York Mothers' Home of the Sisters of Misericorde was incorporated on November 23, 1888.

In receiving patients, no discrimination is made in regard to religion, color, nationality, or place of residence.

After their convalescence, those who desire to remain in the Home are placed under the charge of a special Sister, and are known as "consecrated." They follow a certain rule of life, but contract no religious obligation, so that they are always free to leave the house when they like. Should they desire to remain in the convent, and if they show the proper dispositions, after a period of probation they are allowed to become "Magdalens," and after a long time of trial, they are permitted to make the vows of the "Magdalen Order." To complete this work of charity, three different sections in a large building are necessary: a section for the Sisters, a second for the Maternity, a third for the Magdalens. For this purpose the New York Mothers' Home of the Sisters of Misericorde, located at 106 West 123d Street,

has bought the large house, 531 East 86th Street, for the sum of \$31,000.

It contains thirty rooms, and is every way desirable for the present purposes of the institution.

From September, 1887, to February, 1889, 125 inmates were admitted gratis; none were refused. This Home has been and will be pre-eminently the home of the poor and unfortunate.

The Sisters have no funds nor income for their Home. They depend entirely on private subscriptions, either associations of ladies, or donations.

We read as follows in the annual report for 1892 of the New York Mothers' Home:

"Our Fifth Annual Report gives us a favorable opportunity of expressing our gratitude to all our friends and benefactors for favors bestowed on us during the past year. Their generosity furnished us the means of accomplishing our work on a little larger scale, and although we have not been able to do all the good that we were called upon to do, still the results of our labor and future prospects are more encouraging than in the past.

"Our experience has, however, fully convinced us of the necessity of larger buildings, in order to accommodate, as we desire, *all* the poor and unfortunate who call on us for aid and shelter. Although our debt was already \$38,000, and the new construction would entail an additional expenditure of \$80,000, nevertheless, after mature deliberation, following the advice of our Reverend Archbishop and Ecclesiastical Superior and the kind encouragement of charitable friends, we decided on undertaking what a short time ago seemed utterly impossible. Confiding in Divine Providence, who has never yet failed us, the work of the new building was begun last May, and is now well advanced. Before the end of the year we hope to be able to receive about a hundred more patients.

"Part of the money required for this purpose has been borrowed from the Emigrants' Industrial Savings Bank; for the rest we count on the charity of the benevolent public, ever ready to patronize all good works.

"Our friends may be somewhat surprised at the comparatively small item of our yearly expenditures. This fact is easily understood when we make known that nearly all the service of the Hospital is performed gratis, so that very little is expended for salaries."

There are moralists who would blame a work of charity approved by the Church and practised by various religious congregations in Catholic countries and elsewhere, a work of charity tending to save

innumerable souls from perdition, while they have not a word of reproof for that pharisaical sanctimoniousness which, stigmatizing the consequence of the crime, rather than the crime itself, drives a host of unfortunate girls to a hell in this life, and a hell in the other. In connection with this, we cannot refrain from citing the following sentences of an author :

“ It seems to me very questionable whether that essentially feminine sentiment which affixes upon illegitimate motherhood of a young girl the stigma of irreparable infamy, does not, in the majority of cases, accomplish more evil than good. It may be well to teach innocence the exceeding sinfulness of sin; yet even here there is a tendency to evil consequences just so far as we overstep exact truth. To assert that by maternity out of marriage, the character and nature of a young girl is infected with pollution; that if a housemaid she is henceforth unfit to care for children, and for the sake of example and in the name of virtue, should be turned forthwith, and without warning, upon the streets, as the pitiless law of England to-day permits, this is not merely false, but the underlying sentiment that inspires such action is both inexpedient and unjust. Is it maternity that destroys the purity of womanhood, or the lapse which precedes maternity? For one, I refuse to believe that we ever can make virtue seem more lovely by the merciless punishment of that consequence, which alone more than half condones the sin . . .

“ Nor is it expedient, because whenever the extreme penalty of ostracism is mercilessly inflicted, we create a yet greater evil than the one it is sought to condemn. Between that first child of the young country girl, and those depths of sin, to which the painted hetaire of the pavement has fallen, is an almost immeasurable abyss. Yet it needs but a step to reach that lower level; a step over a precipice. That Christian woman, who, deaf to all entreaty, turns her maid into the streets because about to become a mother, may fancy she is only upholding the dignity of virtue; but she is also opening to her sister woman the gates of hell. She has created that despair which pushes its victims into a chasm, wherein thousands of her sisters annually fall. Prostitution is the final resource of illegitimate maternity; and more than one Fantine sells her soul on the streets of London to keep her child alive.

“ But even this is not the lowest depth. She who pushes her sister towards despair helps to create in her soul the temptation to escape all ignominy by infanticide. We do not need the genius of Scott, of Goethe, of George Eliot to tell us that in our Christian civilization a mother can do, what the old Hebrew thought almost impossible, “ forget her sucking child.” Even the criminal records give us but a hint

of the awful evil that in reality exists. There is no danger more terrible than this; for in the soul of a woman who has lost the instinct of maternal love there is indeed a ruin beyond repair.

"I hope it may not be wholly an idle dream that, at some period in the development of Christian charity and civilization, a point may be reached where she who is about to become a mother of an unwelcome child.... will find somewhere a sure refuge; meeting there neither a blind sympathy that hastens too quickly to condone, nor yet an unpitying virtue that scorns forgiveness and invites to despair. In her sad extremity, perchance then she may be encouraged by woman's heart and helped by womanly hands not to evade the responsibilities of motherhood, but to meet them so bravely, to fulfil them so conscientiously, that in time even the stain of her dishonor shall fade away, and her transgressions, through duty well performed, find forgiveness and expiation."¹

Did not the author know when he wrote the last sentences, that his dream had long since been realized in the Catholic Church, and that the solicitude of that tender mother stretches itself even to the unfortunate offspring of vice; and the guilty causes of its existence? We have cited his sentiments, as they so much coincided with our own.

¹ *Illegitimacy and the Influence of Seasons upon Conduct*, by Albert Leffingwell, M. D., pp. 82-85.



LADIES OF THE SACRED HEART OF MARY.

THIS congregation was established by the Rev. John Gailhac, at Beziers in the diocese of Montpellier in Languedoc. Shortly after his ordination in 1832, seeing the dangers to which young girls of the poorer classes were exposed, he gathered together a number of them, and, assisted by the offerings of charitable ladies, purchased a house, in which he placed them under the charge of Sisters.

It was not, however, until several years later, that he was enabled to carry out his pious project of founding a congregation. A widow, Madame Cure, who, for some time, had been under his spiritual guidance, placed herself and her means at his disposal. With a few other ladies, she began a community life, and took charge of the orphanage on February 24, 1849. The following year, they opened a boarding-school for young ladies.

Divine Providence having sent them several Irish subjects, they were soon enabled to found houses in the British Isles. At present the congregation possesses two houses in Ireland: one at Lisburn, near Belfast, the other near Waterford. It has one house in England at Seafeld, near Liverpool. Portugal counts four houses, namely, those of Oporto, Braga, Chaves, and one near Coimbra. In the spring of 1877, six Sisters came to the United States and opened a boarding-school for young ladies at Sag Harbor, Long Island.

The convent of Beziers is the mother-house, and there all subjects who desire to join the order must make their novitiate, which lasts about two years. At the end of this period, temporary vows are made, and, at the expiration of five years, the professed novices are admitted to their final vows.

In all important matters, such as the establishment of new foundations, recourse must be had to Rome. The rules of the congregation have received three approbations, one from Pius IX. and the two others from His Holiness, Leo XIII.

Madame Cure, the first Mother-General of the congregation, died on March 1st, 1869. The founder lived to the advanced age of eighty-seven, and departed this life on January 25th, 1890. The present Mother-General is the only survivor of the little band who formed the nucleus of the Institute of the Sacred Heart of Mary, Virgin Immaculate.¹

¹ From data furnished by the Mother Superior of Sag Harbor, L. I.

SISTERS OF CHRISTIAN CHARITY.

THIS congregation owes its origin to Paulina von Mallinckrodt, sister of the distinguished German statesman and champion of Catholicity, the late Hermann von Mallinckrodt. It was founded at Paderborn in Westphalia on November 4th, 1850. The rules of this new institute were approved by the Holy See in 1867. Its progress was wonderful, and, within a few years, it counted its members by hundreds, while its houses were to be found everywhere in Germany. Its principal object is the education of youth by the conducting of schools. When, in 1870, the persecution of religious orders broke out in Germany, the Sisters of this congregation were included in the decree of expulsion as being affiliated to the Jesuits, as the government supposed. They now took refuge in the United States, and Mother Pauline herself crossed the Atlantic in 1873 and established a new mother-house in Wilkesbarre, Penn. The zealous founder, Paulina von Mallinckrodt, died on April 30th, 1881. Her mortal remains repose in St. Conrad's Chapel in Paderborn. Her work has survived her, and it is now in a prosperous condition. The congregation possesses foundations in Belgium, Bohemia, Chili, and especially in this our country, where it has upward of fifty houses.

SISTERS OF THE PRECIOUS BLOOD.

MGR. PRINCE.—MGR. LA ROCQUE.—NEW FOUNDATIONS.—BROOKLYN.

TOWARD the year 1852 our Lord was pleased to inspire the pure and ardent spirit of a young girl, living at St. Hyacinth, in Lower Canada, with the belief that she was called by Him to found a Religious Community of Adoration and Reparation, to the honor and glory of the most Precious Blood of our Lord Jesus Christ; it was also His good pleasure that the reality of this inspiration should be tested by that "patient waiting" which serves so well as spiritual crucible to consume all that is not gold in our pious desires. The project of a Monastery of the Precious Blood was considered for several years before being put into execution: the spiritual directors of the fervent soul who had conceived the design, were in favor of its realization, but disposed to retard it. That Mgr. Prince, the first bishop of St. Hyacinth, had the good cause at heart, he proved by the erection of the Confraternity of the Precious Blood in his Cathedral City, and by the words uttered on his death-bed: "The will that I make in favor of my diocese is the devotion to the Precious Blood." It belonged to Mgr. Joseph La Rocque, successor to Mgr. Prince, to put the pious will of his predecessor into happy execution; he laid the foundations of the new Institute on the 14th of September, 1861, and placed before the four fervent souls, who offered themselves as the first victims of reparation, the spirit of their vocation, which by dint of prayer and meditation, had developed itself in his mind. Their especial arms were to be the constant worship and invocation of the most Precious Blood of our Lord Jesus Christ, homage paid to Mary Immaculate, and ardent adoration of Jesus in the Blessed Sacrament of the Altar; they were to give themselves to be made victims, and to offer perpetually to the Eternal Father, in union with their sufferings, the merits of the Blood of Jesus, in order to obtain the conversion of sinners. *Adoration, Sacrifice, Reparation*—these words resume the vocation of the religious of the Precious Blood. The blessing of Divine Providence was with them at their beginning, even as it is to-day, so that in the year 1866, the work had sufficiently prospered to induce their devoted founder, Mgr. La Rocque, to approve the congregation, by virtue of his epis-

copal authority. It was ordained that the closing years on earth of this zealous man should be devoted to the perfect organization of his institute. Obligated by ill-health to resign the administration of his diocese, shortly after the foundation of the community, he retired to the Monastery of the Precious Blood, where he lived to the end of his life, devoting himself with untiring zeal to the welfare of his spiritual daughters. With the coöperation of Mother Catherine, the foundress, and that of him who, from her childhood, had been her spiritual director, Mgr. J. S. Raymond, Bishop La Rocque composed the constitutions of the community, and the "Treatise on Devotion to the Precious Blood," as well as several volumes of meditations on the same theme. The forms of devotion in present use in the community, as well as certain customs, such as that of the aspiration: "Vive le Sang de Jesus,"¹ placed over the doorways, originated with Caspar del Bufalo and his missionaries.

The revered founder of the devotion in America, having been fortified by the Blood of Jesus to sanctify the sufferings of twenty years, passed peacefully to a better life on the 18th day of November, 1887. He had lived to see four Monasteries of the Precious Blood in Canada: at St. Hyacinth, Toronto, Montreal, and Ottawa. The last five years have given birth to three more foundations: one at Three Rivers, and two in the United States, one of which was made in Brooklyn, New York, on the 30th of April, 1890, the other in Portland, Oregon, on the 6th of January, 1892.

The Confraternity of the Precious Blood is spreading throughout our country, where already it numbers about one hundred and fifty thousand members. In the United States, no less than in Canada, the devotion is daily making itself better known, and better loved.

The two foundations in the United States have been singularly blessed in all their undertakings. At Portland, Oregon, the year that has elapsed since the founding of the mission of "The Sisters of the Precious Blood" (1892) has seen the erection of a large Monastery, a wooden structure, but monastic in all its details, of which the building expenses are completely defrayed. The community consists of twelve Sisters, who are at present employed in painting the interior of their house, as well as fulfilling such orders for the making of church vestments, altar-linen, etc., as may be given them. They are hoping and expecting very shortly, when all shall be in perfect readiness, to open their novitiate. At Brooklyn, New York, the three years' old foundation may be said to have matured a solid work for the greater glory of the Redemptive Blood. Under the escort of the revered Mother

¹ Live the Blood of Jesus.

Foundress of the Institute, five Sisters left the mother-house at St. Hyacinth on the 26th day of November, 1889, to arrive in Brooklyn before the completion of the small convent in Sumpter street, which was being built for them through the charity of Mr. John McGarry, a well-known and esteemed citizen. The Sisters passed the winter of 1889-90 in a very small house beside the Monastery, where they received from the good Catholics of Brooklyn many visits, much alms, and numerous gifts, such as provisions and other things. On the 30th of April, 1890, the feast of St. Catherine of Sienna, first patroness of the Institute, the new convent being then habitable, the installation of the Sisters took place, and Mother St. Gertrude was constituted Superior of the community. The Right Rev. Bishop of the diocese celebrated Holy Mass, and preached on the occasion of the opening. Much of the charity and benevolence henceforth shown toward the Sisters was, no doubt, partly, at least, the fruit of the kindly recommendation of their work to his priests and people, and of the invariably favorable dispositions manifested toward the Sisters by the chief pastor of the diocese. The tiny chapel within the new Monastery had its doors ever open to the worshipper of the Precious Blood, and, when some special function was to take place in it, the Sisters would vacate their choir in favor of their visitors. Friends and benefactors increased rapidly in number. The novitiate was opened on the 14th of September, 1890. Many ladies living in the world have recourse to the convent for a few days of spiritual retreat, and constant application was made for the objects of pious art painted by the Sisters. Divine Providence so blessed the work entered upon for the glory of the Most Precious Blood, that it became advisable either to add to the actual convent, or to remove to one of larger dimensions. The question was already under discussion when the little old church of St. Francis, in the fields, was left vacant by the sudden death of its pastor, the Rev Father Ballies, O. S. B. The Sisters were advised to purchase it. Their devoted chaplain and excellent friend, the Rev. Father Porcile, a member of the Congregation of the Fathers of Mercy, and pastor of the Church of St. Francis of Sales, devoted himself to the accomplishment of this object. He obtained the consent of the late Bishop Loughlin, only a few days before his death, smoothed away various difficulties, and he was, in many ways, instrumental in the removal of the Sisters from Sumpter St. to 212 Putnam avenue, where, on the 21st of April, 1892, in the old building which was to serve the Sisters, as it had served the Benedictine Fathers for both church and dwelling-house, a second Monastery of the Precious Blood replaced the first. This change of place has involved heavy responsibilities upon the community. Through labor, both of head and hand, not

that of teaching, which is prohibited by the rule of the Institute, nor by begging, to which the Sisters do not resort, but with such timely aid as may be offered them, the price of the building lots, and added to it that of a new construction of absolute necessity, is to be paid. God, in His goodness, blesses the means employed to liquidate the heavy debt, and the Sisters cannot but feel that the blessing of the Lord rests upon them. The worthy successor of Bishop Loughlin, Rt. Rev. Bishop McDonnell, shows himself no less kindly disposed toward the community than his late predecessor, and through a good word from him, orders for the making of Church vestments are frequently received. On the part of the majority of the Rev. Clergy, much charity has been manifested; the number of friends and benefactors has greatly increased, and that of the members of the community could well have doubled and trebled itself had the present accommodations been adequate to the applications made for admission.

The Sisters are of the contemplative order. Their Rule exacts an enclosure, which is under the control of the Bishop of the diocese. They aim at being self-supporting, but practise no good works which would be contrary to the spirit of their Constitutions. About seven hours a day are devoted to prayer, by which they make the oft-repeated offering by the merits of the Most Precious Blood for the deliverance of Holy Church, the conversion of sinners, and the relief of the souls in Purgatory. They also pay an especial homage to Our Lady of the Immaculate Conception. Mary Immaculate is their model in their daily practice of virtue, and on Mary Immaculate they constantly call, imploring her to offer for their intentions the Blood of her Divine Son.¹

¹ Memoir forwarded to the author by the Sisters of the Precious Blood, 212 Putnam avenue, Brooklyn, N. Y.

SISTERS OF SAINT BRÍGID, OR OF THE HOLY FAITH.

THIS congregation was founded in 1857 by Cardinal Cullen, Archbishop of Dublin, with the object of conducting schools for poor girls and little boys. They do an important work in protecting the poor of Dublin from the attempts to destroy their faith made by the Irish Church Mission Society and other Protestant bodies.

PART IX.

CONGREGATIONS WITHOUT THE THREE VOWS.

THE BEGUINS.

THIS congregation is the most ancient of all those belonging to the present category. Some authors ascribe its origin to St. Beggha who died at the end of the seventh century, but others maintain that it was founded by Lambert the Stammerer, (Le Begue), a saintly man of the city of Liege, who died in 1177. He waged an energetic war against the prevailing vice of simony, and endured much persecution on account of his zeal. Hélyot inclines to the opinion that he founded the Institute of the Beguins, which became very numerous. The Institute was proscribed by the Council of Vienne in 1113, on account of the errors in faith of many of its members. A clause, however, permitted those women who had not erred to continue living in community, either with or without vows. This preserved the institution from utter ruin, the faithful communities not having been included in the edict of condemnation. John XXII., explaining the prohibition, took them under his protection.

The Sisters of this congregation, after a novitiate of three years, receive the habit and take the simple vows of obedience and chastity before the parish-priest. The vows are conditional, that is, they are only binding as long as the person who takes them remains in the community. The Beguinage is under the jurisdiction of the parish-priest, and it is governed by a Prioress without whose permission the Sisters are not permitted to leave the enclosure. They are generally clad in black. Each Sister has her own house within the enclosure of the Beguinage. Several large communities of Beguins still exist in Belgium, and there is a small one at Amsterdam in Holland.

ORATORIANS.

ST. PHILIP NERI.—CONFRATERNITY OF THE HOLY TRINITY.—CONFERENCES.—CHURCH OF THE FLORENTINES.—SANTA MARIA IN VALLICELLA.—NEW HOUSES.—DEATH OF ST. PHILIP.—LATER HISTORY.—CARDINAL NEWMAN.—ORATORIANS IN ENGLAND.

THE history of religious institutions in the Church is marked throughout by grand epochs which impress upon it new features or characteristics. Thus the ancient life of the solitaries of Egypt and Palestine acquires a fuller development and greater uniformity in the rule of St. Basil, monasticism reaches its most perfect organization in the Benedictine Order, and a new departure is taken by the great founders, Saints Dominic and Francis. The sixteenth century is characterized by the foundation of the Regular Clerics, prominent among whom the Institute of St. Ignatius stands out in bold relief. Simultaneously with the institutions of Cajetan, Ignatius, and others, there arose in the Church a new mode of life which forms a period in the history of the religious state. From the days of St. Benedict, the vows formed, as it were, the essence of all communities in which the exercises of the religious life were practised. Congregations were now to arise of which the members were to live as religious without being bound as religious. It was St. Philip de Neri who inaugurated this movement.

The saint was born in Florence on July 22d, 1515, and his childhood was spent in great innocence. At the age of eighteen he was sent to a rich uncle in the little town of San Germano, at the foot of Monte Casino. Although his uncle intended to make him his heir, St. Philip, who desired nothing but to serve God, abandoned these earthly prospects and went to Rome to finish his studies. Here he first served as tutor for two children of a noble Florentine who supported him, while he applied himself diligently to the study of philosophy and theology. Many snares were laid for his virtue, but the saint always eluded them by prayer and vigilance. One of the favorite exercises of St. Philip was the daily visit of the seven basilicas of Rome, while he employed a portion of his nights in praying on the tombs of the martyrs in the cemetery of St. Callixtus. He was not alone in

these practices of piety, for his example was soon followed by others, and he made use of this means to draw many young men from a disorderly life. Encouraged by his successes, and desirous of doing more for the salvation of souls, he founded, together with Persiano Rosa, his confessor, the Confraternity of the Holy Trinity, which they established in the Church of San Salvatore in Campo in 1548. Its first members were poor persons, who assembled on the first Sunday of every month to follow the prescribed exercises of piety. Gradually others, and, among them, persons of distinction, entered the society. With the aid of these, the saint succeeded in executing a cherished idea, that of founding an asylum or hospital for the numerous pilgrims who were wont to visit Rome.

In obedience to the wishes of his confessor, St. Philip finally consented to become a priest. He was ordained as such on May 23d, 1551. A short time after this event, he took up his abode at the Church of San Girolamo de la Carità with the intention of spending there the remainder of his life. In this abode the saint began his spiritual conferences, and devoted himself with the greatest zeal to the hearing of the confessions of all classes of persons. The number of those who assisted at his conferences was at first small, but it gradually increased and, finally, included several persons of distinction. He felt a desire to go to the Indies to carry the light of the Gospel, but the advice of the Prior of the monastery of Tre Fontane, of the Order of Citeaux, and a vision he had, persuaded him that God desired that he should remain in Rome. In 1558, having arranged a spacious room above the church in the form of an oratory, he transferred thither his exercises. He now associated to himself in giving his conferences, Francesco Maria Tarrugi and Giovanni Battista Modio, who were still laymen and, sometime afterwards, Antonio Succi and the famous Baroni.

His oratory was always opened in the evening at six in Summer, and five in Winter. On Sundays, Tuesdays, Thursdays, and Saturdays they made a half hour's meditation, after which they recited the Litany of the Blessed Virgin. On the other days of the week, they took the discipline. While the brethren were gathering, a spiritual reading was held by one of those present, and the president then interrogated two or three on the subject of the reading. Ecclesiastical history formed one of the principal matters of discussion. The saint distributed some of his disciples into three bands to visit the sick in the hospitals. At certain times of the year, especially during the Carnival, he assembled as many people as possible to visit the churches of Rome. This practice introduced by St. Philip has continued to the present day. Of course,

as always, there were persons who murmured at this new practice of piety, so much so that complaints were brought to the Cardinal-Vicar, who, having summoned the saint, treated him with the utmost severity. This humiliation he bore in the spirit of the saints. God, however, placed the sanctity of His servant in a clearer light, and he was allowed to continue his exercises without further molestation. By order of Pius IV., St. Philip, about the year 1564, took charge of the Church of the Florentines, to which he sent several of his disciples, among whom was Baronius. It is from this period that dates the establishment of the congregation which now forms our subject. It took the name of the Oratory on account of the oratory which the saint had established at the Church of San Girolamo della Carità. In 1574, St. Philip transferred his exercises entirely to the Church of the Florentines. Here he lived with his disciples in perfect harmony. The offices of the house were distributed among the members of the community, each one taking his turn in reading at the table, serving in the kitchen, or in other domestic functions.

In 1575, St. Philip and his disciples obtained possession of the Church of Santa Maria in Vallicella. Here they built a large and beautiful edifice in which they commenced to celebrate the Divine Offices in 1577, which obtained the name of the *Chiesa Nuova*, and to which the Oratory of the Church of the Florentines was transferred, with the approbation of Gregory XIII. The saint here modified his method hitherto followed in the exercises, for, instead of the conferences, a spiritual reading was held which was followed by four sermons. There were now two communities of Oratorians, one at the Florentines, and the other at Santa Maria della Vallicella. The members of the latter community chose St. Philip for their Superior, although he continued to reside at the Florentines until 1583, when, at the request of his disciples and in obedience to the Sovereign Pontiff, he removed his residence to the Vallicella, whither, according to a decree of his congregation, the remaining members at the Florentines followed in 1588, so that they were all united at the Chiesa Nuova. Two years before this, in 1586, Tarruggi had founded two establishments, one in Naples and the other in Milan; the latter, however, did not long exist, as the Archbishop of that city, St. Charles, and St. Philip could not reach a complete understanding on all points. In the same year an Oratory was founded at San-Severino, and others were established at Fermo and Palermo. The Fathers of the Oratory of Rome, seeing that their institute was being multiplied, decreed that no houses outside of Rome should be dependant upon them, except those of Naples and San-Severino. They added a decree that it would be allowed

to send members of the Roman Oratory to found houses elsewhere, on condition that they should return after the accomplishment of their mission, and that the houses thus established should not be united to the Oratory in Rome. It was also permitted to receive priests from elsewhere that they might be taught the customs of the congregation in order to found establishments in their own country. In 1598, they made an exception in favor of the house of Lanciano in Abruzzi. The Fathers of the latter house directed a seminary for the education of young ecclesiastics.

It was a rule that the Superior of the congregation should remain in office only three or, at most, six years, but, in 1587, St. Philip was elected Superior for his lifetime. This was done in consideration of the holy Founder, though it was decreed that his successors should hold the office only for three years. They were, nevertheless, allowed to be continued for three years longer. After the death of the saint, in 1596, this rule was again modified, and it was decreed that the Superior might be continued in office as long as it seemed beneficial to the congregation. The saint made it an inviolable rule of his institute that no vows should be taken, nor was any one allowed to propose in the congregation that vows should be introduced. Those members who did not give edification, were to be dismissed.

About three years before his death, the holy Founder, desirous of leading a more retired life, renounced his office of Superior, in which he was succeeded by the celebrated Baronius, author of the *Ecclesiastical Annals*. This renowned man, as well as two other members of the congregation, Tarruggi and Alphonsus Visconti, were promoted to the Cardinalate by Clement VIII.

The last years of the life of the saint were spent in continual exercises of piety. He continued to say Mass until the last day of his life, on which he also heard confessions and gave the Holy Communion to several persons. He died on May 25, 1595. He was canonized in 1622 by Pope Gregory XV.

After the death of the saint, several houses of the Oratory were founded in various cities of Italy and other countries. The church at which St. Philip died and in which he is buried, that of Santa Maria della Vallicella, is still in possession of the Fathers of his congregation.

In this century the renowned Doctor, afterwards Cardinal Newman, having embraced the institute of the Oratory at Rome in the house of the Vallicella, brought it over to England, where oratories were established at Birmingham and at London. It was in the former that this great Cardinal ended his life.

When Doctor Newman arrived in England as an Oratorian he found



CARDINAL NEWMAN.

there Frederick William Faber, an old acquaintance, and a recent convert from Anglicanism, who with some friends, had formed a species of community in Birmingham. They afterwards settled at Cotton Hall, near Alton, taking the name of the "Brothers of the Will of God," or "Wilfridians." Some time later Faber and his community deciding to join Dr. Newman, they were formally received as Oratorians. Faber writes thus of this occasion: "Father Superior has now left us all in our Philippine habits, with turn-down collars, like so many good boys brought in after dinner. In the solemn admission he gave us a most wonderful address, full of those marvellous pauses. He showed how, in his case and ours, St. Philip seemed to have laid hands upon us, whether we would or not. I hardly know what to do with myself for very happiness." Faber made his novitiate under Newman, and in July, 1848, his novitiate ending by dispensation, he became Novice-Master at Cotton Hall, at which place all the Oratorians in England were soon gathered. This community was in 1849 divided into two, of Birmingham namely, and of London. Father Faber became the Superior of the latter, while Dr. Newman directed the former.

In 1850, the London community was released from its obedience to that of Birmingham. In the Birmingham Oratory at Edgbaston, Dr. Newman lived for thirty-eight years, with the exception of the short interval spent by him in Dublin as Rector of the Irish Catholic University. In 1859, a school was established at the Oratory in Birmingham.

A visitor to Edgbaston, Mr. C. Kegan Paul, gives the following account of the routine followed by the members of the community:

"Each Father has his own comfortable room, library, and bedroom in one, the bed within a screen, the crucifix above, and the prized personal little fittings on the walls. The library is full of valuable books, many of them once the private property of Dr. Newman, now forming the nucleus of a stately collection for the use of the community. The quiet men who share this home come and go about their several businesses,—the care of the school, whose buildings join, but are separate from the Oratory proper, the work in the church, in hearing confessions, saying Masses and preaching. In the house the long soutane and biretta are worn; to go abroad they wear the usual dress of the clergy in England. Perhaps it is the dinner hour, and the silent figures pass along the galleries to the refectory, a lofty room with many small tables, and a pulpit at one end opposite the tables. At one of these sits the Superior alone, clad like the rest, save the red lines of his biretta, which mark his Cardinal's rank. But among his children and in his home, he is still more the Superior and the Father than

a Prince of the Church. At a table near him may perhaps be a guest, and at others the members of the community, two and two. The meal is served by two of the Fathers, who take this office in turn; and it is only of late that Dr. Newman has himself ceased to take his part in this brotherly office, owing to his advanced years. During the meal a novice reads from the pulpit a chapter of the Bible, then a short passage from the life of St. Philip Neri, and then from some book, religious or secular, of general interest. The silence is otherwise unbroken save for the words needful in serving the meal. Towards the end one of the Fathers proposes two questions for discussion, or rather utterance of opinion. On one day there was a point of Biblical criticism proposed, and one of ecclesiastical etiquette (if the word may be allowed); whether, if a priest, called in haste to administer Extreme Unction, did so inadvertently with the sacred oil set apart for another purpose, instead of that for Unction, the act was gravely irregular. Each gave his opinion on one or other of these questions, the Cardinal on the first gravely, and in well-chosen words. Yet it seemed to the observer that, while he, no doubt, recognized that such a point must be decided and might have its importance, there was a certain impatience in the manner in which he passed by the ritual question and fastened on that proposed from scripture. After this short religious exercise, the company passed into another room for a frugal dessert and glass of wine, since the day chanced to be a feast; and there was much to remind an Oxford man of an Oxford Commonroom, the excellent talk sometimes to be heard there, and the dignified unbending for a while from serious thought.”¹

In 1879, John Henry Newman was elected to the dignity of Cardinal. He lived a few years longer and died on August 11, 1890, leaving the recollection of one of the brightest English scholars of his age.

While in Rome, we had the happiness of praying at the tomb of St. Philip Neri in the church of Santa Maria della Vallicella. We also visited the adjoining house, where the disciples of the saint still walk on his footsteps, and we conversed with his successor in the modest apartments he occupies. The humble and fatherly priest gave us several copies of the rules of the oratory. There, too, we beheld the chapel where the celebrated Cardinal Newman had been admitted into the congregation.

¹ John Henry Newman, by Wilfrid Meynell.

ORATORIAN OF JESUS IN FRANCE.

THE French Oratory was modelled on that of St. Philip Neri in Rome. Its founder, Pierre de Berulle, was born on February 4th, 1575. After a youth spent in the exercise of piety and in the pursuit of knowledge, he became a priest in 1599. After his ordination, believing that it was the will of God that he should remain in the secular clergy, though he had, at various intervals, experienced the desire of becoming a religious, he gave himself up to the works of zeal. He introduced into France the Discalced Carmelites, among whom his own mother took the habit. In 1611 he undertook to execute a desire he had long cherished, that of establishing a congregation of the Oratory. For this purpose he assembled together a number of ecclesiastics in the Faubourg St. Jacques in Paris. In 1613, Pope Paul V. approved this congregation under the title of the Oratory of Jesus, and appointed M. de Berulle first Superior-General. The object of the founder was to raise the ecclesiastical spirit from the lethargic state into which the disorders of the times had caused it to fall. In 1627, M. de Berulle was made Cardinal by Pope Urban VIII., the Holy Father having obliged him to accept this dignity, which made no difference in his conduct, he still preserving his wonted simplicity. Cardinal de Berulle ended his saintly life on October 2d, 1629. His institute made great progress after his death, and obtained foundations not only in France, but also in the Netherlands, and in Savoy. After his death it was decreed that there should never be question of vows within the congregation, which was to be governed by a Superior-General, although the supreme power was vested in the general assemblies of the congregation.

During the eighteenth century, the congregation unfortunately fell into bad repute, on account of the Jansenistic spirit with which so many of its members were animated. When the French Revolution broke out, the better portion of the Oratorians remained faithful to the Church, though others were carried along by the current. At all events, this famous congregation ceased to exist.

ORATORY OF THE IMMACULATE CONCEPTION.

IN 1852, M. Pétetot, parish-priest of the Church of St. Roch in Paris, together with several other priests, established this congregation. The famous Father Gratry was one of its members. This new congregation adopted the rule and the exterior form of the former French Oratory, with the changes rendered necessary by circumstances. These Fathers apply themselves with zeal to the work of preaching the Word of God, and the composition of works for the defence of the Catholic Faith.

CONGREGATION OF THE PIOUS WORKERS.

CHARLES CARAFFA A JESUIT.—LEAVES THE SOCIETY.—CONVERSION,—
APOSTOLIC LABORS.—RULES.

FATHER Charles Caraffa, founder of this congregation, a descendant of the dukes of Atri and the counts of Ruro, belonged to the illustrious house of his name, which has given to the Church several Popes, Cardinals, Prelates, and, among other distinguished personages to the world at large, a General to the Society of Jesus. He was born in the year 1561, and at the age of sixteen he became a Jesuit. After remaining five years in the Society, his constant ill-health forced him to leave it. For some time after this he wore the clerical habit, but he finally abandoned the ecclesiastical state, to enter the army. In this new career, forgetting the lessons of virtue he had learned among the Jesuits, he abandoned himself to a life of licentiousness. He might have spent his life in this miserable condition had not the eye of a merciful Providence rested upon him. Going on a certain day toward the royal palace in Naples, and passing before the monastery of *Regina Cæli*, he stopped in order to listen to the chant of a nun. This was the means God made use of to touch his heart. His eyes were opened; he wept over his sins, and from that day he was a changed man. He began the study of philosophy and theology at the age of thirty-four, and, after five years, he was raised to the priesthood. He celebrated his first Mass on the first day of the year 1600. After this event his life became a constant exercise of charity and zeal, combined with the greatest austerities. Cardinal Giesualdo, beholding the abundance of fruit produced by the works of this saintly man, attached him to the church of Santa Maria di Tutti i Beni. Several ecclesiastics who were under his spiritual guidance left their homes to live with him and aid him in his apostolic labors. The archbishop sanctioned this, and permitted Caraffa to receive priests and laymen desirous of joining him. Though he had no intention of founding a congregation, but only that of devoting himself to the work of the missions, together with his companions, nevertheless the foundations of a special institute had been laid.

In 1601 Caraffa opened his church, and, with eight priests, he began

to labor at his neighbors' salvation. Many were the trials of this saintly man. He was misrepresented at Rome; he had to leave the church which had been given to him, and most of his disciples abandoned him. But he kept up his courage, rented a house, and continued his work with three companions, who had remained faithful. Some time after, his perseverance was rewarded by new accessions to his community, among whom were several subjects of distinguished merit. This enabled him to establish several houses of his congregation. He obtained for it the approbation of Gregory XV. by a Brief of 1621. It received the title of Congregation of the Pious Workers. The saintly founder, after a life of great merit, spent in works of zeal, went to his eternal home on September 8th, 1633.

After his death the congregation was again confirmed by Pope Urban VIII. The members of the congregation, which remained limited in numbers, take no vows. It is governed by a General and four Consultors, who are elected for three years, and who may be continued in office by the general chapter, which meets every year. Each house is governed by a Rector. The members practise great poverty and austerity, and accuse themselves of their faults before the Superiors several times a week. They recite Matins at two in the morning.

Saint Alphonsus appears to have held the memory of Father Charles Caraffa in great esteem, and we feel inclined to believe that he copied the institute of the Pious Workers in several points when preparing the rules of his own congregation.

THE EUDISTS.

PERE EUDES AN ORATORIAN.—FOUNDS HIS CONGREGATION.—MISSIONS.—
OPPOSITION.—FRENCH REVOLUTION.—RE-ESTABLISHMENT.

FATHER Eudes de Mezeraï, founder of this congregation, was born near Argentan, in Normandy, on December 14th, 1601. He made a vow of chastity at the age of fourteen, and joined the congregation at the Jesuit college of Caen, where he made his studies. Having decided to embrace the ecclesiastical state, he entered, at the age of twenty-three, the Congregation of the Oratory, founded in France by the Cardinal de Berulle. Having been ordained priest, he celebrated his first Mass on Christmas day, 1626. He immediately began to devote himself with great zeal to the works of the ministry. The pestilence having broken out in the diocese of Seez, he went thither, with the permission of his Superiors, to succor those stricken by it. After the cessation of the epidemic, he returned to Paris, whence he was sent to Caen. He soon became Superior of the Oratory in that city, and began to devote himself to the preaching of the word of God and the giving of missions. On these missions he recognized the necessity of good and zealous priests to preserve the fruits of the exercises, and he began to contemplate the foundation of seminaries for the purpose. Having consulted enlightened persons on the matter, he decided to leave the Congregation of the Oratory, after having been ten years in it, in order to devote himself to the work to which he felt himself inspired.

Having taken the step, he began to labor at the foundation of a seminary in the city of Caen. Eight other priests joined him, and he thus laid the foundations of his new institute. They had much contradiction to meet with, which they overcame by silence, meekness, and patience. At the request of several bishops, Father Eudes sent his disciples to found seminaries in various other dioceses. These different communities were authorized by the bishops and the civil government, and they formed one society, under the government of Father Eudes, and with the title of Society of Jesus and Mary.

A second end of the institute of Father Eudes was that of giving missions, and the founder himself labored most assiduously at this work.

To guide others on the missions, he composed two works; one entitled *The Good Confessor*, and the other *The Apostolic Preacher*.

In 1645 Father Eudes founded the order of Daughters of Our Lady of Charity, of which we have already treated. It was his last great work for the glory of God, for having seen it consolidated and approved by the Holy See, he breathed his last at Caen, on August 19th, 1680.

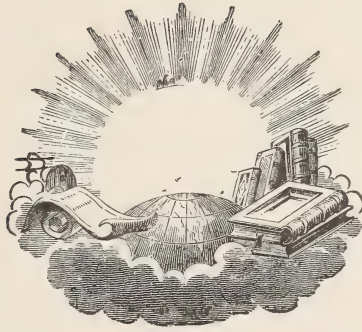
The Eudists take no vows; like the Oratorians, they are bound together only by the band of charity. Each one is at liberty to leave the congregation, although nearly all those who have been incorporated into it, Father Hélyot tells us, remain in it all their lives. Their habit is nearly the same as that of other ecclesiastics of the secular clergy. It is a custom among them to distribute their personal revenues in good works, and they hold themselves bound to obey the Superiors of their congregation as though they had taken the vow of obedience. The congregation possesses a twofold object: that of forming postulants for the sacerdotal ministry, and that of giving missions in the country. Though governed by a Superior-General, the congregation is entirely under episcopal jurisdiction.

This congregation encountered much opposition on the part of the French Oratorians, who were hurt at Father Eudes leaving them, and who, perhaps, were jealous on account of the success of the Eudists. The latter, unlike their brethren of the Oratory, preserved themselves free from the widespread contamination of the Jansenist heresy. The saintly lives of more than one of its members were a source of great glory for the congregation of the Eudists. Several of its members were massacred during the French Revolution, and among them, M. Hebert, Superior of the house of Paris.

While the Reign of Terror lasted, the Eudists, exiled in England, awaited patiently the dawn of peace. After the Revolution they returned to France, and they were dispersed as professors among various seminaries. In 1826 the survivors resolved to reorganize the community at Rennes, and they elected Father Blanchard as their Superior.

During his life Father Eudes had hoped in vain to obtain the approbation of the Holy See for his institute. The opposition of the Oratorians of France and of other religious bodies had always prevented the realization of this desire. The Eudists, during the eighteenth century, had never been able to obtain more than a partial approval of their congregation. In the nineteenth century they have been more fortunate, and since the year 1851 they have been solemnly approved by the Holy See. The two men who contributed greatly towards this successful issue were the General of the congregation, Father Gaudaire, and Mgr. Poirier, then Vicar-General of Trinidad, and after-

wards Bishop of Roseau, on the island of Dominica. We remember with pleasure having seen this venerable prelate, who conferred upon us the Sacrament of Confirmation. He was a member of the congregation of the Eudists, and the immediate predecessor of the present bishop of Roseau, the Right Reverend Bishop M. Naughten.



OBLATES OF ST. AMBROSE AND ST. CHARLES.

ST. CHARLES BORROMEO.—RULES.—FREDERICK BORROMEO.—CARDINAL MANNING.—VISIT TO MILAN.—PRIESTS OF ST. IRENAEUS.

THIS congregation owes its origin to St. Charles Borromeo, Archbishop of Milan, and Cardinal. The saint was born on October 2d, 1538, of Count Gilbert Borromeo and Margaret de Medicis. On the last day of January, 1560, he was created Cardinal by his uncle, Pope Paul IV., and, on the eighth of February following, the Pope named him Archbishop of Milan. The great work of the holy Archbishop was the reformation of the clergy, for which he spared no pains. The congregation of the Oratory not having succeeded in his archiepiscopal city, and feeling the necessity of being assisted by zealous ecclesiastics, he formed the design of establishing a congregation of secular priests, of whom he would be able to dispose for all the needs of his diocese. For this purpose he made choice of certain ecclesiastics who were inclined to the work, and of others who offered their services to him. He gave to them the title of Oblates, because they had offered themselves voluntarily, and he placed the congregation under the protection of the Blessed Virgin and St. Ambrose. The commencement of this institute dates from the 16th of August, 1578. It was approved by Pope Gregory XIII., who granted to it various spiritual favors. The saint gave to these fathers the Church of the Holy Sepulchre, which has remained in their possession until the present day. St. Charles himself drew up the rules for his society, the most important of which was that they should take a vow of obedience to the Archbishop of Milan as to their Superior. Those who desired to bind themselves by the vow of poverty were allowed to do so. It was also the desire of St. Charles that the Fathers of the congregation should perform in their church the daily exercises followed by the priests of the Oratory in Rome. Some of the Fathers lived in community, while others were dispersed throughout the diocese in various occupations for the good of souls. Lay-persons living in the world were also associated to the congregation.

The great St. Charles Borromeo ended his saintly life on November 3d, 1584. He was canonized by Paul V., on November 1st, 1610. His cousin and successor, Cardinal Frederick Borromeo, had the con-

stitutions of the Oblates of St. Ambrose printed. The congregation has subsisted down to our own times.

It was Cardinal Newman who introduced the Oratorians of St. Philip Neri into England. Another celebrated English Cardinal, the late Henry Edward Manning, Archbishop of Westminster, in imitation of St. Charles Borromeo, founded a congregation of priests in that diocese, under the title of the Oblates of St. Charles, giving to them the rules made for the Oblates of St. Ambrose of Milan, who, after the canonization of their holy founder, had added to the name they bore already that of the saint to whom they owe their existence.

The rule for the Oblates of St. Charles in England was drawn up by Dr. Manning in 1856, and in the following year he established the mother-house of St. Mary of the Angels, Bayswater. There he resided until he became Archbishop. His successor, Cardinal Vaughan, was one of the first members of the community.

It was a bleak and dreary afternoon when we arrived at Milan. The aspect of nature reminded us so much of the countries of the North, and formed a striking contrast with bright and sunny Naples, that we had left only a few days before. There the farmer was busily engaged on the fields, which still teemed with vegetation under the warming rays of an almost tropical sun. Here the leaves were falling from the trees, while the upper slopes of the distant Alps were covered with snow. Ever since leaving Venice, in the morning, a gloomy fog had prevailed, which gave a melancholy aspect to the surrounding country. But we had not come to Milan to admire nature; there was another thought uppermost in our mind. It was the third of November, the eve of the feast of the great St. Charles. Before us stood the grand marble cathedral, the very edifice in which the saintly Cardinal Borromeo was wont to celebrate pontifical Mass. At a few steps distance is the archiepiscopal palace, witness of so many heroic virtues, where the curtain fell upon the saintly life of our holy patron. But there was a treat in store for us. We had come to Milan at the right time. Down in the crypt beneath the high altar, there is an object which attracts universal attention. To the crypt we descend. The soft strains of music break upon our ears from the grand old cathedral above us. Solemn Vespers, the first Vespers of the feast of St. Charles, are about to be chanted according to the venerable Ambrosian rite. But heedless of the present, we think only of the past; and behold! a sacred relic of the past lies there before us. We pass around it; we see what we never shall forget. Yes! there is all that is mortal of the great Cardinal and Archbishop of Milan. It is the body of St. Charles, clad in pontifical vestments, as it lay there centuries ago, when the hand of death was first laid up-

on it. We had desired to offer up the Holy Sacrifice of the Mass upon the altar beside it, but alas ! our time was short; we could not wait until the hour when the altar would be free, for there were too many priests before us. Neither could we say Mass in the cathedral, where the Ambrosian rite is alone permitted. As a compensation for this we chose the Church of St. Charles, and the next day, before the beautiful statue representing the saint in the act of giving Holy Communion to St Aloysius, we offered up the divine sacrifice. After Mass we visited the archiepiscopal palace. It was with the deepest sentiments of reverence that we ascended the spacious staircase, as we thought of those days of long ago, when the saintly scion of the house of Borromeo ascended and descended them. With the deepest interest we beheld the spot where an unfortunate man had had the temerity of attempting to take the saint's life. Far above the magnificent halls of the palace there is an humble apartment, the chapel of St. Charles, which once was witness of his silent communings with God,—a blessed spot, where we were permitted to bend the knee.

On the evening before, we had visited the Oblates of St. Ambrose in the Via Magenta, and we were delighted in making the acquaintance of the sons of St. Charles, who gave to us a copy of their rules.

Cardinal Manning was not the only prelate who imitated St. Charles in establishing Oblates; other bishops have followed the same example. Thus the Society of Priests of St. Irenaeus at Lyons is modelled on that of Milan, and the Society of Children of Mary Immaculate, or Oblates of St. Hilary, at Lucon, has also been founded with the same spirit, although in the latter the three vows of religion are taken.

BARTHOLEMITES; OR, SECULAR CLERICS OF THE COMMON LIFE.

BARTHOLOMEW Holzhauser, born in 1613, in the diocese of Augsburg, was the founder of this congregation. Having been ordained priest about the year 1639, he soon after began his institute in company with several priests, at Salzburg. Their object was to lead a life of perfection in conformity with their sacerdotal vocation. The institute was approved by the Holy See in 1680. They took upon themselves the direction of seminaries, and they were also devoted to the work of the ministry. They bound themselves by oath not to leave the congregation of their own accord. They were allowed to have three kinds of houses in each province; one for the education of youthful clerics, another which was to serve as a place of residence for those who were engaged in the ministry, and the third, which was destined for those who by age or infirmity were incapacitated for work. For each of these classes there were special constitutions. Their rules were systematic, and well adapted to their mode of life. The General of the congregation bore the title of first President, and he was subject to the Holy See, while the inferior Superiors of the congregation were also dependant on the ordinaries of dioceses.

This congregation found much favor with the bishops of Southern Germany, and spread also in Hungary, Poland, and Spain. About the end of the seventeenth century it began to decline, and gradually disappeared. King Louis I. of Bavaria revived it, or at least a similar institute, in his kingdom.¹

¹ Ernst V. Bertouch—*Kurzgefasste Geschichte*, etc.

THE SULPICIAN.

M. OLIER, the founder of the Congregation of St. Sulpice, was born in Paris on September 20th, 1608. Though his parents had destined him for an ecclesiastical career, his lively character and fiery temper made them doubt whether this were his vocation; but St. Francis de Sales assured them on this point, foretelling that the child would one day be an instrument of God's glory. Having finished his studies, he was ordained priest about the year 1633. Even before that period he had begun to labor assiduously for the salvation of souls, but, after his ordination, he devoted himself with increased zeal to the work of the missions. More than once he refused the episcopal dignity.

At the suggestion of various enlightened persons, especially of M. Charles de Condren, Superior-General of the Oratory, and after much prayer, M. Olier laid, in 1642, the foundations of a community for the direction of a seminary at Vaugirard, whence he soon after moved, with his companions, to Paris, where he became parish-priest of the Church of St. Sulpice. He labored zealously at the reformation of this parish, where he found innumerable disorders, and he succeeded in establishing his seminary. Besides the seminary of Paris, he also labored at the establishment of others at Nantes, Viviers, Puy in Velais, and Clermont in Auvergne. Towards the end of his life he took great interest in the colony of Montreal, in Canada, for which he destined several of his disciples. He had at one time cherished himself the desire of going to that distant mission. M. Olier died on April 2d, 1657. The congregation he had founded took the name of its first and principal establishment, that of St. Sulpice in Paris. After his death his disciples founded other seminaries in France, and some of them, according to his intentions, went over to Canada, where they acquired great influence. The Superior-General of the congregation has ever since resided at St. Sulpice. Among all religious institutions of modern times, that of St. Sulpice stands forth as one which has inviolably preserved its original spirit. Though bound by no vows, the Sulpicians may serve as models of regularity to the most regular communities.

The members of this congregation form, we may say, the oldest regular community in the United States. They were introduced into this

country by Bishop Carroll. On a visit to England he came to an agreement with M. Emery, the Superior of St. Sulpice, through M. Nagot, the assistant of the latter, who had been sent to London, to the effect that two or three members of the Society should come over to Baltimore. The wise Superior had foreseen the storm which was about to burst over France, and he determined to seek a refuge, to prevent the entire ruin of the society. The Sulpicians destined for America, Messrs. Nagot, Levadoux, Tessier, and Garnier, embarked for the United States on April 8th, 1790. One of their travelling companions was the famous Chateaubriand. They reached Baltimore after a voyage of three months. They at once began a seminary. Their work in this country has prospered, and St. Mary's Seminary in Baltimore stands as a monument to their zeal. Innumerable priests in the various dioceses of the United States have received their ecclesiastical education from these devoted men. At the present time the Sulpicians direct the theological seminary, and St. Charles College, in the diocese of Baltimore, and the seminary of Brighton, in that of Boston. They have also the spiritual direction of the clerical students in the Catholic University at Washington.

While the Sulpicians were obtaining a strong foothold in the United States, the French Revolution was destroying the congregation in France. All its members had refused to take the oath. The consequence was that they were dispersed. Many of them went over to America, where they greatly aided the rising Church across the Atlantic. The society was resurrected in France after the Revolution under the auspices of M. Emery, its energetic Superior.

CONGREGATION OF FATHER PALLOTTI.

ON April 21st, 1755, was born at Rome, Vincent Pallotti, destined by God to become the founder of a new religious institution. His piety was so great, that, after his first Communion, he continued to approach the table of the Lord by a daily reception of the Blessed Sacrament. Moreover, at that tender age, he practised many austerities, such as fasting and the discipline. He at first experienced great difficulties in his studies, but, after a novena to the Holy Ghost, his intellect seemed suddenly to awaken, and he made rapid progress. At the age of fifteen, he felt a great desire to become a religious in the order of Capuchins, but his confessor and spiritual director dissuaded him from taking such a step, believing that he would not be able to support the austerities of that order.

He followed the courses of the Roman college until his first year of philosophy, in 1814. He then studied Greek and philosophy at the Sapienza, where he obtained the degree of master in 1816. At the age of twenty-one he graduated as doctor in philosophy, and, in 1818, he received the degree of doctor of theology. He had been ordained priest a short time before obtaining the latter degree, on May 16, 1818. From this day his zeal knew no bounds, and many were the good works in Rome, on which he bent his energies, living the life of a saint, and denying himself all but the necessities of life. Having become rector of the Church of the Holy Ghost for the Neapolitans, he founded a society, to which he gave the name of the Catholic Apostolate, and persons of all classes became its members. Its object was the propagation of faith and piety throughout the whole world. Its name was afterwards changed by Gregory XVI. to that of Pious Union, under the invocation of the Most Holy Virgin Mary, Immaculate Queen of the Apostles. Some of the members of this association were to form a special society, and lead the life of community. These the founder united in the monastery of San Salvatore *in onda* given to him by Gregory XVI.

In 1844, Father Pallotti sent priests of his congregation to England. A few years later he had consummated his course. After a long and active life, spent entirely in the service of God and his neighbor, this saint of the nineteenth century went to his reward on January 20th, 1850.

The Sovereign Pontiffs, Gregory XVI. and Pius IX., granted many and singular favors to the institution of Father Pallotti, rendering it participant of the spiritual treasures of religious orders and secular confraternities, and of the privileges of regulars. It bears the title of Pious Society of the Missions. Its object is to revive faith and charity among Catholics, and to bring infidel and heretical nations to the faith of Christ. Its end is, consequently, one of an immense magnitude. It is divided into two portions: collegial and collective. The first consists of secular ecclesiastics living in community without being bound by vows, but following a common rule, the one written by the saintly founder. These constitute the central and motive power of the society. To the second belong ecclesiastics, and religious, as well as lay people of both sexes, who offer themselves spontaneously to work in concert with the central body. All persons, even those belonging to religious orders with solemn vows, may become members of this society. The latter portion of the society consists of three classes: the workers, the spiritual coöperators, and the contributors. The workers are regular and secular priests who, with the priests of the central body, devote themselves to the works of the ministry and lay persons who, under their direction, fulfil the works of the apostolate. The spiritual coöperators are those who aid the pious society by their prayers. The contributors render assistance by material means, their talents, their influence, their profession, and their fortune. The members of the association contract no obligation whatever, all their actions being spontaneous and voluntary. They work together under the protection of the Immaculate Virgin, Queen of the Apostles, the immediate dependence on the Holy See, and submission to the ordinaries of dioceses. The residence of the Rector-General of the society is at the Church of the Holy Saviour in Onda. The Fathers of this society serve the Church of Our Lady of Mount Carmel in New York.

THE PAULISTS.

ISAAC T. HECKER.—CONVERSION.—THE REDEMPTORISTS.—LEAVING THE CONGREGATION.—A NEW SOCIETY.—DEVELOPMENT.—APOSTOLIC LABORS.

THIS congregation is entirely American in its origin, as well as in its character. The founder, Isaac Thomas Hecker, was of German Protestant ancestry, and born in New York on December 18, 1819. Though he enjoyed very little of that which goes to make up an education, according to the accepted meaning of the word, he was, from boyhood, given to serious reflection, and of marked originality. A Protestant, and surrounded by Protestant influence, he seems notwithstanding to have kept his soul pure, and those who knew him best believe that deliberate mortal sin never found its way into his heart. From his early youth, Hecker was deeply inclined to ponder over the great questions of philosophy which have agitated the profoundest intellects, and the acquaintance which he formed with Dr. Brownson in 1834, must have greatly strengthened this inclination. In the practical theories of ethics, he inclined toward the working classes, against monopolies. His was a mind of strong convictions.

In 1843, Hecker joined the Brook Farm community at West Roxbury, Mass., which had been started in 1841 by George Ripley, and several gentlemen and ladies, as an experiment in social reform. After long and earnest seeking after truth, Isaac Hecker finally joined the Catholic Church in 1844. Soon after this, he entered the Congregation of the Most Holy Redeemer, and he was sent to Belgium to make his novitiate. He made his profession on October 15th, 1846. After passing through many trials, he was ordained a priest and, in 1851, sent to America, together with several other Redemptorists under the guidance of the celebrated Father Bernard Hafkenscheid. Under the direction of this master on the missionary field, Father Hecker soon devoted himself with ardor to the work of the missions conjointly with Fathers Hewit and Walworth, the latter of whom had been his fellow-student in the Redemptorist house of studies at Wittem in Holland, and who, after the return of Father Bernard to Europe, became Superior of the missions. Fathers Hecker, Walworth, and Hewit were converts, and their missionary band increased by the accession of two



REV. I. T. HECKER.

other Redemptorists who had come over from the ranks of Protestantism, namely Fathers Baker and Deshon. These Fathers continued to labor among the Redemptorists until 1857, when a disagreement arose between them and the Superiors of the congregation concerning the establishment of a new house, in which English should be the language used by the members of the community. The superiors in America and in Rome would not agree to the formation of an entirely distinct community for the American Fathers. Hereupon Father Hecker went to Rome to lay their case before the Rector-Major. There is every reason to believe that he acted in perfect good faith and with the best intentions, but the result was unfortunate. One of the constitutions of the Redemptorists since the general chapter of 1854, forbids, under pain of expulsion, the members of the congregation to go to the General without his permission. At the time when Father Hecker went to Rome, this rule had been made, but it seems not to have been promulgated as yet. There was, also, a special regulation for the American province forbidding any member to return to Europe without permission. In virtue of these regulations, Father Hecker was expelled from the congregation on the 29th of August, 1857. It fell on him like a thunderbolt.

The matter was brought to the attention of the Holy See, and, after mature consideration, Pius IX. ignoring the expulsion, dispensed Father Hecker, together with his companions, Fathers Walworth, Hewit, Deshon, and Baker, from their vows as Redemptorists, the four named Fathers having petitioned for this dispensation.¹

These Fathers, who had thus been dispensed from their vows, continued their apostolic labors without intermission, and remained united, thus forming the nucleus of a new society. The case of Father Hecker and his associates was a most extraordinary one, and, we may say, unparalleled in the history of religious orders; but Divine Providence had its designs. On Father Hecker's return from Rome, he was elected Superior of the new community, which, with the approbation of Archbishop Hughes of New York, assumed the title of Missionary Priests of St. Paul the Apostle. They adopted the habit of the students of the Propaganda at Rome. The Programme of Rule, which was drawn up in anticipation of a complete Rule, to be submitted to the Holy See at a future day, was also approved by the Archbishop. It was in many of its details similar to that of the Redemptorists. The Paulists, however, were not to be bound by vows, the place of which was to be taken by a perpetual voluntary agreement. They were also to

¹ See Life of Father Hecker by Father Elliott, in which the whole matter is clearly stated.

practise poverty and the observance of the common life. Their special object was to be the giving of missions, and, secondarily, parish work. On the whole they had, more or less, the same general object as the congregation they had left, with certain modifications. Their spirit, however, grew to be less conservative and of a more progressive nature than that of the Redemptorists. Had the Paulist congregation never been established, the influence of Father Hecker and his companions would, no doubt, have produced important modifications in the Congregation of the Redemptorists on this side of the Atlantic not in its rules and constitutions, nor in its essential spirit, but in its outward action and in its methods.

In 1859 the Paulist Fathers laid the foundations of their community of St. Paul the Apostle, on 59th St., New York, and the corner-stone of this church was laid by Archbishop Hughes on June 19th of that year.

The new community now began to receive recruits, the first of whom was Father Robert Beverly Tillotson, who had been a member of the English Oratory. He died a Paulist in 1868. The second accession was that of Father Alfred Young. Father Walworth did not remain with the Paulists, but went to the diocese of Albany. The Fathers after this continued their work on the missions and in the parish until 1865, when Father Baker died. The loss of this good Father, who departed this life on April 4th of that year, forced the Paulists to suspend their missions until 1872, with the exception of an occasional one. On these missions they generally followed the method of St. Alphonsus and the Redemptorists. One of the prominent features of their work was their opposition to the liquor traffic.

Soon after the death of Father Baker the number of Paulists began to increase, so that in a few years they were enabled to labor diligently, both in their own church of St. Paul the Apostle, in New York City, and on the missions. Their founder, Isaac T. Hecker, after much suffering, departed this life on December 22d, 1888. He was succeeded in the government of the congregation by Father Hewit.

The activity of the Paulists has not been limited by missionary work; it has seized on various other means of renewing faith and piety. Father Elliott calls the conversion of non-Catholics their primary vocation.¹ They have made use of the press, especially by their periodical, the *Catholic World*; they have been the zealous promoters of congregational singing, and they have proved themselves the apostles of temperance.

At present the Paulists possess a house of studies on the grounds of the Catholic University at Washington.

¹ Life of Father Hecker, chap. xxviii.

ST. JOSEPH'S SOCIETY FOR FOREIGN MISSIONS.

WE have seen, during the course of this work, that it was from England that during the early part of the Middle Ages those zealous Benedictine missionaries went forth who evangelized the North of Europe. But England's missionary glory had waned. The cold of Protestantism had chilled its ardor, and the result was sterility on the foreign missionary field. But it could not be, that, in a century like ours, in which missionary activity has awakened to a new life, facilitated by all the auxiliaries that modern improvements might furnish, the foremost country of the world should remain idle in this sphere while Italy, France, Germany, Spain, Holland, and Belgium vie with one another in contributing to it their share. And yet until 1866 England had done comparatively nothing. But in that year there was an awakening. One of its noblest sons was to contribute hereunto. While Dr. Wiseman was rector of the English college in Rome, it is said that he was tormented by scruples. He consulted the saintly Father Pallotti, who assured him that this cross would not be lifted from his shoulders until England should possess a foreign missionary college. The words were prophetic. On Dr. Wiseman's return to England, he became acquainted with the Reverend Herbert Vaughan, who was then a member of the congregation of the Oblates of St. Charles, established by Henry Edward Manning. In him he found the same desire of establishing a college for foreign missions. The proposal, when made, found great repugnance on the part of many in England. The needs at home seemed so great that they could hardly understand how attention could be turned to foreign countries. But there were a few who encouraged the work. Foremost among these was Cardinal Wiseman, in whose mind it had taken root, but who was so soon called to his reward. Dr. Manning, his successor, was also one of its patrons, while it was greatly benefited by the exertions of the well-known writer, Lady Herbert. Amidst many difficulties Dr. Vaughan put his hand to the plough. He started on a tour over the earth to collect funds. There was no lack of difficulties to be encountered. In Guatemala he met with such opposition that he was even imprisoned. On his return to England he bought a large estate at Mill Hill near London, where he laid the foundations of the society. This

was in 1868. The following year the corner-stone of the present college was laid on the Feast of Saints Peter and Paul by Dr. Manning who, in 1865, had succeeded the late Cardinal Wiseman in the See of Westminster. The words of Father Pallotti had proven true in the case of Cardinal Wiseman, whose scruples ceased when steps had been taken for the establishment of the college. The church was consecrated on March 3, 1874. Dr. Vaughan became Superior-General of the Society, and he has filled this position ever since, both as Bishop of Salford and as Archbishop of Westminster.

This congregation bears the title of St. Joseph's Society of the Sacred Heart for Foreign Missions. Its special object is the propagation of the Gospel among the unevangelized races beyond Europe. The member of this Society takes a vow of obedience after receiving Minor Orders, and, being ordained *Titulo Missionis*, he takes the oath required by the Propaganda, after being ordained subdeacon. Although he retains the free disposal of his patrimony, nevertheless all offerings made to him belong to the Society. He is bound to go to whatever mission he may be sent, on which, however, he has a right to have with him at least one companion. He is not allowed to leave his mission without special permission of the Superior-General, nor may he undertake any work or incur any expenses without the sanction of the local Superior. He is also obliged to decline any sort of dignity that may be offered to him. He has a right to be supported by the Society. There are also lay-brothers attached to the Society, who are engaged in manual labor. A person applying for admission remains for twelve or eighteen months a postulant, and if after that period two-thirds of the votes of the community are in his favor, he receives the red sash, which is the distinctive badge of the Society, and begins his probationary period.

The first mission established by the new Society was that among the colored people in the United States. In December, 1871, some of the Fathers assumed charge of St. Francis Xavier's church for colored people in Baltimore, whence the work spread to several other places in the South. The other missions are those among the Telugs in the Vicariate of Madras, the Dyaks of Borneo, the Maoris of New Zealand, the missions of Kafiristan and Kashmir, and of the Punjab in India.

The mother-house of the Society is at St. Joseph's Mill Hill, London. Besides this it possesses a college at Freshfield in England, one at Rozendaal, in Holland, where philosophy is taught, and another at Brixen, in the Tyrol.

There is also a sisterhood attached to the Society of St. Joseph. The original members of the community were Sisters of a Protestant convent.

They simultaneously conceived the desire of becoming Catholics, and they were received into the Church by Dr. Vaughan, who gave them some land at Mill Hill. They continued their community life, and embraced the Third Order of St. Francis. They attend to the kitchen, laundry, and bakery of the two colleges in England, conduct St. Joseph's Home at Patricroft for rescued children, have a mission in Borneo, and one in this country, in Baltimore, where they work among the children of colored people. They began their work in the latter place in 1881.



ST. JOSEPH'S SOCIETY IN THE UNITED STATES.

THE acceptance of the work among the negroes in this country lay somewhat beyond the scope intended by St. Joseph's Society of Mill Hill, which was that of propagating the Gospel among the unevangelized races beyond Europe. However, the work had been undertaken, and it continued. The following extract from the *Catholic Mirror* of April 22, 1893, gives us an insight into the establishment of the colleges in Baltimore for the negro missions:

"Up to 1887 aspirants for the negro missions were all obliged to repair to Mill Hill, London, where the Josephite Fathers had their house of studies. To cross and recross the Atlantic seemed a round-about way of reaching our colored population. Hence, in 1887, by the joint action of Cardinal Gibbons when abroad in the interests of the Knights of Labor, and the present Cardinal Vaughan, Superior of the Missionaries, it was resolved upon to open a seminary at Baltimore, and the Rev. J. R. Slattery was put in charge of the new departure. By the kindness of the Sulpician Fathers in charge of St. Mary's Seminary, permission was granted to the students of the proposed seminary to attend their course of lectures. Because of this advantage the old Western Maryland Hotel, Pennsylvania avenue and St. Mary's street, was purchased, fitted up, and opened in September, 1888, with four seminarians. The following year the Epiphany Apostolic College, at Highland Park, was thrown open for the thirty-five young men who came to it in order to master the studies in Latin and other collegiate branches, preparatory to entering St. Joseph's Seminary. Since then both of these institutions have steadily prospered; at present the Epiphany College has fifty pupils, besides it has sent eleven graduates to St. Joseph's Seminary, which in its turn is so crowded that it became necessary this winter to arrange for a new building, which is now being erected."¹

In 1892 some of the Fathers of St. Joseph's Society in this country separated from the parent society in England and established an independent organization. This was done with the approbation of Cardinal Vaughan. The same issue of the *Mirror* gives us an account of this step in the following words:

"As far back as 1879, Cardinal Vaughan, then Bishop of Salford, proposed it in writing to the Rev. J. R. Slattery, then head of his missions among the negroes. In 1884 he urged it again on Father Slattery,

¹ The building has been completed, and it is now occupied by the students.

while the latter was on a visit to England. In 1889, at the Centennial of the American Hierarchy, Cardinal Vaughan, in a public letter to the bishops then assembled in Baltimore, but addressed to Cardinal Gibbons, insisted on the same step.

"Finally, in March, 1891, Father Slattery drafted a memorial, with the knowledge of Cardinal Gibbons, which he sent to Cardinal Vaughan, praying that the proposals so often made by the latter should be carried into effect, and that the American society be constituted an independent organization. In January, 1892, Cardinal Vaughan wrote officially to every priest on the negro mission, granting Father Slattery's request under certain conditions, and leaving every priest free either to enter the new society, or join the clergy of any diocese, or continue allied to England.

"Cardinal Gibbons appointed Father Slattery the head of the new society, and he with his confreres met in the Epiphany College last July, passed a week in retreat, and drafted a body of rules for their government. They are the same as they had lived under heretofore, no change being made, not even the name of the society, save that of designating the centre of authority in Baltimore instead of Mill Hill, London. Only last month Cardinal Gibbons received the final papers from the Cardinal of Westminster, who wrote direct from Rome. The evolution of the negro missions has been healthy. On all sides from the start it has been felt that Americans could look after the negroes. Providence has put our mission field at our very doors, and there is every hope that we shall be faithful to our trust.

"At present St. Joseph's Society numbers: At St. Joseph's Seminary, Rev. J. R. Slattery and fifteen seminarians; at the Epiphany College, the Rev. D. Manley,¹ Rev. C. R. Uncles and Rev. A. J. St. Laurent, with fifty collegians; the Rev. J. A. De Ruyter, of Wilmington, Del., and Rev. L. Welbers, of St. Peter Claver's, Baltimore, Md.

"St. Joseph's Society, which has so much to do with the evangelization of the American colored people, is composed of clergy and laity. Its clergy are secular priests ordained in the same way as the diocesan clergy, *ad titulum missionis*. The priests of St. Joseph are essentially missionaries; hence they take the title of their ordination from the missions, and, like all sons of the Propaganda, must look to the missions for support.

"I say, then, go in the name of God, and, with the permission and blessing of the bishops, collect all that is necessary for your purpose in men and means. The candidates whom you will educate in the new house will be brought up under the rule and discipline of St. Joseph's

¹ Father Manley has since departed this life.

Society, and thus they will be held together and strengthened to persevere in the definite missionary work for which you will train them. But let it be always felt and understood that our duty is to work under the bishops, and that we have no other interest or object than to further their views in the evangelization of the races to whom our rule permits us to be sent."

"These are the words of the Bishop of Salford on the foundation of St. Joseph's Seminary."

"In the United States St. Joseph's Society has two institutions in which aspirants are prepared for the Negro missions. The first is the Epiphany Apostolic College, Highland Park, Baltimore. Into this college boys and young men are received for their college course, getting a good classical and scientific education. It is called apostolic to express its purpose of fostering the missionary spirit among its students. The characteristic traits of a missionary are love of the truth, as it is the universal heritage of all mankind; in other words, a mental grasp of the Church's breadth. In his eye the Church overrides mountains, rivers, and oceans, brings together and unifies all people and tribes and families, and makes the human race one. Possessed of truth himself, the apostle longs to impart it to others; wistfully his eye gazes on those other sheep not as yet of the fold; and longingly does he stretch out his arms towards them and lift up his voice to call them. And these traits must be fostered. They are implanted in the soul by the Holy Ghost, but they have a growth, need careful cultivation and direction, which the Epiphany Apostolic College will labor to impart. It is best, too, to take boys fresh from school and train them from a comparatively early age to their holy vocation. In Epiphany Apostolic College they are so trained and influenced from the beginning of their classical course onward, to the end that they may be ever drinking in the apostolic spirit and continually studying the methods peculiarly adapted to their vocation. The conditions for admission are:

- 1st. A decided inclination for the colored missions.
- 2d. Recommendation from a priest.
- 3d. A sound preparatory course in a good school.
- 4th. Good health, and not less than fifteen years of age.
- 5th. Love of study and discipline, together with a docile and cheerful disposition.

6th. Besides supplying their own clothing and books, students are expected to pay as much as possible towards the expenses of tuition. The annual pension is fixed at \$150, which will be modified as circumstances demand.

"The corps of professors is every way competent to give the young men a first-rate education.

"At present there are thirty-six students, four of whom are colored, at the Epiphany. The building is large enough to provide accommodation for a hundred, a number which should ere long be found within its walls. All these students are in preparation for St. Joseph's Society.

"St. Joseph's Seminary is the other institution mentioned. It provides the aspirants for the negro missions with their course of divinity. Its students attend the lectures in philosophy, theology, natural sciences, liturgy, canon law, and Sacred Scriptures at St. Mary's Seminary, Baltimore, receiving together with the diocesan clergy the superior training imparted by the Sulpician Fathers, who are specially devoted to the training of priests. At St. Mary's our young men are thrown in contact with the future pastors and bishops of a great part of the land. Friendships will be formed which are sure to tend, in one way or other, to the evangelization of the negroes, and spread of the missionary spirit.

"The rules of admissions to St. Joseph's Seminary are: 1st, Students on entering become postulants for membership in St. Joseph's Society, as members of which they intend to devote their lives to the salvation of the negroes. 2d, Previous profession in any religious order or congregation, or dismissal from any missionary society, prevents admission. 3d, They must be fit to enter upon the study of philosophy, at least, and be able to follow the lectures at St. Mary's Seminary. 4th, Every postulant, if able, shall pay an entrance fee, and also provide himself with clothing, books, and stationery until he becomes a full member of the Society.

"St. Joseph's Society is also composed of laity. All persons contributing prayers and an annual alms, or giving substantial aid for the education of the missionaries, or for their work upon the mission, are affiliated members of St. Joseph's Society, and participate in all its merits and good works."¹

¹ From data furnished by Father Slattery.

THE MISSION HELPERS.

ALTHOUGH the members of this community take the three temporary vows of religion, as it is, nevertheless, closely connected with St. Joseph's Society in this country, we give it a place in this portion of our work. It was founded in Baltimore in 1888, by Rev. J. R. Slattery, aided by Mrs. Hartwell, the first member of the congregation. For two years this lady remained alone before she was joined by her first companion. At present, after five years, the community numbers fifteen members and possesses two houses. Besides the three vows of religion which are annual, the Sisters take a fourth, that of devoting themselves to the salvation of the colored race. The following letter of one of the Sisters, published in the *Colored Harvest* of October, 1892, will give us an insight into the work of the society:

“MY DEAR ANNIE: In compliance with your request for an outline of our labors among the negro race in Baltimore, I send the following memoranda of a week's work, which includes most of our duties as Mission Helpers. May it prove interesting to you, as well as all others who are thinking of engaging in this apostolic work.

“We have no day schools, for teaching and missionary work can hardly go on hand in hand. Several rooms at our Guild are, however, set apart for a night school, to which servants come and learn the three R's. These exercises commence at 4 P. M. and last until 7.30. The girls come two, three, or four nights a week, as they can manage to leave their work. About two hundred attend this school, whose ages range from fourteen to sixty years. Indeed, we had one grandmother beyond that age, who in one winter managed to learn to read quite nicely, coming three nights a week, and carrying her books in a bag, in school-girl fashion, far more simply than her grandchildren would do. To quote one of her favorite sayings: “It uset' mos' drive me 'stracted 'fore f'edom b'oke out, an' a'ter de wa' wuz ober to look at my p'ayer book an' couldn' read one wud.” She is now very happy in being able to read.

“There is also at the Guild a sewing-school, the attendance of which averages two hundred children, who assemble at 4 P. M. for three hours' work. Many of the children go to day school, which shows no lack of industry on their part to so cheerfully give up play and recre-

ation in order to master the art of using deftly the needle. The first sewing lesson consists in threading a needle, tying a knot, and the like. Afterwards the lessons are graded, basting, running back, stitching, hemming, felling, gathering, darning, patching, etc., following in due order, the course terminating with button-holes. Hand sewing is thus the preface to the machine work, which, child-like, they would prefer to have first. The term from September to June usually finishes the first course. At Christmas the children have a treat and receive prizes for attendance, improvement, deportment, and catechism. They are taught Christian doctrine every day, learn how to say the Rosary, to follow the stations, and they like the May devotions in our little chapel. Most of them, let me say, are Protestants. When our numbers increase, with God's blessing, we shall teach these girls how to make their own clothes, and as soon as our means allows of it, we shall open a cooking-school, as several of us understand the culinary art.

"In visiting their houses, however, we get a practical knowledge of their needs from their surroundings and home life. Being a simple and hospitable people, we are generally welcomed with a bright smile, and a look of genuine pleasure lights up the dusky features of mother and children as they recognize the Sisters. Nor have we ever met with aught save the deepest respect even from the lowest and most degraded. When the Sisters enter a house the mother leaves her work and seems to instinctively understand that the good Lord has sent a servant of His household, whose duty it is to instruct her in spiritual matters, and listen to and sympathize with her in her own sorrows. Meanwhile a child is dispatched to collect the balance of the family, and every child or "head," to use the common name for a negro child, is presented to the visitor. More generally, however, we find the hearthstone desolate by the absence of the mother, who is obliged to go out to work to supply the little ones with bread. And here it is that the wretchedness of their situation fully stares us in the face. How to solve the problem of their slovenly and unthrifty habits? A mother goes out to work in the early morning, leaving five, six, and even more children to manage as best they can their own dressing, washing, and housework, the oldest scarcely able to take care of itself and the others. Hence, the children may be seen on the doorsteps and alleys, half-dressed, strangers to a wash, whose food is uncooked and whose dishes remain all day on the table. When the mother comes home at night she is too utterly exhausted after her day's hard labor to attempt to teach her children the duties of the household. Those children, as they grow up, retain such early impressions of untidiness, and will consequently fail in the qualities essential to make a home happy.

"Our principal work among them, however, is to train them for good servants, dressmakers, and kindred employments. This we can effectually do only by getting the children under the Guild's influence while yet very young, before their home surroundings unchangeably warp their character. Thus it will come to pass that their first impressions will be of cleanliness and neatness.

"To turn now to a fresh phase of our work. On Sunday mornings four of the Sisters go to the almshouse, Bay View. Their arrival is welcomed with pleasure by the young and old negroes, who sit on the window-sill watching for them. We have had a few converts among them, while others are being instructed for baptism. We visit every ward, speaking to all, regardless of denomination, saying a few words of sympathy to one, encouraging another, instructing a third, and so on. From two to three hours are thus spent. Sunday afternoon four Sisters, having arrived at the jail, begin their work of instructing the negro women prisoners, who average from forty to sixty. They commence with the "Our Father" and "Hail Mary," and then sing a few hymns, in which all join heartily, for the negroes, you know, are beautiful song birds. They seem to be specially pleased at seeing our solitary colored Sister presiding at the organ. Singing over, Catechism class follows, when their interest is fully aroused. In their zeal to learn the prayers and study the lesson, the hardness of the criminal face disappears and is replaced by a happy, hopeful expression. This lesson is taught to all together, after which the Sisters talk to everyone individually, going from bench to bench, exhorting and encouraging them. The exercises close with prayers and hymns, and their desire of prolonging the Sisters' time with them is evidence of their interest. We hope that by kindness and with God's blessing we shall be able to charm many of these unfortunate women from their life of sin and crime. In the morning another band visits the Penitentiary, where also some of the inmates are under instruction. Of course, the devotional exercises are the same as at the jail.

"In St. Martin's parish a sewing-school on Saturday, and a Sunday-school for the negro children of that parish is another work. The attendance at the latter is less than that at the former, because only Catholic children are there, while in the sewing-school we have children of all denominations; but as Catechism is taught here also, there are good hopes that at some future time it will be the means of bringing some of them, if not all, into the Church.

"A band of us is set apart to visit the homes and instruct the parents in household duties, where deemed necessary. All of the work mentioned thus far is done in the city. Besides, we have also a sewing-

school in Waverly. The colored school there is taught by a lay-teacher, but one day in every week two Sisters teach the children sewing, knitting, etc. All the eight hospitals in the city that receive negro patients are also visited by the Sisters. I am sorry to say, however, that there are some hospitals that will not receive them. Moreover, every fortnight, alternately with a priest of the Colored Mission, we visit the State Reformatory for Colored Girls at Melvale. Begging you and all kind friends and enquirers to pray for us and our perseverance, and trusting that the Queen of the Rosary and our great Father, St. Joseph, will raise up many helpers,

Believe me, your affectionate sister,

FANNIE, (*Sister —*),

Mission Helper.

St. Joseph's Guild, 416 West Biddle street, Baltimore, Md."



SUPPLEMENT.

A GLANCE AT BENEDICTINE ENGLAND BEFORE THE SUPPRESSION.

IT is an undisputed fact that St. Gregory the Great, zealous for the conversion of the Anglo-Saxons, sent from Rome St. Augustin, the Prior of his monastery of St. Andrew, in company with several religious. It is probable that St. Augustin and his companions were Benedictines. After the conversion of Ethelbert, king of Kent, St. Augustin went over to France, where he received the episcopal consecration from the hands of Virgil, Bishop of Arles. On his return to England, he established the episcopal See of Canterbury, and in 602 he built a church dedicated to our Saviour, and a monastery under the invocation of Saints Peter and Paul. Another monastery he built near his cathedral. The fact that the monks of the latter were of the Order of St. Benedict does not conclusively prove that originally their monastery was under the rule of the holy Patriarch, for several convents in Europe which, in course of time, became Benedictine, had at first professed another rule. The monks in Canterbury served the cathedral instead of canons until the reign of Henry VIII. This was the case with various other English cathedrals, such as those of York, Rochester, Winchester, Durham, Lindisfarne, Ely, Coventry, Dorchester, Salisbury, and Wilton. After the death of St. Augustin, in 607, the Monastery of SS. Peter and Paul at Canterbury received his name. The Abbey of Westminster was founded in 605 by one of his disciples, Saint Melitus, Bishop of London. It is probable that the Abbey of Glastonbury antedates the advent of St. Augustin. It is believed that it was inhabited by solitaries, who lived as those of Egypt, until they adopted the rule of St. Benedict. Ina, king of the West Saxons, rebuilt it in the year 725, and it became one of the most renowned Benedictine houses. The abbot and religious of this monastery enjoyed the privilege, granted to them in 971 by King Edgar, of releasing any criminal whom they chanced to meet on the way to execution.

Several monasteries had been founded in England by Irishmen who held tenaciously to their practice of celebrating Easter at a time different from that customary at Rome. This became the cause of great disputes in the Anglo-Saxon Church, so much so that the Irish



CANTERBURY CATHEDRAL (INTERIOR), ENGLAND.

sometimes separated from the monasteries where the Roman custom prevailed, and in which, sooner or later, the Benedictine rule was adopted. This was especially the case in the Abbeys of Lindisfarne and Rippon.

In the eighth century was founded the Abbey of Saint Albans by Offa, king of the Mercians. The abbot was honored by the title of first abbot of England, and eleven monasteries depended on this abbey. In the same century England was harassed by the Danes; the Abbey of Lindisfarne was pillaged, and many of the monks were put to death; that of Yarrow followed, and hardly a single monastery escaped their fury. After the conversion of these barbarians, peace was restored under the pious King Alfred, who built, among others, a monastery at Wilton. The Abbey of Glastonbury was repaired by St. Dunstan. We learn from the life of this saint, as well as from other sources, that in those times an ecclesiastical title was required for the ordination of monks as well as of other ecclesiastics. Moreover, monks were not then, as at a later period, considered civilly dead, but they were allowed to inherit. Saint Dunstan, having become Archbishop of Canterbury, urged King Edgar to labor at the re-establishment of monastic discipline which had suffered greatly from the incursions of the Danes. Monks were brought for this purpose from the monasteries of Saint-Benoit-sur-Loire in France, and St. Peter of Ghent in Flanders, and regulations were drawn up by St. Dunstan, which were observed in England until Lanfranc became Archbishop of Canterbury, in 1070. The latter, who was from the Abbey of Bec in Normandy, introduced statutes conformable to the usages of the most celebrated abbeys of the Benedictine order. In those days it was still customary to receive children into the monasteries.

In 1215, the Council of Lateran decreed that in each province general chapters should be held. On this occasion the English Benedictines were divided into the two provinces of Canterbury and York, and they began to hold chapters every three years. About a century later these two provinces were again united, and the entire body held a chapter in 1338 at Northampton. This state of affairs continued until the schism under Henry VIII. At the time of the suppression, the English Benedictines possessed forty abbeys, fourteen priories, and at least seven cathedrals. Twenty-four abbots and the Prior of Coventry had seats in Parliament. Besides the great body of English Benedictines, who were generally known as Black Monks, there were others following the rule of St. Benedict, subject to foreign congregations, such as those of Cluny and Tyron, and those dependant on the French abbeys of St. Denis, Marmoutier, Bec, and others.

MONASTERIES IN SPAIN.

THE Iberian Peninsula is in many respects intensely interesting. The geologist, botanist, and zoölogist find there inexhaustible sources of research. The lover of art will discover in it immense treasures, while there is hardly a more fertile field for the antiquarian. Above all, it is the paradise of the ecclesiastical historian. Spain has throughout the history of the Church acted an important part in the events that have left impressions upon the memory of mankind. During the course of this work, we have seen how frequently mention has been made of it. Few countries indeed have been richer in religious and in monasteries. Travel with us, reader, over this beautiful country and you will be persuaded of the truth of these words.

Enter from the North. One of the first religious houses to which your attention will be drawn is that of the Jesuits at Loyola. It encloses within it the *Santa Casa*, where St. Ignatius was born. The convent was founded in 1681 by Maria Ana of Austria, wife of Philip IV. The church is an imitation of the Pantheon at Rome, and it contains a rich collection of marble. Above the altar is a life-size silver statue of St. Ignatius. In this place, where their saintly founder first beheld the light, the Spanish Jesuits have their scholasticate. Here the last general congregation of the order was held, in which Father Martin was elected General.

Drive from Loyola to Zumarraga station, take the train bound for Madrid, alight at Bribiesca, whence a drive of seventeen miles will take you to the Benedictine convent of San Salvador. At Burgos you will find the Carthusian monastery and that of the Discalced Carmelite nuns, of which we have spoken elsewhere. Here, too, is a monastery of Discalced Carmelite Friars, another of Augustinian, and one of Trinitarian nuns. Perhaps the most interesting convent near Burgos is that of Las Huelgas, belonging to the Cistercian order. It was founded in 1187 by Alfonso VIII., at the wish of his queen Eleanora, daughter of Henry II. of England. In the royal chapel are the tombs of Alfonso VII., Alfonso VIII., Queen Leonora, Henry I., and other royal personages. In this chapel St. Ferdinand, Alfonso XI., and Edward I. of England were knighted. All the nuns of the convent are members of the nobility. The Abbess was formerly a princess palatine.

Several persons of royal blood took the veil in this convent, among whom were Berenguela, daughter of St. Ferdinand, and Maria of Aragon, aunt to Charles V.

Five miles from Burgos is the monastery of San Pedro de Cardeña, founded for the Benedictines early in the Middle Ages. The Cid was buried here, but his remains now lie in the town-hall of Burgos.

Travelling South, you will reach Valladolid, once the capital of Spain. Here, besides the Dominican convent, you will find that of the Discalced Carmelite nuns, founded by St. Teresa. Here, too, is the Scotch college which once belonged to the Jesuits, and where the Ven. Luis de Puente died. These Fathers conduct, at present, another very vast college in the same city. At Medina del Campo you will find interesting reminiscences of St. Teresa, and St. John of the Cross. But, above all, Avila will rivet your attention. The city has not as many convents as it possessed in the days of St. Teresa but there are still a number within its walls or in the vicinity. Of Avila we have elsewhere spoken, as well as of the Escorial, which lies further South, on the line to Madrid. Last named city, the capital of Spain, is comparatively modern. Like other large Catholic cities, it contains a number of religious houses, though of inferior interest to the historian. One of the most interesting is that of the *Descalzas Reales*, founded in 1559 by Juana, daughter of Charles V. The Abbess of this convent ranks as a grandee of Spain. There is also a new institution founded by the present queen-regent for the Ladies of the Assumption from Paris. Her Majesty frequently visits it in company of her little son, Alfonso XIII.

At Segovia, there are convents of Poor Clares and Discalced Carmelites, besides others that have been suppressed. Here, too, is the Dominican convent of Santa Cruz, founded by Ferdinand and Isabella, which is now a poor-house and foundling asylum. Near the city is the *Parral*, a once wealthy Jeronymite convent, now occupied by Franciscan nuns. It was founded in 1494 by Juan, Marquis de Villena, no doubt in expiation of his duel, fought on the site, and in which he killed three antagonists.

The old Benedictine monastery at Najera, northeast of Burgos, was once one of the burial places of royalty, for 35 bodies of the royal families lie here. The court of Navarra resided in this town, which is now insignificant, having a population of only 2,600, and here St. Ferdinand was crowned. The suppressed and despoiled Benedictine abbey of San Millan was once so splendid that it was called the *Escorial de Rioja*.

Omitting mention of many convents and monasteries dispersed throughout the northern and eastern portion of the Peninsula, we di-

rect our attention to the venerable and most interesting city of Toledo. Among the religious houses here you will, no doubt, visit the convent of Santo Domingo el Real, which belongs to the Dominican nuns. To be permitted to visit the convent of the nuns of Santiago, you need an order from the ecclesiastical authorities. The religious belonging to the order of Knighthood of St. James, are all noble ladies. They wear the white robes and red cross of the order. In this city is also the convent of San Juan de la Penitencia, founded for the Franciscan order by Cardinal Ximenez in 1511.

Travelling towards the South, we reach the town of Almagro, fifteen miles East of Ciudad Real, where a convent of the Order of Calatrava will attract our attention. As we have seen in the course of our work, the knights of the Order of Calatrava ceased to be strictly religious when they obtained permission to marry, but the female branch of the order consists of religious in the true sense. There is also a church of Calatrava in Madrid, to which, we believe, that a convent of nuns of the order is still attached.

Travel with us towards the South, and halt for a while at Cordova. This intensely interesting city of strongly Moorish type was, during a portion of the Middle Ages, the centre of Arab learning, hence we need not look within its walls for monasteries and convents of very ancient date. The city itself goes back to the time of the Carthaginians, by whom it was called the gem of the South, and, indeed, for one coming from dreary Madrid and the still more dreary plains of La Mancha, Cordova, with its mild, almost tropical climate, its olive plantations and orange groves, is like a little paradise. It remained in possession of the Moors from the time of the conquest in the eighth century, until the thirteenth, when it was captured from them by St. Ferdinand, king of Castile, and the third of his name. From the year 1235, Cordova became a Christian city, its magnificent mosque, the finest specimen of Moorish architecture in Europe, was converted into a church, and the religious life began to flourish within it, but the revolutions of modern times have mostly desecrated its monasteries or converted them into schools, hospitals, and other institutions. The convent of La Trinidad, for instance, is now occupied by a corps of government horse-tamers, who break in the wild horses of the Sierra for the Spanish cavalry.

One of the most interesting spots for the student of monasticism are the Hermitages of Val Paraiso, situated at a distance of about two leagues from the city. A permission to visit them must be obtained at the bishop's palace. The Brothers, about fifteen in number, belong to the order of St. Paul the First Hermit, of whom we treated among the Mendicant orders. They wear a brown habit.

Travelling South from Cordova we reach Seville, another Moorish city, and one of the most important in Spain. It also dates from the time of the Phœnicians. It was captured by Julius Cæsar in the year 45 B. C., and he gave to it the title of Little Rome. It was the capital of the Goths until the sixth century, when Leovigild removed his court to Toledo. It has been rendered illustrious by the life of the learned and holy Archbishop, St. Isidore of Seville. After the Moorish conquest it remained in possession of the Mohammedans until the year 1248, when it was captured by St. Ferdinand, who died in this city on May 31, 1252. It remained the capital of Spain until Charles V. removed the court to Valladolid. It was in this city that Cardinal Wiseman was born in No. 11, Calle Fabiola, on August 2, 1802.

Here, too, as elsewhere in Spain, you will find convents and monasteries that were taken from their rightful owners by the government, for instance the Dominican convent, where are now the offices of the civil administration.

The convent of San Clemente el Real was founded by Alfonso the Wise, and close by is the convent of Calatrava. The noble old Carthusian monastery, outside of Seville, founded in 1400 by Don Gonzalo de Mena, Archbishop of the city and a monk of the order, is now a porcelain manufactory.

The city of Granada was the last stronghold of the Moors, and it fell into the hands of Ferdinand and Isabella in 1492. Before the year 1836, Granada possessed nineteen convents of monks and friars. These were all suppressed, but there are still within it seventeen convents of nuns.

The Dominican convent is now a military school. There is, also, a suppressed Carthusian monastery.

In the extreme South, some miles from Medina Sidonia, is the Convento del Cuervo, erected during the reign of Charles V. as a place of penance for monks who had been guilty of heinous crimes. It contains several dungeons.

Near the town of Huelva, on the confluence of the rivers Odiel and Tinto, stands the old convent of Santa Maria de La Rabida, which once harbored Columbus, and which is now again in the possession of the Franciscan Friars. We were present at La Rabida on the day when this venerable sanctuary was restored to them by her Majesty, Maria Christina, the present queen-regent of Spain, in person.

Turn towards the West, and cast a glance at the Asturias, Leon and Galicia, which form the most ancient portion of the Spanish monarchy. In the ancient town of Sahagun, at present with a population of 2,600 inhabitants, was founded by Alonso III. a Benedictine abbey in the year 905. He destined it to be the burial-place of himself and his wives.

Many of the early kings of Spain retired to this abbey, among whom mention is made of Bermudo I. in 791, Alonso IV. in 931, Ramiro II. in 950, and Sancho of Leon in 1067. The abbey was plundered by the French invaders in 1810, and after their departure, the church was nearly burnt down by the Spaniards themselves.

At Leon you may see the old convent of the Knights of St. James, which is now devoted to other purposes. There, too, is the convent of St. Isidore, called the Real Casa. It was the burial-place of the early kings of Castile and Leon. The church was desecrated by the French in the early part of the present century; and the Panteon, or royal burial-place, was torn to pieces by the soldiery. A few miles from Leon your attention will be attracted by the ruins of Lancia, an old monastery built about the tenth century, by monks who had been expelled from Cordova by the Moors.

At Oviedo there is a building, now a hospital, and once a Franciscan convent, which is said to have been founded by St. Francis himself. One of the earliest monasteries in Spain is that of Santiago de Peñalva in the neighborhood of Villafranca. The church dates from the tenth century, and it was built originally in pure Moorish style, it being coeval with the great mosque of Cordova. There were numerous Benedictine abbeys in this, the Gothic portion of the Peninsula.

Twelve miles East of the town of El Ferrol, in the secluded valley of Caaveiro, lie the picturesque ruins of an ancient monastery. The place is difficult of access; wild mountain-paths and a steep descent will bring you to the valley where the ivy-mantled ruins of by-gone ages rest. The massive walls, embattled turrets and numerous subterranean dungeons seem to indicate that the building was originally constructed for one of the military orders, at a later date, passing into the hands of other religious. In the gloomly cells beneath, if they were dungeons, the prisoner was unable to stand upright or even lie at length upon the damp floor.¹

Turning towards the East, travelling for instance from Portugal to Madrid, you will, no doubt, stop at Salamanca. This venerable university city, of which the glory has greatly waned, is still interesting to the student of matters appertaining to monasticism. One of the finest churches in the city is that of the Augustinas Recoletas, a convent founded in 1626 by Manuel de Zuñiga, count of Monterey. It is supposed that the magnificent collection of works of art, made by the founder while he was viceroy of Naples, is still to be found within the enclosure of the convent, which, of course, is inaccessible to the public.

¹ Handbook for travellers in Spain—Richard Ford.—8th. Ed.

The Dominican convent of San Esteban, still inhabited by religious of that order, is intimately connected with the Discovery of America. Here lived Friar Diego de Deza, afterwards Archbishop of Seville. He, together with the other Dominican Fathers, espoused the cause of Columbus, who was lodged in this convent between the years 1484 and 1486, although the Doctors of the University had pronounced against him.

Besides the convent of Bernardine nuns, and that of Espiritu Santo, destined for noble ladies, there is, also at Salamanca, a convent of Discalced Carmelite nuns, founded by St. Teresa herself in the year 1570.

Perhaps the most interesting monastic remains in Estremadura are those of the Jeronymite monastery of Yuste. Situated at a distance of 28 miles from Plasencia, this venerable relic nestles amidst woods, about half way up the Sierra de Vera. It was founded in 1404, on a spot where fourteen Gothic bishops had been put to death by the Moors. In 1554, the Emperor Charles V. sent hither his son Philip, while the latter was on his way to England to marry Queen Mary, to inspect the place which he had selected as a retreat in his old age. After his abdication at Brussels, he arrived here in February, 1557, and, the following year, 1558, he died on September 21st. His life had been one of great activity and excitement. Grandson of Ferdinand and Isabella, by their daughter Joanna, Charles, then sixteen years of age, succeeded his father, Philip I., as king of Spain in 1516. Two years later, the imperial throne being left vacant by the death of his paternal grandfather, the Emperor Maximilian, the votes of the electors were cast upon him, and he became emperor. He had hardly been raised to the imperial throne, when a war broke out between himself and Francis I., king of France. Shortly after, the Protestant Reformation, inaugurated by Martin Luther, came to disturb the peace of the empire. From this period on, his life may be said to have been spent in turmoil. No wonder that, wearied with the cares of royalty, he finally abdicated and sought to prepare himself for death in peaceful retirement.

Near the entrance to the monastery stands the walnut tree under which Charles V. was wont to sit, while his mind, no doubt, frequently reverted to the warlike scenes midst which his life had been spent. To-day the convent of Yuste is in ruins. Behind it trickles the streamlet Yuste, whence it has taken its name. In a vault below the church is preserved the chestnut coffin in which the mortal remains of the emperor reposed, until, in 1574, they were removed to the Escorial. A door to the right of the altar gives entrance to the room occupied by the monarch, and in the one where he expired there is a window through which, from his sick-bed, he could follow the celebrant of the Mass.

The pillared gallery is connected with a raised archway, by which the emperor descended into the garden. Here the sundial, erected for him by Juanelo Turriano, and the stone-step by which he mounted his horse, still stand. An inscription here records the spot where he was seated on August 31st, 1558, when he felt the first approach of death.

A traveller who had visited the monastery of Yuste before the spoliation writes thus:

“Never again will it be the lot of traveller to be welcomed, like ourselves, by the real and fit masters, the cowed friars, to whom news and a stranger from the real living world was a godsend. The day was passed in sketching and sauntering about the ruined buildings and gardens with the good-natured garrulous brotherhood. At nightfall supper was laid for the monks at a long board, but the *Prior* and *Procurador* had a small table set apart in an alcove, where I sat an honored guest. As the windows were thrown open, to admit the cool thyme-scented breeze, the eye in the clear evening swept over the boundless valley, the nightingales sang sweetly in the neglected orange garden, and the bright stars, reflected in the ink-black tank below, twinkled like diamonds. How often had Charles looked out on a stilly eve on this self-same unchanged scene, where he alone was now wanting! When supper was done, I shook hands all round with my kind hosts, and went to bed, in the very chamber where the Emperor slept his last sleep. All was soon silent, and the spirit of the mighty dead ruled again in his last home; but no Charles disturbed the deep slumber of a weary, insignificant traveller; long ere daybreak next morning I was awakened by a pale monk, and summoned to the early Mass, which the Prior in his forethought had ordered. The chapel was imperfectly lighted: the small congregation consisted of the monk, my sunburnt muleteer, and a stray beggar, who, like myself, had been sheltered in the convent. When the service was concluded, all bowed a farewell to the altar on which the dying glance of Charles had been fixed, and departed in peace; the morning was grey and the mountain-air keen; nor was it until the sun had risen high that its cheerful beams dispelled the cowl and relaid the ghost of Charles in the dim pages of history.”

The convent of Yuste and the surrounding estate belong at present to the Marquis de Mirabel.

We have seen in the course of this work, that in the twelfth century was founded the military order of Alcantara. The ruins of their granite-built old convent of St. Benedict, still exist in the town of that name in Estremadura. The church contains the tombs of many of the knights, while the remains of others repose in the cloisters.

The richest and most venerated monastery in Spain was that of the

Jeronymite religious at Guadalupe, the fame of whose miraculous image has gone over the world. It is said to have been carved by St. Luke, and to have been given to St. Leander by St. Gregory the Great. An old proverb alluding to the wealth of the monks of this convent sounded thus :

*" Quien es conde, y desea ser duque,
Metase fraile en Guadalupe."*

" Whosoever is count, and wishes to be duke,
Must become friar in Guadalupe."

The walls are castellated, as a defence against the Moors was necessary. Like so many other sacred places in Spain, the Sanctuary of Guadalupe has been the victim of enormous spoliation.

If, crossing the Peninsula, we travel eastward we shall reach Valencia. Here we shall find the Dominican convent in which St. Vincent Ferrer received the habit. It is now enclosed within the barracks of the citadel.

About thirty miles from Tarragona exists the famous Cistercian monastery of Poblet, built about the year 1149. It was the burial-place of the Arragonese kings. The monks were driven away after the death of Ferdinand VII., in the early part of the present century. It must have been of great wealth and magnificence in its palmy days, but much of this has been destroyed. It appears that, at a certain period, none but scions of the highest aristocracy were admitted among its members, and the abbot exercised a feudal jurisdiction over the peasantry within the domains of the monastery. The abbot's palace is still seen to the right of the church. The sovereign had royal quarters within this abbey.

Of the famous sanctuary of Montserrat and its Benedictine abbey, as well as of the grotto of St. Ignatius de Loyola at Manresa, we have elsewhere spoken. Now, reader, we close our brief monastic tour through the Spanish portion of the Iberian Peninsula.

THE ROYAL MONASTERY OF LAS HUEL GAS.

ONE of the most extraordinary convents in the world, as well on account of the enormous privileges it enjoyed as of its peculiar history, is that of the Cistercian Nuns of Burgos, known as *Las Huelgas*. It occupies the site of an ancient palace of the kings of Castile, which served as a pleasure-resort, whence its name, *Las Huelgas* (the pleasure ground), is derived. In 1180, the kingdom of Castile was ruled by Alonso VIII. His spouse was Eleonora, daughter of Henry II. of England. In compliance with her desires, as well as those of his daughters, Doña Berenguela and Doña Urraca, the king founded this abbey in 1180 or 1187, according to Hélyot. Its first members came from the Cistercian abbey of Tulebras, and the first abbess was Doña Misol de Aragon, whose tomb still exists in the abbey. Among the first religious was Sancha de Aragon, who became third abbess, and who is, also, buried in the monastery. She was a daughter of the king of Aragon. Constancia, daughter of Alonso VIII. of Castile, having taken the veil in the abbey, became immediate successor of Misol as abbess. The king, her father, richly endowed the monastery, and desired that it should be pre-eminent by its privileges. In 1188, the king sent the Bishop of Sigüenza to the General Chapter of Cîteaux to request permission for the abbesses of Castile and Leon to hold a General Chapter of their own. This was granted, and, in 1189, the chapter was convened in the abbey of *Las Huelgas*. There were present the bishops of Burgos, Placencia, and Sigüenza, with the abbots of the monasteries of Valbuena, Hitero, Buena-Val, Sandoval, and three others, together with the abbot of Echel-Dieu, in France, who had been deputed by the abbot of Cîteaux to preside over the Chapter. There were seven abbesses of the kingdoms of Castile and Leon, namely, those of Perales, Turrecremata, San Andrea de Arroyo, Carrizo, Gradefes, Canas, and Fuentalmesí. The abbesses of Saint Columba and Tulebras refused to be present; the former for reasons unknown, the latter, because she considered it unjust that her abbey should be subject to that of *Las Huelgas*, which was a filiation of her own.

At the chapter, which opened on April 7, the abbesses of Perales and Gradefes showed themselves averse to being subject to the monastery of *Las Huelgas*, they being, also, filiations of Tulebras. How-

ever, the authority of the king intervened, and the abbess of Tulebras was forced to consent that the two Superiors in question should be present at the Chapter of Las Huelgas. The next year, there was another Chapter in the same abbey, the abbess of Saint Columba being present, and it was decreed that henceforth they should assemble every year on November 11th, that the abbess of Las Huelgas should be acknowledged as mother, and stand in the same capacity to the other abbesses as the abbot of Citeaux stood to the abbots of the order, that the abbess of Las Huelgas should visit the other monasteries, and that four abbesses should visit Las Huelgas in the same manner as the abbots of La Ferté, Pontigni, Clairvaux, and Morimond were the visitors of Citeaux. Each abbess, coming to the General Chapter, was allowed to bring with her six servants, male and female, and five horses. When these scenes were transpiring in Spain, the great St. Bernard was only thirty-six years in his grave, and the Order of Citeaux not yet a century old.

At that period, and until the Council of Trent, there was no enclosure observed in these abbeys, and, consequently, the voyages of the abbesses from one monastery to the other might take place, but the Council of Trent, by its rule of enclosure, put an end to them, and the General Chapters ceased, though the abbess of Las Huelgas reserved to herself the right of visiting the abbeys, by means of commissaries.

Gradually the privileges of the abbess of Las Huelgas grew to such an extent, that she exercised both temporal and spiritual jurisdiction over fifty-one villages and twelve monasteries, with right of trial in civil and criminal cases. She nominated the Alcalde of Huelgas and, it seems, Burgos had no jurisdiction within that district. In so far as the spiritual was concerned, she promoted to parishes and chaplaincies, approved and granted titles for celebrating Mass, the exercise of the sacrament of penance, preaching and the care of souls; she also admitted to the reception of the habit and profession, and even gave dimissorial letters for ordination. In fact, the abbess of Las Huelgas was almost a bishop on a small scale. The second abbess, the Infanta Constancia, must have considered herself something akin to a priest or bishop. At least she seemed to believe that she had the same power as the abbots, and that she was allowed the use of all their privileges, even those inherent in the priesthood, for, in 1210, she began to give her blessing to the novices, to explain the Gospel, to preach from the pulpit,—and who would believe it?—to hear the confessions of her Sisters. All this took place with the tacit consent of the king. The Superiors of the order, afraid to resist the authority of

the sovereign, complained to Pope Innocent III., who, in 1210, commissioned the bishops of Burgos and Palencia, and the abbot of Morimond, to put an end to these abuses.

The third abbess, Sancha of Aragon, obtained new privileges for the abbey from St. Ferdinand, king of Castile. Elvira, the fifth abbess fixed the number of the choir-sisters at one hundred, and that of the young ladies who were educated at the monastery, at forty. This same abbess, refusing in 1260, to submit to the canonical visitation of Guy III., abbot of Citeaux, was excommunicated by the General Chapter of the order. The abbesses of this monastery were first perpetual, but, in course of time, their office became triennial.

The present church dates from the year 1279, when it was completed by Alfonso X., but, within the enclosure, there are a few remnants, portions, no doubt, of the original buildings of the abbey or, perhaps, of the still older palace, in Romano-Byzantine style. The nave is used exclusively by the nuns, and an iron grating separates it from the crossing. Male visitors are allowed to enter the transepts. This royal edifice was the burial-place of some of the early kings of Spain, and here are the tombs of Alfonso VII., Alfonso VIII., Queen Leonora, Alfonso X., whose body is at Seville; Enrique I., and a number of princes and princesses and other royal personages. In this church was crowned Alfonso XI. in 1331, Don Pedro I., Don Enrique II. in 1366, and Don Juan I. and his queen, Doña Leonora, in 1379. Here, too, many years before, were celebrated the espousals of the prince, Don Fernando de la Cerda with the princess, Doña Blanca in 1269. An august gathering was present, consisting of the kings of Castile and Aragon, the latter being James I., the sovereign of Granada, which was then in possession of the Moors; the princes of France, England, Aragon, and Castile, heirs to the thrones of their respective kingdoms; the three Infantes, sons of St. Ferdinand, king of Castile, with his brother, Don Sancho, brother of the queen and archbishop of Toledo, the Marquis of Monferrat, the Count of Deu, brother of the king of Jerusalem, the Empress of Constantinople, the Ambassador of the German Empire, and a number of other distinguished persons. A more select gathering can hardly be imagined.

It, was, also, in this church that were knighted various kings of Castile, among whom were St. Ferdinand and Alfonso XI. The same dignity was here conferred in 1254, upon Edward I. of England by Alfonso the Wise.

All these glories have long since passed, and nothing remains of all the greatness save a few tombs, covering a handful of dust, but the old abbey, with its cloistered inmates, attracts to-day the attention of

travellers as the train whirls past the ancient city, reminding one of centuries and events, both glorious and inglorious, that lie buried in the grave of a distant past.



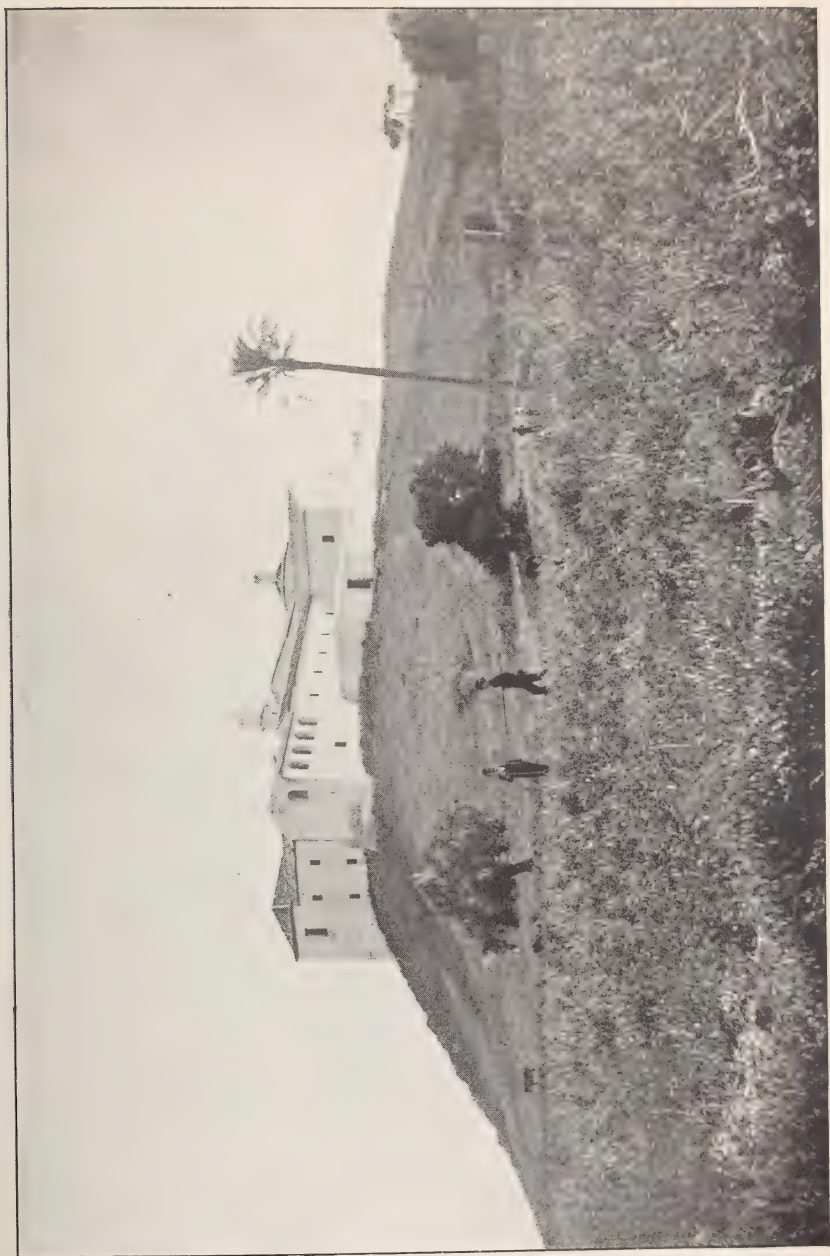
COLUMBUS AND LA RABIDA.¹

NOT the least interesting among the many works appertaining to the history of the Discoverer of America, which, in this quater-centennial year, vie with each other in point of merit, is the book bearing the title given above. Written in the beautiful and sweetly-flowing language of Castile, it is, like many other fruits of the Spanish pen, but little known to the English world at large.

In his preface, the author, Fray José Coll, tells us that the task of writing the book had been imposed upon him by the General of his order, and that the work is nothing more than a simple exposition of the part taken by the Franciscans in the great work of the discovery of America, together with an account of the first members of the order who labored in the New World.

It is just, he says, that the brethren of Juan Perez and Antonio Marchena, who took such an active part in the work of Columbus, should co-operate in rescuing their names from oblivion. It is the duty of members of the same order to proclaim the glories of Columbus, who himself was a Franciscan tertiary, and to pay a tribute to La Rabida—a name intimately associated with the history of the discovery of America. The author regrets the scarcity of authentic documents calculated to throw light upon the days spent by the immortal Genoese at the convent of that name, in the company of the sons of St. Francis who inhabited that peaceful abode of virtue. The little convent of La Rabida is situated in the province of Huelva, at the western extremity of Andalusia, at a distance of half a league from the ancient city of Palos, whence the daring navigator with whose memory the present year is redolent, set sail to cross the *Mare Tenebrosum*, the dark ocean, in quest of a passage to the Indies. Leaving Palos, the traveller passes over an almost level but woody country, across which the fresh breezes from the Atlantic are unceasingly wafted. Whoever has read the life of Columbus and the description of the convent as it was when, as a weary traveller, he first knocked at its hospitable

¹ *Colon y La Rabida*; con un estudio Acerca de Los Franciscanos en el Nuevo Mundo, por el M. R. P. Fr. José Coll, Definidor General de la Orden de San Francisco. Madrid, 1891.—This article, by the author of the present work, appeared in the *Catholic World* of August, 1892.



CONVENT OF LA RABIDA, SPAIN.

gates, is doomed to disappointment. The luxuriant vegetation which once surrounded it and covered its very walls, the tropical plants, the palm trees and orange trees which added their fragrance to the loveliness of the landscape, have entirely disappeared; and in their stead naught is to be seen save a few vines, and here and there a bush or solitary tree.

One object, however, meets your gaze which cannot fail to interest the lover of Columbian relics, and which carries the mind back through a space of four hundred years to the memorable day which became the turning point in the history of Columbus. It is the large iron cross, raised on a stone pedestal, at the foot of which, as tradition asserts, the great Christopher, with his little Diego—worn, hungry, and heartsore—sat down to rest. It was one of those moments in which the soul, even of a hero, seems to sink into the abyss of despondency. Years of untiring labor had seemingly ended in failure; the hopes of an ardent heart, raised to the highest pitch of enthusiasm in Portugal, had been dashed to pieces against the rock of disappointment, and the future, like the mysterious Atlantic that washed the shores at his feet, must have seemed to Columbus a blank. All was dark; but it was the darkness that precedes the dawn. Within those walls, at a distance of but fifty yards, the star of hope was shining, and its first rays fell upon Columbus when he met Fray Juan Perez, the guardian of the convent.

If to-day, dear reader, you enter within those same walls, you will find that the convent consists of two cloisters, the first of which opens upon a court entirely covered with flowers, containing four cells, and the entrance to the church and sacristy. In the story above there are four other rooms which served as an infirmary to the ancient community. In the second cloister a large apartment called the hall of the *De Profundis*, the spacious and well-lighted refectory, and several cells attract your attention. Ascending by a double staircase to the upper story, your interest increases, for it was here that the Discoverer of America spent many of his days, meditated, prayed, and laid his plans for the future. Here you behold, among ten or eleven Franciscan cells, the one occupied by Columbus himself, and that of his friend, Fray Perez. It was in this identical room of Columbus that Fray José Coll, of the Order of St. Francis, penned a portion of the work now lying before us—certainly a fitting spot in which to derive inspiration for a work on the great mariner.¹ Here, as the author remarks, were held those conferences, whence proceeded the rays which, crossing the ocean,

¹ When we were at La Rabida, we were assured, and if our memory fails not, by the architect Velasquez himself, that the room occupied by Columbus is not known with certainty.

illuminated half of the globe, thus far covered by impenetrable darkness.¹

The persons who met here were Columbus himself, Fray Juan Perez, the physician Garcia Hernandez, and probably Fray Antonio Marchena, and the mariner, Martin Alonzo Pinzon. Here the imagination beholds Columbus expounding his system, according to which the shortest way to India lay towards the West, while his companions listened to him with rapt attention.

If you ascend to the observatory where Fray Marchena is said to have pursued his astronomical studies, your eye will wander over well-nigh the entire province of Huelva. Towards the East a vast horizon will arise before you, and in the West your vision will stretch to the borders of Portugal, while the blue waters of the Atlantic to the South will melt into the skies.²

For the history of La Rabida we are indebted to a monastic chronicle, composed, in 1714, by religious of the Order of St. Francis. The first temple on the spot, it states, was built during the reign of the Roman Emperor, Trajan, in the beginning of the second century, to the memory of Proserpine, a deceased daughter of that monarch,³ divine honors having been decreed to her. Hardly had this worship been inaugurated when numberless calamities, especially the frightful malady of hydrophobia, befell the inhabitants of the neighborhood, so that Proserpine, who had at first borne the title of Goddess of Candles, received that of Goddess of Madness. Hence was probably derived the name of La Rabida.

A Christian sanctuary was erected on the spot at the close of the third or in the beginning of the fourth century, and an ancient statue of the Blessed Virgin which had been venerated on Mount Sion was presented to it by St. Macarius, Bishop of Jerusalem. The title under which the Mother of God had thus far been honored in this image had been that of Our Lady of Remedies, but it was now changed to that of Our Lady of La Rabida. This veneration of the Blessed Virgin at La Rabida was continued until A.D. 719, when, to shield the statue from the fury of the Mussulmans, the faithful cast it into the sea, not far from the coast. After this, the Mahometans took possession of the sanctuary of Mary, and placed the symbols of their worship upon its altar. These were, however, cast off by an invisible hand as often as they were re-

¹ The conferences were probably held in the large community room which is now known as the room of Columbus.

² The only observatory we found was the roof of the building, though there is a species of cupola above the church.

³ Not to be confounded with the Goddess Proserpine of Grecian and Roman mythology. We must here remark that the historical value of the manuscript in question is not beyond the pale of doubt.

placed, but the Mussulmans attributed this to the humility of their prophet.

The manuscript before mentioned states that, at the beginning of the thirteenth century, the sanctuary of La Rabida came into possession of the Knights Templar. These did not, however, remain there long, for, in 1221, it passed into the hands of the Franciscans.

According to an oral tradition, the place was visited by St. Francis himself on the occasion of his journey through Spain and Portugal; but, says our author, this statement appears doubtful, as no mention is made of it by the historians of the order.

When the Franciscan Order became divided into the two branches of Observantines and Coventuals, the sanctuary of La Rabida remained in possession of the latter until the year 1445, when by order of Eugenius IV., it went over to the Observantines. While the convent was subject to the Coventuals it became greatly enriched by the munificence of the faithful who flocked thither to honor the Blessed Virgin.

On December 8th, 1472, twenty years before the discovery of America, and twelve before the visit of Columbus to La Rabida, the ancient miraculous statue which had been cast into the sea more than seven hundred years before was, according to tradition, providentially recovered by some fishermen of the coast, and restored to the veneration of the faithful.

It is at present kept, the greater part of the time, in the Church of St. George at Palos, and sometimes venerated on one of the altars of La Rabida.

Tradition asserts that Christopher Columbus prayed before this image. And how could it have been otherwise? Could this man, whose heart was filled with such sentiments of piety, have spent any length of time in the sanctuary of Mary without pouring out the desire of his soul at the feet of her who is called "Star of the Sea?" Does it not seem providential that the statue was recovered at this particular epoch, as though the Blessed Virgin wished that the discovery of the New World should be effected under the auspices of the Queen of Heaven, as it was under those of an earthly queen, Isabella of Castile? This much is certain, that, on August 3d, 1492, the officers and crew of the three caravels, the Santa Maria, the Pinta, and the Niña, went in procession to La Rabida to implore the assistance of Heaven and place themselves under the protection of our Lady of Miracles, the title by which the Blessed Virgin was there invoked. On the same day Columbus made his confession to Fray Perez and received the Bread of Angels, his example being followed by the men under his command.

Columbus first arrived at La Rabida, on his return from Portugal,

as, in 1515, the physician Garcia Hernandez testified, in the case instituted against Diego Columbus. This overthrows the authority of those authors who would deny the visit paid, in 1484, to the Franciscan convent by the illustrious cosmographer.

This testimony of Hernandez is confirmed by Ferdinand Columbus, who relates that his father, returning from Portugal in 1484, left his son Diego at La Rabida, whence he himself went to Cordova, where the court then resided. The same thing is asserted by Antonio de Herrera, and confirmed by Bartolomé de Las Casas and the licentiate Villalobos. In two chapters, the author proves against Navarrete that Columbus visited La Rabida in 1484, and adds that he went there on three other occasions, namely, in 1491, in 1492, before starting on his perilous voyage, and, in 1493, on his return from the New World. The incidents of the first arrival of Columbus with his son Diego at the quiet abode of the friars have been so frequently related by his biographers that we need not dwell upon them here.

Treating of the chronological sequence of the events connected with the sojourn of Columbus in Spain, our author admits that historians find herein their greatest difficulty. Nevertheless, he endeavors to bring order out of chaos. He accepts as a certainty that the flight from Portugal took place either at the end of 1484 or in the beginning of 1485, and cites in his favor Las Casas, Prescott, and Rodriguez Pinilla. In 1485, according to Las Casas, in 1486, as other authors assert, Columbus arrived in Cordova. This latter date is the most probable one. But where was he from 1484 to 1486? The answer is given in a letter written to Cardinal Pedro Gonzalez de Mendoza by Don Luis de la Cerda, Duke of Medina Celi, who positively asserts that Columbus, coming from Portugal, had spent much time, amounting to two years, in his house. He thus arrived at La Rabida in 1484, thence went to Seville in quest of the Duke de Medina Sidonia, and spent the remainder of the time with the Duke of Medina Celi, until January 1486, when he arrived at Cordova. In the winter of 1486-87 he made a journey to Salamanca. In 1488 we find him again at Seville; in the following year he took part in the campaign of Baza, and in 1490 he was probably once more with the Duke of Medina Celi. In 1491 he directed his steps to La Rabida, where he met his friend, Father Perez, and whence he proceeded to Granada. On May 12, 1492, having made satisfactory arrangements at the court of Isabella, he left Granada and proceeded once more to La Rabida to await the time of his departure from Spain for the voyage that has rendered his name immortal.

Biographers of the great man to whom we owe the discovery of America, frequently speak of Fray Juan Perez de Marchena, his friend

and protector. Not the least of the services rendered to history by the work now under our consideration lies in the fact that its author, Fray José Coll, endeavors to prove that, under this name, two distinct individuals have been confounded. Garcia Hernandez, in the document already cited, says that there lived at La Rabida a friar named Juan Perez, confessor of Queen Isabella. The same name is given to the guardian of the convent by Ferdinand Columbus in the life of his father. Bartolomé de Las Casas and Oviedo also call the friar simply by the name of Perez.

The former author tells us also that a friar named Antonio de Marchena was the one who aided Columbus by persuading the queen to undertake the expedition, and Columbus himself, writing to the sovereign, says that no one, beside God, had ever helped him except Fray Antonio de Marchena. In a letter of the Catholic sovereigns to Columbus, Fray Antonio de Marchena is recommended to him as a suitable companion on his voyage, he being a good astronomer. That which is of still greater significance is that a document in the general archives of the Indies in Seville makes a distinction between a friar, an astronomer in the convent of La Rabida, and another friar who is called Juan.

All who were acquainted with Father Perez, as Ferdinand Columbus, Garcia Hernandez, Las Casas, and others, speak of him simply as Fray Juan Perez. Lopez de Gómar, who wrote his *Historia General de Las Indias* in 1552, was the first to confound the two names and apply them to the same person, and his example has been imitated by many who came after him.¹

Although our author seems to have made a profound study of the history of these two men, whose names are so closely linked to the discovery of the New World, and has ransacked various archives in quest of information, he confesses that a mist of obscurity envelops them, and that he is able to tell us little concerning their lives. According to him it was Antonio de Marchena, not Juan Perez, who was the distinguished astronomer of La Rabida, versed in the natural sciences. Fray Perez was the one who offered the hospitality of the monastery to Columbus, and who was confessor to Queen Isabella.

Fray Perez appears to have belonged to a noble family, and to have entered at an early age the service of his sovereigns, which he exchanged for that of his heavenly King by becoming a member of the Order of St. Francis. His merit was such that Queen Isabella chose him for

¹ We think that the sifting of the arguments of Fray Coll would prove an interesting occupation for lovers of Columbian history. In this paper we merely present the opinions of the author of *Colon y La Rabida*.

her confessor, an office he held for some time, until, tired of the distractions of the court, he obtained permission to return to the solitude of La Rabida, where he was soon elected guardian.

Fray Marchena is said to have been born in the town of Marchena, of the province of Seville, but Father Coll tells us that he took personally the trouble to thoroughly search the archives of the town, without finding any mention of him. This, however, he adds, does not prove that he was not born there, for he must have come into the world about the year 1430, while the documents found at Marchena go no farther back than 1535. We know, says the author, that Fray Marchena was a wise, virtuous, and highly modest religious, who constantly, and in the most active manner, coöperated with Columbus, with whom, according to the testimony of Queen Isabella, he was always in accord, and a man eminent for his knowledge of the natural sciences.

Fray Perez, on the other hand, was a man who possessed a profound knowledge of the human heart, and who was gifted with a spirit of incomparable zeal for the propagation of the religion of Christ, together with an ardent patriotism. He understood thoroughly the plan of Columbus, entered into his views, and used all his influence to induce Isabella to accept the offer made to her by the intrepid mariner. He wrote to the queen on the subject, from whom he received an answer in fourteen days, inviting him to a personal interview. Columbus tired of long waiting, was about leaving Spain to turn towards France; there was no time to be lost. That very night Fray Perez sprang into the saddle, and without companion or guide, riding off to scenes of fire and war, arrived at Santa Fé, the camp-city before Granada, saw the queen, and did not return to his convent until he had obtained her promise to enter into negotiations with Columbus, who soon after repaired to Granada, which had just capitulated. The result is known to history, and American civilization serves to-day as a constant reminder of the long and solitary ride of Fray Perez from La Rabida to Santa Fé.

The author cites a fragment of a letter of Fray Perez which, he says (probably by some oversight), was addressed to Isabella, but which the text shows could have been written to no one but Columbus. It sounds thus:

“Our Lord God has heard the supplications of His servant; the wise and virtuous Isabella, touched by the grace of Heaven, received kindly the words of this poor little man. All has turned out well; far from rejecting our project she immediately accepted it, and now summons you to the court to propose to you the means which you deem most adapted to put into execution the designs of Providence. My

heart is swimming in a sea of consolation, and my spirit exults with joy in the Lord. Leave as soon as you can, for the queen awaits you, and I do much more than she. Recommend me to the prayers of my dear sons and of your little Diego. May the grace of God be with you, and, may our Lady of La Rabida accompany you."

This letter, says the author, which he believes to be authentic, ought to be written in letters of gold on plates of silver, for on it depended the success of the greatest event that the history of humanity registers. Without Juan Perez and Antonio de Marchena, he adds, it is doubtful whether Spain would have had the glory of discovering the New World; for these two men were the first, and most decided protectors of Columbus.

Having read the preceding pages, the reader will naturally inquire: What is the condition to-day of the convent of La Rabida, and of the city of Palos? As regards the latter, when Columbus first visited it, it contained 1,900 inhabitants; to-day this population has dwindled down to about 500. The harbor of Palos has entirely disappeared, as though the earth had opened and swallowed it, and the road which led to La Rabida has been neglected and it is now deserted.

The convent was abandoned at the period when religious were driven away from their monasteries in Spain, and the church, the archives, the library, and the entire building, to the very trees that surrounded the edifice, were exposed to the wanton recklessness of a mob which left ruin, wreck, and desolation behind it. In 1846, a royal decree set aside the old convent to be used as an asylum for disabled sailors of the Spanish navy, but this has never been carried into effect. Soon afterwards the number of visitors to La Rabida greatly increased, and loud murmurings began to be heard on account of the state of decadence into which the venerable relic of a glorious past had fallen. The attention of the government was attracted, and the consequence was that an order emanated from the throne, on August 5, 1851, decreeing the destruction of the most ruined portion of the building, and the erection of a monument on the spot. This decree, too, remained a dead-letter. Three years later the place was visited by the Duke de Montpensier and his mother, Queen Amelia, who, touched by the sight of the venerable ruins, began a subscription for the restoration of the building. The principal portion being restored, it was solemnly opened in the presence of the Dukes de Montpensier and de Nemours, and with a religious ceremony in the church.

On February 23, 1856, the convent of La Rabida was, by royal decree, declared a national monument. Among the many persons who have since visited it were King Alfonso XII., who arrived there on March

2, 1882, and the Infantas Isabella and Paz, who came on the 27th of the same month.

Our author asks: What shall the future of this venerable monument be? The reply is an appeal to the justice and sense of equity of the Spanish people for a restitution of the convent to its former and legitimate owners, the sons of St. Francis.¹

It may be of interest to our readers to know that one of the illustrious families which aided Columbus still exists. Martin Alonzo Pinzon, the senior partner of the Pinzon Brothers, ship-builders at Palos in the days of Columbus, commanded one of the three caravels which sailed in search of land in the West, namely the Pinta, and died the year after the discovery of America. He had his residence in the *Calle de la Ribera* at Palos. This family afterwards left that city and removed to Moguer, where they still abide, the present chief representative being Señor Don Luis Hernandez Pinzon, admiral of the navy.²

We may also rejoice in the fact that the name of Colon is still borne by the descendants of the man to whom America owes so much. The present Duke de Veragua is a lineal descendant of Christopher Columbus. He will be the centre of attraction at the coming celebration.³

For several years Spain has been preparing for the four-hundredth commemoration of the discovery of America, and, of course, one of the principal objects of its solicitude are the spots rendered illustrious by the events of 1492, La Rabida and Palos. Señor Don Canovas del Castillo, president of the International Congress of Americanists, has distinguished himself by his energy in pushing forward the work. In the beginning of last year, Don Santos Isaasa, minister of the interior; Don Mariano Catalina, general director of public works; the Marquis de Aguilar, minister of agriculture; Señor Sanz, chief of the superintendence of harbors, and Señor Velasquez, architect, proceeded to the Province of Huelva to make arrangements for the complete restoration of the convent of La Rabida, in which the International Congress of Americanists will meet on October 7. A monument will also be erected on a convenient site to perpetuate the memory of Columbus.

One of the acts by which the Spanish government will celebrate the quatercentennial will be the holding of an Historico-American Exhibition in the city of Madrid, in which the state of pre-Columbian civilization

¹ The appeal has been graciously received, for on October 12, 1892, the Franciscans were once more placed in possession of their old home.

² He has since died, as I was told while in Spain, where I met one of the descendants of the Pinzons.

³ He was not. At Huelva during the great festivities, he was conspicuous by his absence, I know not why.

in the New World, and that which followed its discovery, up to the middle of the eighteenth century, will be set forth. The attention of our country has been called to the fact, and it has thus far generously responded, especially through its National Museum at Washington. Committees have been formed in the various consulates of the United States, under the direction of Señor Don A. G. del Campillo, general delegate for this country. Several men distinguished in American history and archæology have accepted the nomination. Right Rev. Bishop Keane, and two Catholic priests, Rev. Thomas Hughes, of Washington, D. C., and the writer, were also appointed members of local committees. We doubt not that all our clergymen will take an interest in the exhibition, as it promises to contribute greatly to the intelligent study of American history.

We end this article with the words of our author: "May Heaven enlighten the minds of our rulers, that the memory of Columbus, together with that of his inseparable friends and protectors, Perez and Marchena, may remain from henceforward more indelibly sculptured on marble and bronze, and still more on the hearts of their fellow-citizens. And God grant that the Spanish people and all the nations across the sea who have been civilized by the Cross may emulate the wishes of those three, and always show themselves their worthy descendants, great heroes disposed to sacrifice all for their God, their country, and their religion."



THE FIRST FRANCISCANS IN THE NEW WORLD.¹

SINCE centuries various disputes have, at times, existed between religious orders as to their relative merits in one or other respect. Thus the Carmelites, the Augustinian Friars, the Croisiers, and others, have fought strenuously in defence of their real or supposed antiquity, while others assumed the offensive. In regard to the question: Who was the first priest to tread upon the shores of the New World? Father Alphonsus Ramon, of the Order of Mercy, maintains that it was a religious of his order. Father Coll, on the other hand, of the Order of St. Francis, attacks this opinion with bitter irony, and assures us that the overwhelming weight of authority is in favor of the Friars-Minor.

It has generally been taught and believed that the guardian of the convent of La Rabida, when Columbus arrived at its hospitable gate, was named Fray Juan Perez de Marchena. The first one thus to name him was Lopez de Gómara, who wrote his *Historia General de las Indias* in 1552. A recent critical investigation by Fr. Coll, however, tends to prove that Father Perez and Father Marchena were two distinct individuals, the former bearing the name of Juan Perez, the latter that of Antonio de Marchena.²

The question whether the first expedition of Columbus to America was accompanied by a priest, and if so, who that priest was, is open to discussion, and, it appears, nothing can with certainty be determined concerning it. It is remarkable that not one of the contemporary historians who speak of the voyage of Columbus, makes mention of a priest accompanying the expedition, and the Admiral himself observes a complete silence on the subject. However, this is only a negative argument, against which we find a positive one resulting from circumstances, for it cannot be supposed that such a hazardous expedition, undertaken by a man of the staunch faith of Columbus, principally for the salvation of souls and under the auspices of the Catholic sovereigns, Ferdinand and Isabella, would have been left without spiritual succor. The chroniclers of the Franciscan order generally maintain that their religious were the first missionaries to say Mass in the New World, and that Father Perez or Father Marchena was among these first mission-

¹ Colon y La Rabida.—Fr. José Coll.

² See the preceding article.

aries, but as their testimonies are far from being clear, and as they fail to distinguish between Perez and Marchena, they afford only a certain degree of probability.

Sifting the testimonies of the Franciscans themselves, we find the following: first, Father Antonio Deza, in his *General Chronicle of the Order of our Father, St. Francis*, writes, that Father Juan Perez de Marchena and a companion, probably, accompanied Columbus on his first voyage. From the context it appears that he means the one whom Father Coll designates as Father Perez, as distinguished from Father Marchena. He adds that the little hut in which Father Perez said Mass, on their arrival in America, was the first church of the Indies.

Another Franciscan author, Father Juan del Olmo, in his *Scraphic Tree*, expresses himself in nearly the same manner. Father Gonzaga, also a Franciscan, speaks thus of the discovery of Hispaniola: "A few days after Columbus had taken possession of the island, our religious who had come over with a happy and prosperous voyage,¹ among whom was a certain Fr. Juan Perez, the same who with so many entreaties had persuaded Columbus not to desist from the enterprise of the discovery, began the foundation of that province of Santa Cruz; and Father Juan Perez, who, as has been said, was the first to enter this island, arranged an Oratory of branches, in which he said the first Mass and deposited the Blessed Sacrament, and this was therefore the first church of all the West Indies."

Father Luke Wadding in his *Annals* asserts that Fr. Juan Perez de Marchena accompanied Columbus on his second voyage, together with other Franciscans. He adds that the hut in which he said Mass was the first church in the West Indies. It would follow from this that no priest had accompanied Columbus on his first voyage.

Father Torrubia, another Franciscan chronicler, also asserts that Father Juan Perez de Marchena was the first to say Mass in Hispaniola. He says that a provincial, Father Villanueva, told him that, according to the provincial archives, Father Juan Perez de Marchena was the founder of the province of Santa Cruz in the West Indies, and that he had come over with Columbus in 1492. On the other hand a Franciscan Martyrology says that Perez came over in 1493, thus in the second voyage.

Turning to the testimony of others who were not Franciscans, we hear Fr. Juan Melendez, a Dominican, asserting that the first priests who crossed the Atlantic with Columbus were Franciscans, that Father

¹ The Latin word *secunda* used by Fr. Gonzaga may mean *prosperous*, or it may mean *second*. It has been translated in the first sense by Fr. Coll. In the other sense it would indicate that Fr. Perez came to America, not in the first, but in the second voyage.

Perez de Marchena was among them, that they came over in the first voyage, and that the first Mass was said on the island of Guanahani. Father Mamachi, also of the Order of St. Dominic, is equally of the opinion that Franciscans accompanied Columbus in 1492. The Jesuit Father, Jerome Plati, is one of those who maintain that the Franciscans were the first missionaries in the New World. Father James Masenius, of the same society, also says that Franciscans accompanied Columbus in 1492. An important witness is Juan Diez de la Calle, son-in-law of Juan Fernández de Madrigal, secretary of King Ferdinand the Catholic. He himself was employed at the secretariate of the Indies. He writes thus: "The first one to build a church and say Mass there (at Natividad in Hispaniola) was Fr. Juan Perez, of the Order of St. Francis, Guardian of La Rabida."

The Franciscan province of Santa Cruz in the West Indies was erected in 1505 by a general chapter of the order, held in France. The progress the Franciscans made in those distant regions was such, and their increases so great, that King Ferdinand made a law in 1506, according to which henceforward Franciscan Convents in the Indies were to be at least five leagues apart.



THE AUGUSTINIANS IN AMERICA IN THE SIXTEENTH CENTURY.¹

IT is certain that the Augustinians were among the early missionaries who, together with the Franciscans and the Dominicans, labored on the missionary field in the colonies of Spain in the New World. Grijalva, in his chronicle of the Order of Saint Augustin in New Spain, says that in Mexico they performed the duties of hospitallers, building hospitals together with their convents, and curing the bodies of the poor Indians, as well as their souls. Moreover they taught the Indians the art of agriculture and the exercise of various mechanical trades.

One of the Augustinians who distinguished themselves by their zeal in this then so remote portion of the Lord's vineyard, was Father Nicolas de Witte, a noble Fleming, related to the Emperor Charles V. He entered the monastery at Burgos on the very day which had been set aside for his wedding with a young lady of high degree. He afterwards went to the New World, where he devoted himself with the greatest zeal to the salvation of souls.

Another Augustinian, Father Alfonso de Veracruz, was one of the principal founders of the University of Mexico. He was a man of vast erudition, versed not only in theology, sacred scripture, and canon law, but, also, in the natural sciences, and an expert in the most arduous diplomatic relations. Before entering the Augustinian Order, he had been professor at the University of Salamanca. His name of Alfonso de Veracruz he received from the fact of his having been invested with the Augustinian habit in the city of that name. This good man became an ardent defender of the conquered tribes. In his day the Indians were looked upon as of very inferior intellectual capacity, but he was the first to see in them sufficient understanding for receiving all the sacraments, and, against the general contrary opinion, he decided to administer to them the Holy Eucharist. He labored hard to free them from the onerous duty of paying tithes, and for this he had to suffer much on the side of those who were of a contrary opin-

¹ From an article in No. 4 of *El Centenario*, Madrid, 1892, by Fr. Francisco Blanco Garcia, O. S. A.

ion, and who forwarded complaints against him to the Emperor. Notwithstanding this opposition, his reputation increased to such an extent, that, when the Bishop of Michoacan, Don Vasco de Quiroga, was obliged to leave for Europe, to assist at the Council of Trent, he appointed Father Veracruz administrator of his diocese, while the Provincial of the Augustinians made him his Vicar. On the establishment of the University of Mexico he became professor of scholastic theology. Four times he was elected Superior of the order in that country, and three times he was nominated bishop of as many dioceses, a dignity which he declined to accept.

At that period there existed a dispute among the bishops and the regular clergy in Mexico, as to whether the latter should exercise the care of souls in the parochial ministry. Father Alfonso was sent to Spain in the interest of this matter, and he worked so well with Philip II., that a Bull was obtained from the Holy See, authorizing the religious to exercise the parochial ministry, notwithstanding decrees of the Council of Trent.

In the midst of his other labors, Father Alfonso found time to compose several works which show the depth and breadth of his intellect. In order to promote a love of study among the members of his order, he established the college of St. Paul, in which a select number were to be educated, and he enriched it with a large library, besides various mechanical, astronomical, and nautical instruments, and scientific curiosities of various kinds.

Father Veracruz was, for his day, what at present we would call a man of strongly advanced opinions. He seems to have greatly freed himself from the shackles of traditional methods. The Spanish Inquisition was then in full vigor. Fr. Luis de Leon, a poet and theologian, had been cited before it on account of certain scientific propositions of his which were deemed scandalous by persons of, perhaps, narrow judgment. When Father Veracruz heard of these propositions, he exclaimed: "If they burn him, they ought to burn me, for I believe as he says." Those must have been hard times, indeed, when a man ran a risk of being persecuted for his opinions, no matter how innocent. Such are the extremes into which humanity is liable to fall.

About this epoch, there was living an Augustinian, by name Andrew de Urdaneta. He had been a sea-captain, and he was considered an experienced navigator, but he had renounced the bustle of a seafaring life and scenes of war, in order to enter the cloister. When Philip II. determined to colonize those islands of the Pacific which have since been named after him, strange to say, he cast his eyes upon a humble Augustinian to be the leader of the expedition, after three attempts at

colonization had previously been made in vain. The orders of his Superiors caused Urdaneta to accept the charge which the king had imposed upon him, and, at the head of five vessels, he sailed from Navidad on November 21, 1564, for the Western Isles. Michael Lopez de Legazpi was the immediate chief of the expedition, but he allowed himself to be entirely guided by the Augustinian, and, entering into his spirit, he resolved never to make use of violence, except in the most absolute necessity.

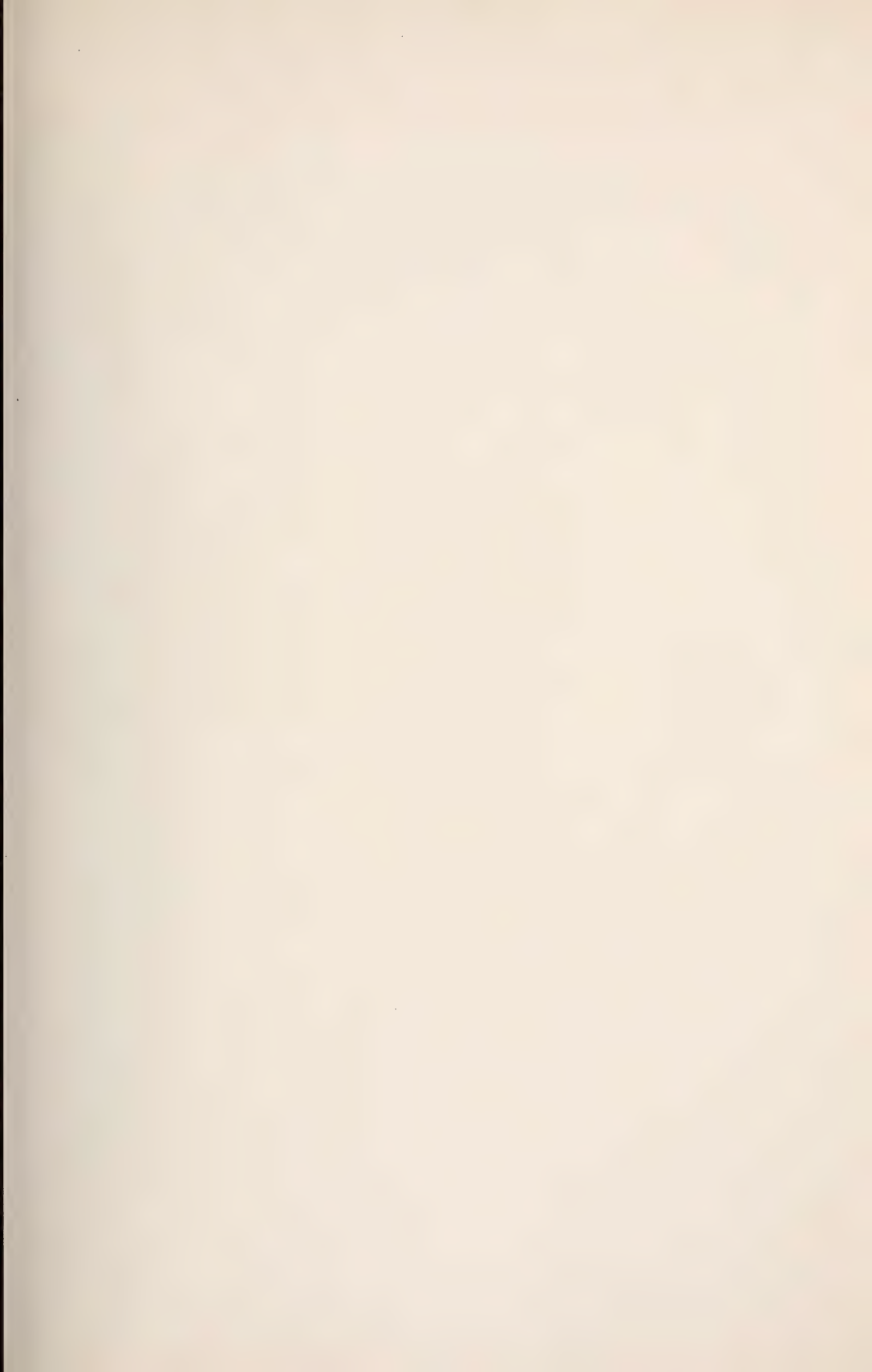
On their first landing at the Philippine Islands, they conciliated the Indians and gained their confidence, but, through the intrigues of the Portuguese of the Moluccas, this peaceable condition was of short duration, and the natives broke out into open hostilities. This caused Father Urdaneta to return to Spain to lay before the eyes of the king the great obstacles which impeded the success of the expedition. He sailed across the almost unexplored Pacific to Mexico, and from thence to Spain. On this occasion he made a map, which for many years served as the only guide for sailors on the Pacific.

Legazpi continued his work of colonization, and by dint of patience and gentleness he finally succeeded, and gained the affection of the Indians. The missionaries penetrated as far as China, where horrible persecutions awaited them.

At the time of the conquest of Peru by Pizarro, when the thirst for gold and cruelty, bent upon extermination of the unfortunate Incas, seemed to have absorbed every other interest, twelve Augustinian missionaries, fortified by letters patent of Charles V., endeavored to inaugurate an era of peace, but their attempts aborted. The Augustinian Friars, working in the midst of a corrupt and licentious people, became brilliant examples of every virtue. They penetrated into the woods, and crossed the mountains, seeking the poor savages whom they had come to evangelize, while, in the cities, they endeavored by word and example to recall to a sense of duty the perverse Spaniards. When they departed to the various provinces assigned to them, the Augustinians received orders to accept from the Indians neither gold, silver, nor any other metal, but only vegetables, thus giving the Indians to understand that the religious sought not their wealth, like the other Spaniards, but only their souls. From the officers of the king they were permitted to receive only that which was absolutely necessary. No one was allowed to take servants from among the neophytes, and every morning and evening they were to give instructions in Christian Doctrine. All these missionaries had gone to Peru of their free choice, and some, like Fathers Balthasar de Melgarejo, Antonio Baeza, and Juan de Vivero, were of illustrious lineage, and they had renounced

large fortunes in order to devote themselves to a missionary life. The latter converted the Inca, Sarai Tupac, and he was largely instrumental in forming the laws of Peru. As a reward for his services he was named Bishop of Cartagena and, afterwards, of Chuquisaca, but God called the saintly religious to a better reward, one beyond the skies. More than one Augustinian died a martyr. Mention is especially made of Fathers Marcos Garcia and Diego de Ortiz. The Inca, Tupac-Amaru, who had caused the death of Father Diego de Ortiz, was himself later condemned to die. An Augustinian, Father Augustine de Coruña, Bishop of Tapayan, exerted himself to the utmost to save the unfortunate man, but in vain. However, he gained his soul for God, and the Inca received the sacrament of Baptism before exchanging time for eternity.







REV. BERNARD HAFKENSCHIED.

THE MISSION OF THE REDEMPTORISTS IN AMERICA.

IT is an indubitable fact, attested both by Philosophy and Faith, that back of all human events there is a mysterious cause whence those events ultimately proceed, and by which they are regulated. This great and first principle in the government of the world is that Divine Providence which men, unfortunately, too often fail to see, but which to a reflecting mind is traceable midst all the vicissitudes of history. Viewed in itself it can only be productive of good results, as it is identified with the Infinite Goodness, but, nevertheless, the existence of evil effects are too plainly visible around us. To understand why these exist, we must remember that Divine Providence makes use of many secondary and instrumental causes which, being finite, may fail to produce the desired results. Evil is then traceable, not to the first cause, but rather to the weakness of the instrument. In course of time, however, Divine Providence rectifies all things, and draws good from evil. When now I speak of the mission of any person or society, I mean the work allotted to them by Divine Providence, or the place they occupy as secondary causes. To discover their mission and the good or evil results which have proceeded from their work, we need only critically examine their history, which is the record of their actions.

Among the many secondary causes which Divine Providence has used in the government of the world, the religious state has been one of the most powerful. The benefits which society has derived from it are incalculable, although it has also, accidentally, been productive of evil results, which proceeded from the weakness of humanity.

During the decline of the Roman Empire, society had degenerated, and Christianity itself had lost much of its first fervor. Men of thought, considering the evils which threatened a decaying society from the dissolution of morals, the weakness of princes, and the incursions of the barbarians, fled from it as from a hotbed of corruption, and gave themselves up entirely to the practices of the spiritual life. Their number rapidly increased, and thus were laid the foundations of the monastic state. God made use of it to remind men of eternity, and the voice sounding from the wilderness recalled many to their duty.

¹ Lecture delivered by the author in St. Alphonsus' Church, New York, 1891.

In its early days, monasticism preached more by its example than by its words. When, however, the old order of things had been overthrown, and barbarism had swept civilization before it, it became necessary for the monastic life to mingle with society, and the great Benedictine Order thus saved European civilization from destruction. If we continue to follow the course of human events, we shall see that for each particular epoch God raised up religious orders, adapted to times and circumstances, each with a special mission.

In the last century, there lived in the kingdom of Naples a priest, descended from a noble family, whose heart was touched by the sight of the gross ignorance and utter abandonment in which many of the country people lived in southern Italy. He felt a higher call; he consecrated himself to the service of the most abandoned souls, he gathered around himself a band of disciples and became the founder of the Congregation of the Most Holy Redeemer. I speak of Saint Alphonsus de Liguori. In a prophetic vision he saw that his congregation was destined to spread over the world, and even to reach the shores of America. His prophecy has been verified, and to-day, more than a hundred years since his death, the Redemptorists form numerically the third religious order in the United States; the Jesuits being the first, and the Benedictines the second. It is quite natural that we ask ourselves the question: what have the Redemptorists done for America, and what are they destined to do?

As I reflect upon the history of the Congregation of the Most Holy Redeemer in this country, it seems to me that it may be divided into three periods. The first, lasting from 1832 to 1839, may be called its pioneer or unsettled epoch. The second, from 1839 to 1850, is that of its labors among the German population, while the third, from 1850 to the present day, a period of more than forty years, is that of its general development and missionary labors. A study of these three periods will show us the sphere of the activity of the Redemptorists, and allow us to form our conjectures for the future.

In the year 1832, the Catholic hierarchy had been established in the United States for nearly half a century, and the Church had gone on steadily increasing in numbers with the increase of immigration from Catholic countries, especially from Ireland, Southern Germany, and Rhenish Prussia. The population of the United States was then somewhat more than 12,866,000, of which about half a million were Catholics. The hierarchy consisted of one archbishop, ten bishops, and nearly 250 priests.

In the beginning of the century, the only religious in the United States, if we except the Sulpicians, were the Jesuits, and these were

mostly in Maryland. In the year 1832 there were in this country, besides the Jesuits, also Lazarists, Dominicans, and Augustinians.

A few years before this, Bishop Fenwick of Cincinnati had sent his Vicar-General, Rev. Frederick Rese, to Europe to obtain assistance for the American missions. Having arrived at Vienna this priest made the acquaintance of the Fathers of the Congregation of the Most Holy Redeemer, which had been brought into Austria by Blessed Clement Hoffbauer, who had himself once expressed the desire of going to America, and who died in 1820. Father Rese called upon Father Joseph Passerat, then Superior of the Redemptorists outside of Italy, a man of eminent sanctity, and requested him to send some of his Fathers to America. The man of God, having earnestly besought light in prayer, came to the conclusion that Divine Providence had ordained this mission, and he accepted it. Fathers Saenderl, Haetscher, and Tschenhens were deputed to undertake it. They arrived at New York on June 20, 1832, and said their first Mass in the Church of the Holy Cross, in Ann street, on the Feast of Corpus Christi. Having reached Cincinnati, contrary to their expectation and also to the spirit of their vocation, the Fathers were assigned to different stations far from one another, and many years elapsed before they were enabled to form a regular community.

If now we examine those years, years of constant activity, we may reasonably ask ourselves: what were the results of their labors? The author of the *Annals* of the congregation in America says that they almost labored in vain; but I prefer to see in their disagreeable situation the hand of Providence, which was marking out for them their future labors in the New World. What did the Fathers accomplish during all those years, from 1832 to 1839? They were blamed for their nomadic life; but their Superior in Europe beheld the conduct of Divine Providence in their tribulations, and foretold that they would establish their first house in America, when St. Alphonsus would be canonized, and this actually took place. Of course, it is impossible to know what might have been, nor is it always an easy task in history to connect effects with causes. Notwithstanding this, however, we may form conjectures. Suppose that the Redemptorists, from their first arrival in America, had been able to establish a foundation, they would immediately have been reduced to the rank of ordinary parish-priests, for of a mission-house such as there existed in Europe, there could then be no question. This would have been still less in accordance with the spirit of their rule, than the life which circumstances forced them to lead. Had they remained in New York, or established themselves in Cincinnati, their labors would have been circumscribed by the limits

of their parish, outside of which their influence would hardly have been felt, and God only knows how many years might have elapsed before they could have accepted another foundation. As it was, their life, though isolated, was a missionary one, and not without precedent in the Congregation of the Most Holy Redeemer. They were brought into contact with the country at large, they became known to the bishops, while they themselves were enabled to study the wants of the Catholic population in various parts of the land. And, certainly, during those years of wanderings, their labors were not fruitless, and, whether we find them laboring among the Germans of Ohio and New York, the French of Wisconsin, the Indians of Northern Michigan, or the cholera-stricken patients of Detroit, we behold them laboring according to the spirit of their vocation for the most abandoned souls. They were sowing the seed of which others were to reap the harvest. Their very wandering life became the means of their being enabled to accept three foundations nearly at the same time, while it obtained their first novice, the servant of God, John Nepomucene Neumann, afterwards Bishop of Philadelphia.

The year 1839 was a glorious one for the Congregation of the Most Holy Redeemer throughout the world, for it witnessed the canonization of St. Alphonsus; it also, as Father Passerat had foretold, beheld the first regular foundation of the Redemptorists in America. Now began a new period in their history. The Congregation of the Most Holy Redeemer had been instituted to labor for the most abandoned souls. In the year 1839 there was no class of Catholics so much deprived of spiritual aid as the Germans. For years there had been a steady influx of Germans into this country. Between the years 1820 and 1839, that is, during a period of 19 years, no less than 108,420 Germans, not counting those from Prussia and Switzerland, most of whom also spoke German, had emigrated to America. If we compare this number with that of those who came from other parts of continental Europe, we shall find that the Germans formed the great majority. During the same period of time there had come from France 39,826, from Italy 2,466, and from Holland 2,085 emigrants, and of these last, of course, very many were Protestants. When now we take into consideration that a very strong proportion of the German emigrants had come from the Catholic parts of Germany, and that German priests were few, we shall see that it is by no means an exaggeration to state that in 1839 there was no class of Catholics in America so much deprived of spiritual aid as the Germans. Up to the year 1833, there had been no German priest in New York; it was only in 1835, that Father Raffener took charge of persons of that nationality. Continual difficulties, however, forced him

to take up his abode in Williamsburg, while the German parish in New York remained in a very troubled condition. From a letter of Archbishop Hughes, dated in 1841, we learn that he had too few German priests in his diocese, and could find none to take the place of Father Neumann, who had joined the Redemptorists. From the same letter we learn that there were more than 5,000 German Catholics in Baltimore.

In the fact that the first Redemptorists were of the German tongue we find clearly the finger of Divine Providence, for it was their very nationality which enabled them to labor for these most abandoned souls precisely at a time when German priests were most needed. It is a fact, that, in the very year the Redemptorists came to America, German immigration began to increase rapidly. As far as we are able to learn from statistics, up to the year 1832, the highest number of Germans who in one year had come to America was 2,395, but, in 1832 their number suddenly rose to 10,168, while in 1845 the annual increase began to assume much stronger proportions. We may then conclude that the Redemptorists were providential for that particular period of our history. As soon as they saw their way clear they began to assume charge of the Germans, who, without their aid, would most undoubtedly have fallen away in great numbers from the Church.

Bishop McQuaid at the Council of Baltimore, speaking of the causes of defection from the faith, says:

“But the main cause of defections must be looked for in the years from 1784 to 1834, and be attributed to the scarcity of priests and churches. Bishop England, of Charleston, in a letter to the Society of the Propagation of the Faith in France, estimated these losses at three millions and a half at the time of his writing, in 1839. He gives, however, no trustworthy data on which to base such a conclusion, and I cannot but consider it as greatly exaggerated. Yet it must be confessed that the number of those that lost the faith, or, that, having no means of hearing the word of God and of receiving the helping graces of the sacraments, lapsed into indifference, is startlingly great. Even when parents never apostatized, their children succumbed to the influence of their surroundings, and learned to despise and deny the belief and practices of their parents’ religion through the adverse and malignant pressure of companionship and daily intercourse with revilers of Catholic doctrines.”

Would not these words have also found application in the Germans, had no timely assistance been given them?

The Redemptorist Fathers began to establish German parishes in Pittsburg, Rochester, Baltimore, Buffalo, New York, Detroit, Phila-

delphia, and even in distant New Orleans. Their work among the Germans was so great that they even began to be considered a German order. Some of the early Redemptorists in America were, perhaps, a little ultra German; but even that, I think, was permitted by Divine Providence for a wise purpose, as it held them to the work for which at that time they were most especially needed.

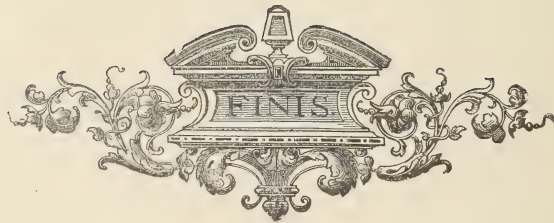
But the time had now arrived when the congregation in America was to enter upon its third period, its period of expansion. The Redemptorists had thus worked almost exclusively for the Germans since 1832. It is true they had also labored for the French and Irish, but this work was nothing when compared to what they did for the Germans. Henceforward, like true followers of the most Holy Redeemer, they were to seize upon the opportunity and labor for all nationalities. In 1848, the two first English-speaking novices in this country were admitted to their profession. One of these was the well-known Father Duffy, who died at Chatawa, Miss., in 1874. Both these religious were natives of Ireland. Soon after, several other Americans entered the congregation and began to labor on the American mission. Foremost among these was the late Father Isaac T. Hecker, who died Superior of the Paulists. Thus far the Redemptorists in America had no Provincial of their own. From 1844 they had been attached to the Belgian province. In the year 1850, however, they received their first Provincial. This man, Father Bernard Hafkenscheid, a native of Amsterdam in Holland, was one of the most remarkable men who ever entered the Congregation of the Most Holy Redeemer. Every inch a missionary, he was indeed powerful in word and work. The special vocation of the Redemptorists is to work for the salvation of the most abandoned souls by the giving of missions and retreats. It was to this work that their founder, St. Alphonsus, had devoted the greatest part of his life. This work, too, had been encouraged by Blessed Clement Hoffbauer in Poland, and it was being energetically continued by the Redemptorists in various countries of Europe. Father Bernard himself had been the soul of the missions in Belgium and in his native country. In America, thus far, the Fathers had not been able to devote themselves to it; but it was to be thus no longer. It is true, occasional missions had been given; for instance by the Fathers in Michigan where the saintly Father Francis Poilvache had too soon consumed himself in the service of his neighbor. But this missionary activity had been limited. It was Father Bernard who was to give impulse to it. Missions were hardly known in the United States, and it is to the Redemptorist Congregation that the credit of having introduced them is due. The Jesuits and others had conducted spiritual

exercises, but missions in the true sense of the word were introduced by the Redemptorists, as we read in the Memoirs of Rev. Father Baker. The first mission on a large scale given in this country was that preached in St. Joseph's church, New York, in April, 1851. From that day to this, missions have increased in number all over the United States, and the example set by the Redemptorists has been imitated by the Jesuits, Passionists, Lazarists, Paulists, Dominicans, Oblates, Augustinians, and others. Father Bernard himself, to whom the credit of having inaugurated the work of the missions is principally due, gave at least sixteen missions in this country. Three of these were preached in New York, namely in St. Joseph's, St. Peter's, and St. Patrick's. Other missions he gave in Philadelphia, Pittsburg, Rochester, Buffalo, Detroit, Saratoga, Albany, Troy, and Richmond, Va. When this wonderful man had returned to his own country, the work he had begun was continued by Fathers Hecker, Walworth, and other Redemptorists. And when five of these missionaries had left the Redemptorists, to found an independent congregation of their own, the work went on under the direction of other Redemptorists, who while contending with great difficulties, were singularly blessed by God. I can safely say that at the present day the Redemptorists have given missions in every State of the Union from Maine to California, and that, not only in English and German, but also in Dutch or the language of Holland, in French, in Bohemian, and even in Italian.

If now you ask me again: what have the Redemptorists done in America? I reply in two words: They have preserved the faith of a large portion of the Catholic German population; they have begun and continued successfully the important work of the missions. The churches they have erected in most of our large cities speak to you eloquently of their work. In the three Provinces which they now possess on the North American continent you may count at least thirty-two houses from Quebec to New Orleans. In New York they have four, and in Baltimore five. Would you know what they have done? Ask the numerous parishes where they have given missions. They will speak to you of singular conversions, of piety revived, of societies instituted. And were all secrets known, we should hear of so many sacrileges repaired, of so many wonderful changes of heart. But the manifestation of these secrets is reserved for God's own day.

If now we try to pierce the dark mists of the future, we ask: What will the Redemptorists do hereafter? I am not a prophet, but the history of religious orders gives me a clue to the answer. If the Redemptorists remain faithful to the spirit of their Founder, observant

of their rule, and united among themselves, they will be one of the most powerful religious organizations in this country. When I say that they will be powerful, I mean in a spiritual sense. When I speak of the spirit of their Founder, I mean that spirit of all-embracing zeal, which excludes none, but works, above all, for the most abandoned souls, seeking no earthly emoluments, but only the greater glory of God and the welfare of immortal souls. And what shall the special work of the Redemptorists be? I answer: the work for which they were instituted,—the organized and judicious preaching of missions for the revival of faith and piety, a revival never more needed than to-day. That is their mission in America.



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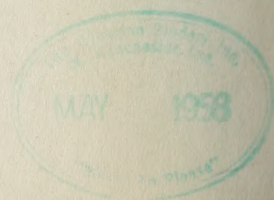
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